

ELLEN G. WHITE ESTATE

# LETTERS AND MANUSCRIPTS VOL. 5 (1887-1888)

*Ellen G. White*

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# 1887

## Letters

### Lt 1, 1887

Sister

Copenhagen, Denmark

June 3, 1887

Portions of this letter are published in *LYL 83-84*.

Dear Sister:

I have heard that you are intending to marry a man that is not a believer. I am unable to write you a long letter; but I will say if you take this step, you depart from the plainest injunctions of God's Word and cannot expect or claim His blessing upon such a union. All the promises of God are on condition of obedience to Him. He keepeth truth forever, and there is no unfaithfulness in Him. We feel ourselves happy if we have the assurance of benefits received from finite beings upon whom we feel we can rely. In our faith we dismiss our cares and our anxieties in the perfect hope that our confidence will be fully justified, but what security should the believer feel who has the written Word of a holy God? His promise is verity and truth; upon His Word he may stay his soul and rest calmly and securely if he complies with the conditions upon which the promise is made. Have you taken God's Word as your counselor? Have you listened to His voice of wisdom? I know the heart is wayward, wilful, perverse in its promptings. Influences are not wanting to sway the soul in the direction of selfish desires. Satan stands ready to infatuate the mind and soul to pursue a course directly contrary to God's expressed will, that he may separate that soul from God, and he interposes his temptations and gains control over the mind and the heart's affections. This is Satan's studied plan to lead souls to turn from One mighty in counsel to the persuasion of minds who have no love for God, no love for the truth.<sup>5</sup>*LtMs, Lt 1, 1887, par. 1*

God has blessed you with great light, and the Lord expects of you to study His will, to carefully follow the directions given you in His Word. You are infatuated, you are being ensnared to your ruin. You have reason to be grateful to God every hour. Rely upon Him, whose wisdom is given in counsel in His holy Word. He has a care for His children above that of the most affectionate parent. He sees the end from the beginning and for this reason has left us promises and cautions and has forbidden His children's pursuing a certain course which will be ruinous to themselves.*5LtMs, Lt 1, 1887, par. 2*

Now you will be left without excuse with such a Source to which you may look for guidance and counsel in perplexities and trouble. Man may err, but God cannot err. He has heaven and earth at His command, and He knows what we have need of even before we ask Him. Our prejudices, weaknesses and self-deceptions and ignorance often prompt us to take steps in a forbidden path that God knows is hurtful to our souls. He sits above the earth. He sees all its confusions. He sees all the arts and devices Satan has prepared to ruin souls; and if left to our own finite judgment, how often should we miss our way! how often be deceived by pretensions and appearances, and wreck our present happiness and our higher interests! We need to carefully study God's Word all through the journey of life that we may be guided safely to the haven of eternal rest.*5LtMs, Lt 1, 1887, par. 3*

Where the cloud rests, let us cheerfully abide. When it moves to guide our way, let us follow. Whatever difficulties we meet in the way, still trust in our Leader. Where we cannot see our way which He chooses for us, He guides our feet.*5LtMs, Lt 1, 1887, par. 4*

Now, my dear sister, you are in great danger. I warn you not to stumble upon the path God has forbidden you to place your feet. Make God your confidence; make Him your adviser, your exceeding great reward. He is your Rock.*5LtMs, Lt 1, 1887, par. 5*

The apostle Paul sends down the note of warning along the line to this time. "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.]5*LtMs, Lt 1, 1887, par. 6*

The Lord expressly has forbidden His people to marry with unbelievers. His ancient people were expressly charged again and again not to marry with unbelievers, and God knows what is best for the soul’s eternal interest and for its present good. I warn you off from this forbidden ground: approach it not. I warn you as God’s delegated messenger to form no marriage with an unbeliever. It will prove a snare to draw your heart and your affections from God. Your soul is in constant peril. I beg of you to think of this matter deeper than you have hitherto done. You are making a contract to be life-lasting; therefore let not any infatuation or any deception come into this matter. You are God’s property. Christ has bought you with the price of His own blood; and if you expect to see Jesus as He is, and to be made like Him; if you expect the crown of eternal life, you must be an obedient child here to all God’s requirements.5*LtMs, Lt 1, 1887, par. 7*

I might tell you of different cases here that God has shown me in Europe who have made a similar mistake to that you are now making, the wretched reality they now experience of being bound to the unbelieving companions, hindered in all spiritual advancement, notwithstanding the solemn promises made that they would not in any way hinder them in their religious privileges. What are their promises worth? The most solemn promises broken! How can it be otherwise, the two serving under different generals, one in deadly opposition to the other? Where, then, is the sweet harmony? How can the moral taste and inclinations which are at variance blend together? The believing wife loves Jesus, the husband loves himself and the ways of sin; where is the harmony?5*LtMs, Lt 1, 1887, par. 8*

God has given the case plainly and decidedly in His Word and now

the question is, Shall the Lord be obeyed? or shall the inclinations of the unsanctified heart control?*5LtMs, Lt 1, 1887, par. 9*

My sister, look well to your steps; listen to no promises; believe only the Word of God which will make you wise unto salvation. Trust not in your own heart, for the heart is deceitful above all things and desperately wicked. I love your soul, for you are the purchase of the blood of Jesus Christ. He has paid a dear price for your redemption, and you are not your own to dispose of yourself as you may think best. You must give a solemn account in the judgment how you have appropriated your God-given powers, whether you have placed yourself in the position where you would be attracted to Christ, to heaven, or to earth and hell. These things call for your serious reflection and decided action in accordance with the plainest directions laid down in the Word of God. Now is your time of temptation, now is your time of trial; will you resist the enemy? or will you place yourself in a position where his power will be exercised over you and control you? It is a life-or-death question with you. May the Lord help you to see every snare of Satan and avoid them, and cling to Jesus with heart and soul and mind and strength.*5LtMs, Lt 1, 1887, par. 10*

Yours with love.*5LtMs, Lt 1, 1887, par. 11*

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Yours with love.*5LtMs, Lt 1, 1887, par. 11*

**Lt 1a, 1887**

White, Mary

Copenhagen, Denmark

June 3, 1887

Previously unpublished.

Dear Mary:

I will write you a few lines, although I am not in the writing business any more. I went out to six o'clock meeting after sweating profusely all night. I have been very weak all day in consequence; within one hour I have felt a little better, and this is the reason I pen you a few lines.*5LtMs, Lt 1a, 1887, par. 1*

I tell you, my traveling would come to an end suddenly if I should feel as I have done since I left Basel. There has not been one day that I have not been sick at my stomach. Today was invited to Brother Olsen's, but felt bad and they felt bad because I could scarcely taste of food. We had a very pleasant journey here. It was the best of weather, and we had compartment for ladies with cabinet attached, so it was convenient for us to be mostly by ourselves, and then not be annoyed with constant anxiety. I am thankful that we had it so, for I was not prepared to have it otherwise.*5LtMs, Lt 1a, 1887, par. 2*

I received Sarah's letter today, stating that Mary was improving and has ridden out. Oh, I am so thankful for Mary and hope she will give her whole attention to getting well. Sister Edwin Olsen has a nine-pound boy, and she was up and about in one week—the very worst imprudence. I gave her a real lecture today upon the matter and hope it will do them some good and that they will not be so unwise as to make her a lifelong invalid.*5LtMs, Lt 1a, 1887, par. 3*

We have been nowhere to see anything. I have been too feeble to be left alone and too feeble to make any extra exertion. I am just going to take things easy, for I cannot do otherwise. We had a goodly number of intelligent-looking people out in the early morning

meeting. Matteson came Thursday. He has been very feeble for weeks, but says he feels better since coming to Copenhagen. He interpreted me while sitting down this morning.*5LtMs, Lt 1a, 1887, par. 4*

We expect to leave here on the boat Monday morning for Christiania. I shall expect my letters at Christiania after this time. I only write now to let you know that I am no worse, and yet I cannot say I am much improved. My head is tired and weak and confused. Yet they say when I stand up to talk no one would suppose I was sick because I talk as clear and earnest as ever. Sister Ings is of good courage, ready to do anything for me that she can. We would have taken a bath if I had felt able to go to the bath house.*5LtMs, Lt 1a, 1887, par. 5*

Poor little Mabel. She has the sincere sympathy of her grandmother; and Mary has not only my sympathy, but my prayers for herself and her baby, because the mother always feels it a privilege to care for her own dear baby. I must say goodnight. My head tells me to stop. I will do so.*5LtMs, Lt 1a, 1887, par. 6*

[Note by J.L.I.—Sister Ings—on the back: Mother says she would like a sample of Marian's and also of Mary's cloak sent to Christiania. We have a very comfortable room and good board. Mother says, Tell Sarah that our room is in the same block where they were last year, only our windows face the other street, where the trees are. Hope that Mary will be able to report improvement from time to time. We have found crackers that Mother likes very much. Love to all. J.L.I.]*5LtMs, Lt 1a, 1887, par. 7*

**Lt 1b, 1887**

White, Mary

London, England

June 5, 1887

Previously unpublished.

Dear Mary:

We were glad to receive a letter from Sarah in reference to you all. I thank her for writing, for I am much troubled about you. I will hope and pray that God will give you wisdom to carefully husband your strength that you will not be imprudent.*5LtMs, Lt 1b, 1887, par. 1*

Well, Willie leaves us tonight. I send my shoes by him. Take my shoes that button that I had made in Norway, and let the shoemaker see them. They are rather too close across the toes, but are altogether a better fit than the shoes he made for me. I have tried to wear them, but I never had a worse fit in the line of a shoe, and I have no hope whatever of ever being able to wear them. They have been costly shoes to me. I have my feet so distressingly sore that I can find nothing now that is comfortable.*5LtMs, Lt 1b, 1887, par. 2*

If he asks a large sum, then just do not let him have them. I can perhaps wear them or sell them or give them away.*5LtMs, Lt 1b, 1887, par. 3*

Mother.

**Lt 2, 1887**

Rice, Brother; Gibbs, Brother; Loughborough, J. N.

Basel, Switzerland

March 16, 1887

Previously unpublished.

Dear Brethren Rice, Gibbs, and Loughborough:

I had written to Dr. Kellogg in regard to Brother and Sister Maxson going to unite with our rural health retreat institution. I have sent you copies of letters sent to Dr. Maxson and wife, and I think I sent you a copy of one sent to Dr. Kellogg. Now I did not wish to give the least occasion for the doctor to be tempted that we were getting Dr. Maxson and wife to unite with the institution in California unless I could have the evidence that he would be in perfect harmony with the plan. If I frankly laid open the matter before him, I thought he would not feel that we wished to take any underhanded course. I laid the matter plainly open before him that we meant to make a success of the retreat. By the letter of which I sent you a copy, you will see what I said. Yesterday a telegram was received which I enclose with this.*5LtMs, Lt 2, 1887, par. 1*

Now I do not want Dr. Maxson to go to Ohio. First, it would be just one sore difficulty between the two institutions. Second, we need just the help that Dr. Maxson and his wife can be to the institution. Should Dr. Gibbs at any time be unable to work, he can take his place, and then the care and burdens can be divided. There will be an opportunity for one physician to go when called for outside the institution. Dr. Gibbs has had to do considerable of this labor, and he may have more to do of such. Now it can be arranged between them so one or the other can do this kind of work. A lady physician we need, and it must be a man and his wife. Dr. Gibbs must not carry heavy loads alone.*5LtMs, Lt 2, 1887, par. 2*

I received a letter from Dr. Maxson written in a very humble, Christian spirit, asking my counsel. He states that he is offered a position in the Ohio Institute, and that he is expected to come at

fartherest in May; so I want this matter thoroughly and prayerfully considered, and then you write or negotiate and make your terms with Dr. Maxson and wife at once, without delay. Brother Butler does not want Dr. Maxson and wife to go to Ohio. What you do must be done without delay. I think I have said enough on this point, and I hope you will be led to work in wisdom. Dr. Maxson is a good helper spiritually, and will be, if he keeps humble, a blessing as far as the religious interest is concerned at the retreat. I think the two men will labor well together. *5LtMs, Lt 2, 1887, par. 3*

Another point. Had you not better purchase my Prince, that Kit and Prince may be a safe team for the women to drive? They will make a good span. You may give me what the horse is worth in your estimation. I think about fifty dollars would be right. But if you think he would be of use to you for this purpose you can have him. I always dislike to separate them; they look so nice together. *5LtMs, Lt 2, 1887, par. 4*

In regard to Dr. Burke. I fear you will have trouble with him as long as he remains with you unless he is converted. He has a valuable experience in some respects, and in others he is a novice; and the trouble is, he does not know it. He thinks himself perfectly sufficient for all things. I have written some things which I send with this. *5LtMs, Lt 2, 1887, par. 5*

I feel a deep interest for you all. I felt very sad over the disclosures in the last letter. I hope that Satan will not, like the serpent, wind his way into your institution. Be careful whom you get as helpers, and strictly watch everything in regard to the intimacy between men and women. Society is rotten, and the revelations in regard to our own people are perfectly astonishing. Well, this is the shaking time. Look at *Testimony* Numbers 31, 32. The Lord will sift His people as with a sieve. Brethren, the end is near. Men and women are showing their true character, taking sides either with Satan or with Christ. Licentiousness is rearing its horrid head, and we must cry to God most earnestly. *5LtMs, Lt 2, 1887, par. 6*

We have now come to the close of our meetings. They have continued since February 17, and yet there is the finishing up to be done. You know what that comprehends. Our family for weeks has

numbered 17. I have been wonderfully sustained. Spoken 46 times, written nearly 500 pages of note paper like this, and have done much labor besides. Our conference was good every way. Improved since last year. I never saw a people who needed labor more than these in Europe and who seemed to appreciate the labor more than here. We have had meetings nearly every hour in the day the past four weeks, and we had early meeting every day for two weeks prior to the conference for the workers here in the missions. All has moved off harmoniously. But it has been most difficult to manage the wages of the workers, for the treasury is so destitute of means. But God has blessed the labors that we as His servants have tried to do in His name, and He has given me strength, for which I praise Him.*5LtMs, Lt 2, 1887, par. 7*

I understand that Elders Olsen and Matteson expect me to attend the Norway camp-meeting and the two conferences to be held directly after the camp-meeting, one in Stockholm, Sweden, and the other in Copenhagen, Denmark. I do not know what to say about this. I promised them that I would attend their camp-meeting in Norway, not at all supposing that they would have one. They now hold me to my promise. The meeting will be held in June, and if I attend the other meetings, it will take all of June. So here I am. The Lord do with me as seemeth good in His sight. I want to see you all in California, and I may sooner than I now fear; but I have no will of my own. It is altogether too late in the day to place ourselves as we are inclined to do. If we lie passive and let the Lord place us, then we will be doing His pleasure.*5LtMs, Lt 2, 1887, par. 8*

I want more spiritual power. I plead for it. I want the love of Jesus. I want a pure, perfect character. I want to stand before the throne of God without guile in my mouth. I am so tired I can hardly trace these lines.*5LtMs, Lt 2, 1887, par. 9*

Yours with respect.*5LtMs, Lt 2, 1887, par. 10*

**Lt 3, 1887**

Oyen, Sister

Moss, Norway

June 9, 1887

Previously unpublished.

Dear Sister Oyen:

I have felt grieved at heart to learn of your increased infirmities, and with this sad intelligence I feel an anxiety for your soul. I know that you have not been in the habit of cherishing faith and of repressing doubts. You gather an atmosphere of doubts about your soul, you breathe it in, you talk it out, and this is the sowing of doubts. Now how shall we understand "Whatsoever a man soweth that shall he also reap"? [*Galatians 6:7.*] One doubt, one word of skepticism expressed, is a seed sown; and if the mind is allowed to gather everything which will strengthen unbelief and weaken faith, then doubting is the atmosphere which you have accepted and chosen. Always questioning and giving birth to doubts by expression binds the soul in the chains of unbelief. That evidence God gives to all His children is sufficient to encourage faith and strengthen confidence, but talking unbelief strengthens unbelief and the conversation is not of faith but of unbelief. The natural consequence is, there is a harvest of unbelief to be reaped. The confidence in God is broken up and cast away, which if retained would produce a recompense of reward. Then when adversity comes, when suffering and distress and anguish, as it will to every soul, the shield of faith has been cast away, and how shall he quench the fiery darts of the wicked one? How shall the soul be comforted, strengthened, and blessed when it has cut itself loose from the only source of consolation by the constant cherishing and cultivating unbelief, and how then can the tempted one put trust in God whom he did not believe and educate the soul to rely upon.<sup>5</sup>*LtMs, Lt 3, 1887, par. 1*

This is the victory, even your faith. The exercise of the mind has been to strengthen unbelief and to distrust the goodness and manifold mercies of a gracious, compassionate God, so that the

mind of the one who has buried his talents is full of complaints against God because of His injustice and want of mercy and tender, pitying love. All that that unbelieving soul can see is a stern, just God, and the soul that wants to be free to indulge pride and cherish unbelief is constantly misjudging God and His Son Jesus Christ. And as the mind views God and the Bible, so it represents Him. God is dishonored, His own soul and spirit grieved and wounded because of [a person's] misapprehension of the best Friend he has. Satan sees the soul open for his assaults, and he rushes in his temptations like a flood, and the soul is taken captive at his will. When it becomes habit to doubt, no language can describe the unhappiness of the dark clouds like midnight enshrouding his soul and settling over his prospects.*5LtMs, Lt 3, 1887, par. 2*

To you and me this matter is one of intense interest. What is my habit? What has it been for years? Have I been guided by principle and have I talked away and thought away from doubt into the clear atmosphere of faith, then I shall reap that which I have sown. When my strength faileth, when my powers are no longer vigorous, when afflicted with sickness, when weary and worn with pain, then that faith that I have talked and that hope that I have nourished will I be able to reap, for my faith and confidence in God have grown into habit; and as I have been treasuring up the words of promise in these days when it is impossible to endure any mental struggle, I can only believe and trust in the Lord, I can commit the keeping of my soul to Him as unto a faithful Creator, saying, "Simply to Thy cross I cling," relying in my helplessness wholly by faith upon the precious promises.*5LtMs, Lt 3, 1887, par. 3*

It is by daily fighting the good fight of faith that this work becomes habit. The formation of habits is a gradual process in which we proceed step by step, the preceding steps always influencing the succeeding steps. No one settles down suddenly into fixed habits. We may so educate and train the mind that doubts will not be allowed to find lodgement. Unbelief will not grow, for the words and the deeds repel unbelief and dislodge it by being forced into a channel of faith. The tongue is trained to not utter a word that would weaken our souls or that shall sow the seeds of doubt in other minds. For if they begin to form habits of skepticism, Satan will so arrange matters that one tiny seed of unbelief may be cherished;

one doubt leads to another until there is an entire unsettling of the mind, and faith becomes weaker and weaker, unbelief stronger and bolder. Therefore the first intimation of skepticism should be fought prayerfully, and then the second temptation is to be as earnestly resisted. The habit of faith and confidence in God will grow by repetition. Fight the good fight of faith, lay hold on eternal life. There must be an earnest, painful warfare on our part day by day and hour by hour to repress unbelief that we may rejoice in the victories of faith.*5LtMs, Lt 3, 1887, par. 4*

The habit of unbelief grows with every indulgence of the tongue, and every thought of unbelief cherished and every word uttered to strengthen unbelief operates with a force which no mortal can fully estimate. It becomes an ensnaring lust, it becomes a warring lust, it becomes a fascinating, bewitching power. Unbelief becomes a dangerous snare. It is engrafted in the character. There seems to be an evil in all good, a taint and defilement and deception upon everything that has to do with God, with religion, and the Bible. And the soul is in trouble when it longs to find something tangible to lean upon. This soul is like a troubled sea, casting up mire and dirt. [It] has no faith in anything, no hope in God, no power to exercise faith, because it learned unbelief in the school of Satan, and it will reap a harvest of unbelief.*5LtMs, Lt 3, 1887, par. 5*

In the natural world the gardener will tell you, if he leaves a field to itself it will soon be covered with briars and thorns. He will tell you that he must cultivate the soil and sow good seed if he would see a harvest of beautiful waving grain. The unsightly poisonous weeds thrive without culture, but the good seed must be sown, must be watched, must be cultivated with painstaking effort in order to produce the very harvest which will be profitable in this life and enduring, reaching within the future eternal life.*5LtMs, Lt 3, 1887, par. 6*

It is easy, my dear sister, for you to float down the stream, talk your doubts and your unbelief, but to resist the current and reach the fountain requires continual persevering effort. While God grants you your reasoning powers, subdue yourself through the grace given you of God, keep pride of dress under control, keep unbelief apart from your life, for unbelief has been cherished until it has become a

part of your abiding character. You talk it as naturally as a stream flows down the hill, and sow the seeds of your doubts and skepticism, and know it not. You have children that will bear the traits of character you have given them of unbelief. No one can tell what terrible struggles it costs the soul that has thrown away the shield of faith and opened the door to the enemy to expel him and gain the solid foundation again for their feet. Then remember the atmosphere that surrounds your soul affects your children. Your words impress their minds, and the seeds you sow are taking root in their hearts. There will be hard battles for you both to fight, but you both may obtain the victory even under discouraging circumstances; unbelief may be overcome by cultivating faith. If poor short-sighted mortals follow their own will and their own way rather than God's will and God's way, they will have a hard time; but if they will see their need of the guidance of the Spirit of God and return unto the Lord, He will not break the bruised reed, He will not quench the smoking flax. Oh, my dear sister, God is very good, He is merciful, He is of tender compassion, and now if you will place yourself wholly on the Lord's side, and seek with all your powers to break this delusive snare of unbelief which holds you like a chain of steel, you will obtain the victory. You should now seek constantly, determinedly to exercise faith, talk faith, and throw around your children an atmosphere which will encourage faith, strange and unnatural as this may be to you. Jennie, do it, I pray you. Unbelief has become habit with you, your children breathe it, and for their sakes, for the sake of those with whom you associate, talk faith, stop grumbling, stop murmuring. You have precious work to do. Will you do it?*5LtMs, Lt 3, 1887, par. 7*

You have nausea, headache, languor. Well, my sister, regulate your diet; and then after you have done all you can do, believe that the Lord will help you. It is not the will of your heavenly Father that you should perish. There are battles for you to fight against your own indulgence of appetite; you have cultivated habits which are not healthful and which are injurious to physical, mental, and moral power. Habits have been formed which you reason must be kept up and indulged in because you feel so bad if you do not. Could you see this matter in the true light, could you overcome your love of dress and your strong desire for selfish indulgence, if you would come into the path of humble obedience, you may be transformed

by the grace of God; but if you pursue your own way in the acquired habit of unbelief, then you will be unhappy. Break up your habits, even if you think it will cost you your life; struggle against them, pray, fight the battles.*5LtMs, Lt 3, 1887, par. 8*

Your fiends and your relatives will hear your self-indulgent excuses that beg for a continuance of wrong habits both in physical and spiritual life and will sympathize with you, and pity you, and even urge you to continue a captive in Satan's chains, because of the force of habit. Jennie, I love your soul, because you are the purchase of the blood of Christ. I long for you to be a happy woman, which you can only be by a thorough transformation of character for which God has made provision that you should have. Now take hold of the work anew, and be determined, come life or death, you will be a child of God, you will talk faith, you will practice faith, and bring the peace of Christ into your soul. The happiness of your husband, the happiness of your own soul, depends upon the course you both shall pursue. Seeds of unbelief have been dropped into the soil of the heart to produce its harvest, but if faith is now diligently cultivated, you will reap a glorious harvest of confidence, of humble trust. The Lord will make your husband highly useful in His cause if he will follow the leadings of His Spirit. Be careful of your words, if you want a happy life here and hereafter. Be careful not to reach out your hands to hinder his spiritual advancement. Smother your repinings; and as he sees you walking in humility and in the path of self-denial, it will be a help to him that you can hardly understand. But if you indulge in repining, in regretting that you cannot have all the indulgences which other women have, if you show that your thirst is for the outward adorning, grieving because you cannot have all your cravings satisfied, you may start thoughts and feelings in his mind that will draw his heart from God and make you both very miserable.*5LtMs, Lt 3, 1887, par. 9*

Satan will seize the chance to tempt him, and he will not have strength to resist him unless he shall close his ears. Your words and your spirit shall find no place in his heart. Now, my Sister, I want you to be happy. I want you to be a Christian, because it is for your present and eternal interest to be thus. I will write you no more now. All that I have said to you in testimonies is of God, not one word has failed or will fail of all that the Lord has said in your case.

But if you will come in humble submission to God, He will receive you, He will forgive all your sins, He will bless you. But you must comply with the conditions on your part. If any will come after Me, let him deny himself, and take up his cross, and follow Me. So shall he be My disciple.*5LtMs, Lt 3, 1887, par. 10*

**Lt 4, 1887**

Maxson, Brother and Sister

Basel, Switzerland

February 25, 1887

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 and Sister Maxson:

I have received two letters from Sr. Maxson. I have not been indifferent to either and sought to answer the first in a way that would accomplish the most good without any evil effects.<sup>5</sup>*LtMs, Lt 4, 1887, par. 1*

I was sorry when I heard you had left the sanitarium and sorry that the way of your leaving left upon Dr. Kellogg's mind the impression that Eld. Haskell did not work fairly and frankly in this. I am afraid that he did not take a wise course. I find that policy plans are not the best. I believe in open, square work in dealing with large interests and small interests. All should be conducted on strictly honorable, noble principles between brethren, and also in dealing with unbelievers, for this is good Bible religion, <and nothing else will stand the test of the judgment. If you leave an institution, do not leave as cowards, but plainly state to the doctor the reason of your leaving.> To try to save our own feelings, to avoid censure, to conceal facts and pursue an underhanded course, or even a course that appears not quite straightforward, is not after God's order in any case. It is the customs and fashions of this age, but it is not the fashion of Christ and is not meeting God's standard of righteousness.<sup>5</sup>*LtMs, Lt 4, 1887, par. 2*

I do not know as you were either of you to blame in this matter, but I did feel sorry that you left, for I thought you would not feel satisfied with the work that you entered upon because you had tried to prepare yourselves for a different work. I have no censure to cast upon any one, but the appearance is to the doctor as though he had

not been treated fairly in this matter. I am sorry. Should you now take hold of the Ohio institution, this impression on the mind of the doctor would be confirmed, that it was a contrived plan to transfer your interest to that which to him might appear like a rival institution. The enemy will distort facts to a mind burdened and worn, and anything that should occur to leave an unhappy impression upon the mind of Dr. Kellogg, I deeply regret. He is a man who carries heavy responsibilities, and he is a man of value. He has scientific ideas which every physician does not possess. <Sanctified science is of value.> Many might have much more if they would be care taking. I fear that you made a mistake in leaving the sanitarium, but it would not be advisable for you to now leave the object which was assigned for your leaving and go into another institution in Ohio. The appearance would not be at all favorable for you.*5LtMs, Lt 4, 1887, par. 3*

It may be brought around that you can connect with the institution in California. But just continue where you are until we hear from California, or you hear directly from California or through me. I write this in great haste. We are now in the midst of an institute meeting for the education and training of workers for the cause of God in its various branches.*5LtMs, Lt 4, 1887, par. 4*

I have just come from the chapel. Our morning meetings are at half-past five o'clock. We had a good meeting. I gave them a short talk, and this was followed by a social meeting. There was a good spirit in the meeting. Our conference passed off well. I spoke twice Sabbath, once in the forenoon and once in the afternoon. There was a movement to seek the Lord. Many came forward for prayers; and when we found the whole church on their feet, we told them to be seated where they were; and many humble confessions were made with many tears, and prayers were offered for us all. Every one of us felt that we needed the help and blessing of God.*5LtMs, Lt 4, 1887, par. 5*

Sunday I spoke in the forenoon on temperance, followed as usually by two interpreters, German and French. By earnest solicitation I spoke again in the evening upon temperance, and then the pledge was circulated and 37 names attached to the paper. We mean to carry this subject further.*5LtMs, Lt 4, 1887, par. 6*

Monday I spoke upon health reform. Pure air, pure water, pure houses, pure premises. It is something new to the people here, but they all seem to have the fullest confidence in my mission and in the testimonies of the Spirit of God. And the way is prepared to make advanced moves upon health reform. I shall bring in testimonies as often as I can consistently upon this subject. We desire to lead them step by step, cautiously but thoroughly, until there shall be a decided change in the habits and customs of the people. We see a decided change for the better in many respects since our last conference. There is an increase in numbers and improvement in every way. There is a coming up on a higher plain, elevated, ennobled through the truth.*5LtMs, Lt 4, 1887, par. 7*

In much love.*5LtMs, Lt 4, 1887, par. 8*

**Lt 5, 1887**

Maxson, Brother and Sister

Basel, Switzerland

March 24, 1887

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 and Sister Maxson:

I received a letter from you the 22 inst., also one from Dr. Kellogg. I am more than ever convinced that there was not frank and open dealing with Dr. K. by the conference committee. He feels very much as if he had been misused, and I think there ought to have been a different course pursued. I am not a friend to undercurrent working. I believe Christians should be open and fair as the day.<sup>5</sup>*LtMs, Lt 5, 1887, par. 1*

But the more I consider this matter, the more I am inclined to feel great fears in regard to the Ohio institution, but it is not necessary in this for me to express my opinion. I do not advise you to go to Ohio. If you go, the impression will certainly prevail that the object that was presented before the committee for you to go to New York to labor in the mission was a mere blind and will put a very bad appearance upon the motive which led Bro. Haskell in particular to urge this movement. It would create a state of feeling that the Lord alone could see the afterresults.<sup>5</sup>*LtMs, Lt 5, 1887, par. 2*

No matter who invites you, or whose voice calls you, or what authority you have for going, I am certain that God would not be pleased with this movement. I could not sanction this even if we did not desire you to go to St. Helena. We must cut off all occasion for misunderstanding and alienation. This is Satan's work to cause division and separate the brethren. I have been kept perfectly in the dark, I have not had the slightest intimation in regard to an institution's being brought into existence in Ohio. But take the matter as it stands, I do not like the way in which they are trying to

bring you to connect with that institute. It looks too much like the secretive work of the enemy rather than the open, frank, noble work of Christian commandment-keepers.*5LtMs, Lt 5, 1887, par. 3*

I think I discern in your letter a strong inclination to go to Ohio, and perhaps that is the reason you were by some way disconnected from the sanitarium, for I know the services of you both were needed there. If you could do good work, you were needed at the san. But now you have disconnected there, I entreat of you to not connect with the Ohio institution. I cannot feel that they have taken counsel of God. I certainly cannot sanction the course pursued to disconnect you from the san. God never blesses anything but frank, openhanded, openhearted work. And if any of our ministers have been communicating with you, and you have sanctioned this way of doing, the blessing of the Lord cannot attend you till you make everything straight. I have a request to make to not be overpersuaded to unite with the Ohio institution, for it will not be right. I have written to Dr. Kellogg. I told him, as he had taken an interest in you and you had been connected with him, I could not feel it right to invite you to connect with the health retreat unless he removed every objection and felt perfectly free to have me do so. He said he would have no objection to your going to St. Helena, and that he would think best for you to come to the sanitarium, if you should desire, to stay four or six weeks to perfect some parts in your medical profession. Of course this is as you prefer. He said he would do his uttermost to this end.*5LtMs, Lt 5, 1887, par. 4*

Now I am quite anxious that you should connect with the St. Helena health retreat, because we have not a lady physician there, and this is our great need now. We also need another gentleman physician. I think the climate would please you, the location would please you, and I think you would be happy there. I write this at once, because I want you to be settling your mind upon this matter. But whatever you do, be open as the day, and God bless you.*5LtMs, Lt 5, 1887, par. 5*

<Shun everything that is secret, underhanded pretense, for whatever purpose or in whatever way it may be presented, for this is the way Satan worked in the rebellion in heaven. God's people should have no guile in their lips, no guile in their motives, no

undercurrent working and deception in their practice.>5*LtMs, Lt 5,*  
*1887, par. 6*

**Lt 6, 1887**

Maxson, Brother and Sister

Basel, Switzerland

May 20, 1887

Previously unpublished.

Dear Brother and Sister Maxson:

I received your letters and read them with interest. I think you could not have received my last letter to you, stating the reasons why you were not either of you qualified to stand at the head of an institution. As you make no reference to this letter which I sent to your address, in Brooklyn (I think), you may not have received it.*5LtMs, Lt 6, 1887, par. 1*

I accept your explanations and am glad indeed that there was no occasion given to Dr. Kellogg to think that there was underhanded work in the removal of you both from the sanitarium. If all on your part has been open and frank, I have reason to praise God, and you have much greater reason to be rejoiced; for the books of heaven will reveal every secret thing, whatever may be its character.*5LtMs, Lt 6, 1887, par. 2*

I see your feelings are still averse to going to California. I know not how strong have been the invitations from California for you to go there. I have urged their sending for you, as I thought you might be a blessing there. But whatever they have written, let it not bear with that weight upon your mind as to lead you to give your consent to go, when you do not consider it in the light of a privilege or a duty to connect with the Health Retreat.*5LtMs, Lt 6, 1887, par. 3*

I know they are somewhat cautious, as they have had their confidence abused in Dr. Chase and also in others that have connected with them, and they have had a very sorry time of it until Dr. Gibbs united with the institution. They are now more cautious in their plans.*5LtMs, Lt 6, 1887, par. 4*

Should you go to California because urged to do so, when your heart and desire is opposed to going, it would be unhappy for you and also for them. In consideration of this, I will release you, as far as I am concerned, from all further burden in this direction. I will make no more calls to you. Look to the Lord; obtain guidance from above. I have said in the matter all I could say, and you have shown a decided unwillingness to go to California. I hope you will walk in the light of your duty and be happy in doing the very things you should do to be a blessing to others and to glorify God. I am sorry that you have been so unwilling to go to California.*5LtMs, Lt 6, 1887, par. 5*

Yours with respect.*5LtMs, Lt 6, 1887, par. 6*

**Lt 7, 1887**

Maxson, Brother and Sister

Basel, Switzerland

April 16, 1887

Portions of this letter are published in *3SM 52-53*.

Dear Brother and Sister Maxson:

I received your letter from South Amherst dated April 3. I have recently heard from St. Helena—Dr. Gibbs has overworked. He was found in his office, standing against the wall, holding on to a lounge, insensible. He was immediately removed, and some minutes passed before his heart resumed its action. He is the only physician at the retreat. He has worked far beyond his strength. There will be no economy in the end to have the doctor worked to death.*5LtMs, Lt 7, 1887, par. 1*

I firmly believe it to be your duty to go to California. I believe there is abundance of work to be done by you both, and I can not overcome the impression that you will be the help that is needed there. I have a decided interest that you both should fill the place for which you have been educating yourselves.*5LtMs, Lt 7, 1887, par. 2*

I have some things to say to you upon this matter. I have been shown that the Lord had an experience for you both to obtain, and that this experience in bearing responsibilities would be more readily gained by Sister Maxson than by her husband. Brother Maxson takes things too easy. He does not take the burden upon his soul. Does not study his patients and feel their needs and their wants as is necessary, and as he should. He is too superficial. He needs to carry the weight of the cases of the patients. He needs to study more deeply and to look to God for wisdom to aid him in making such a physician as God can pronounce his work, "Well done." [*Matthew 25:21*.] He lacks thoroughness and efficiency in his work, because he does not love close, taxing effort. Dr. Maxson is not now what he might be in the medical profession, with the opportunities and advantages he has already had. He has framed

an excuse for this, because Dr. Kellogg has not advanced him. But he should not make this an excuse. If he were thoroughly intent to make a first-class practitioner, he could have made progress; but he has been willing to meet a low standard, he not considering that the fault was in himself, but charged to circumstances. But the reasons lie mainly in himself. If he had put to the highest stretch his powers to be a first-class physician, he would have been recognized as such, in spite of every untoward circumstance that has hindered him. He has desired to grasp the higher rounds of the ladder, to do the most responsible work, when he has not qualified himself by study, by close, hard climbing, to gain this experience. He has not had real love for the taxations that are attendant upon a physician's life. He will never be able to stand equal to Dr. Kellogg, as a practitioner, and there are very few men in our world who can do the nice, critical work that Dr. Kellogg does, with equal success.*5LtMs, Lt 7, 1887, par. 3*

The letters I have written in regard to a physician's duty, his capabilities, and his power to do a wonderful work for the Master were meant for you both. You were young. You both needed an experience. But Dr. Maxson especially needed the qualities of care-taking, of greater reflection, of careful, thorough study to perfect himself most thoroughly to do the work assigned him, wherever he is placed. Under whatever circumstances you are, God would have you, my brother, go deeper and be more thorough in that you undertake. I have naught to say in regard to Dr. Kellogg's neglect to trust you with responsibilities of a critical character. But I think he has seen this very want in your habits of study. Your want of care-taking was so marked that he has feared to put responsibilities upon you, fearing the result, if mistakes were made, would hurt you and him more. A man, in order to bear responsibilities with success, must show an aptitude to take any department of the work and make himself master of the situation wherever he has duties to do. He must put his powers to the tax; he must make his aim high and be willing to place himself in any position that he may gain his object.*5LtMs, Lt 7, 1887, par. 4*

I was carried from one sick room to another where Dr. Maxson was the physician. In some cases I was made sad to see a great inefficiency. He did not have sufficient knowledge to understand

what the case demanded and what was essential to be done to baffle disease. The one of authority that has often instructed me said, "Young man, you are not a close student. You skim the surface. You must make close study, make use of your opportunities, learn more; and what lessons you learn, learn thoroughly. You go too lightly loaded. It is a solemn thing to have human life in your hands, where any mistake you may make, any neglect of deep insight on your part, may cut short the existence of those who might live. This danger would be lessened if the physician had more thorough intelligence how to treat the sick."*5LtMs, Lt 7, 1887, par. 5*

I never have written this to you, but I have presented all, in a general manner, without applying it to your case. I feel now that you should know these things, that the light which has been given to the workers at the sanitarium in some things meant you. And I tell you in the spirit of love for your soul, and with an interest in your success as a medical practitioner, you must drink deeper at the fountain of knowledge before you are prepared to be first or alone in an institution for the sick.*5LtMs, Lt 7, 1887, par. 6*

Knowing these things, I cannot for a moment feel it to be your position to occupy the place as physician in the institution in Ohio. While I know that you could stand by the side of Dr. Gibbs, counseling together and working together, you say his plan of using medicine would not be in harmony with your plan of using medicine would not be in harmony with your plan of treatment on hygienic principles. I would say that there is most thorough treatment given by his own hands and by helpers in hygienic methods. He has a laboratory, as they have in Battle Creek. The method of dealing out drugs, it was perfectly understood, should not become a habit in the institution. I do not suppose he uses drugs half as freely as they do in the sanitarium at Battle Creek. There are patients who have been in the habit of taking medicine, and they will not be satisfied unless they have something in that line. But the hygienic methods are practiced in the retreat.*5LtMs, Lt 7, 1887, par. 7*

But after this letter, I shall not urge the matter. I think an invitation will come to you ere long to go to California. Hold yourself in readiness, if you want to go. But if you are averse to going, then we

do not want you to go against your will. But, Dr. Maxson, I have said all I feel it duty to say, in regard to the Ohio institution. I question the whole thing of its establishment. I think our ministers are involving themselves in perplexities and preparing for disappointment. I know that Dr. Maxson is not prepared to stand as head of that institution. He might have obtained the qualifications, if he had only exercised his ability to the utmost, to learn all that he could. If it is a pleasing prospect before you, to stand as the first in an institution, and for this reason you wish to go to Ohio, I tell you plainly you will be a disappointed man. And the people will be disappointed.*5LtMs, Lt 7, 1887, par. 8*

I can see that you could connect with Dr. Gibbs; for he is not an envious man, a man that wants the highest place. He has not been carried; he is not a man who has had an easy time; he has carved his way, under most trying circumstances, under discouraging things that would have sunk you where you would not have risen above them. You have an experience to gain, and you can obtain that experience better in a small institution in connection with another physician, like Dr. Gibbs, than in any other place that I can think of. I believe that will help you, if you both seek to put your ability to use in God's appointed way.*5LtMs, Lt 7, 1887, par. 9*

I wish you to closely read all that has been put in print in regard to the light which God has given in the duties devolving on a physician; for you will see the standard you are required to reach. I now leave all this with you. I shall take no more burden on. If I can lay it off, I mean to do it. If you want a field of labor, you have it open before you. If you want to labor unselfishly, not merely for the remuneration, not for money value, but for the love of souls; if you want to be a missionary in the highest sense, then the way is opened for you. But do not come to this field of labor with an indifferent, careless manner. Rather, O, much rather, that you would not come. If you are ready to devote all your God-given powers to do good and thorough work which will bear the scrutiny of Jehovah, then we will do all in our power to help you. We will stand by your side, we will pray for you, we will work with you as far as possible.*5LtMs, Lt 7, 1887, par. 10*

Now I felt that I must say these things to you in the fear of God. We

are doing up work for eternity, and the end is near. We can find no easy place where we can any of us work in the cause of God and shun painstaking, persevering effort. God would have earnest, whole-souled workmen who will think far less of their wages and who will have the work that will come forth from their hands well done. This is to be your anxiety. This is to be your aim. God will help you, if you only take hold of the work in earnest.*5LtMs, Lt 7, 1887, par. 11*

I was sorry when I heard you had left the Sanitarium. I was sure you would not make a success in the missionary work; for you would not bring that energy into the work, that thoroughness that would insure success. The work of God in winning souls requires a great outlay of positive power. The worker, in season, out of season, may confuse the plans of the adversary. Satan is a diligent, persevering, artful enemy that we have to contend against, and sinners cannot be taken out of his ranks without determined, persevering effort. It is not enough to be content to exert no really deleterious influence, but there must be a positive influence to save souls. There must be a strong, decided influence holding forth the Word of life. Not to wait until we are importuned for counsel and help, but labor earnestly for souls as they that must give an account. We are to show by the luster of our piety, by our earnest zeal, by the energy of our godly example, and the earnest prayers and entreaties, that the truth is to us a living reality. Not to do this, and do it habitually and perseveringly, is to be guilty of neglect of souls, neglect of doing our appointed work. You are, neither of you, to live to please yourselves. God will accept nothing of you or me but a thorough consecration, unreserved surrender of ourselves to His service, as pattern Christians. We know not how we are being read by others. We are not always on our guard. Our only security against failures, that we shall not be false guides, and do infinite harm to souls, is to be in constant communion with God, having that unreserved piety which is a shining light constantly. If connected with the Source of light, we all shall unconsciously reflect this Christian light, so that others will be benefited by its beams. We must not be in that position that we are consumers, and not producers, and never attain to that efficiency and consistent activity that we win no souls to Christ and strengthen no believers. Such will be doing harm.*5LtMs, Lt 7, 1887, par. 12*

God calls you to closer connection with Himself, that you may give to Him cheerful, hearty performance of all Christian duties. You both have a mission to fill, which is to give light. The greatest harm is done to those who believe not the truth, to come under the influence of one who claims to believe the truth, and yet has no vitality or power. God's sentinels must be wide-awake men, and not sleep at their post and endanger important trusts. Christ is coming. Our time to work is short, and we must make no false moves now. We must show no negligence, murmur at no demands of the Lord upon us. May the Lord impress your hearts and give you a deep experience in the things of God. Aim high, cultivate the powers entrusted to you, execute whatever you do with a strong hand. Cultivate the habit of not thinking you can do a great work, but in doing your very best in what you do undertake, whether you consider it important or not. Put your highest powers into requisition. Summon to your aid the strongest impulses which that immediate work you have in hand is entitled to enlist in its favor. You are yet to consider yourself a student, a learner; strive to go to the bottom of every subject under investigation. Aim at nothing less. Continual additional knowledge in every branch of science to which your attention is directed—thus you will have habits of mental discipline.*5LtMs, Lt 7, 1887, par. 13*

You need these words I have written to you. You have been willing to accustom yourself to superficial studying, and neglected close investigation, and are becoming, through this practice, incapable of going to the very bottom of things. The mind soon learns the habit of being satisfied with an inferior standard and minor attainments. The mind circles around a narrow boundary and becomes satisfied and does not try to become acquainted with the depths beyond the measurement of his own short line, and in the want of the very knowledge he should have, he becomes conceited, egotistic, and flippant. But you need mental, as well as practical taxation, learning, and putting into practice what you learn. You need to bring into your work vigorous, intellectual effort. This will soon become easy, and you will rally the mind's best powers, which will electrify all your movements. You will be sustained by the strong impulse which you must possess in your work as a practitioner. Distaste is overcome; ease is not sought; manly, vigorous, noble effort alone will satisfy. Brave, earnest endeavor God accepts. And He will accept nothing

else.*5LtMs, Lt 7, 1887, par. 14*

Do your best, and God will do the rest. I have a deep interest for you both, that you may be successful in climbing round upon round of the ladder heavenward. There are many who go through life with no heart in their work, wanting something more congenial to their taste, and these are shorn of half their strength for want of symmetrical, well-expressed moral and mental development. These thwart the great design of heaven, because they fail to co-operate with the privileges and opportunities—blessings which heaven has granted them, because grave care sets lightly upon them. They do not want present enjoyments to be interrupted, and they go on preferring dreams to realities. May the Lord help you to trample Satan under foot, to be brave and strong; and if you closely connect with God, you will be living channels of light. I love you in the Lord. I know what you both may be, or I would not write as I have done; for I do not write to discourage you, but that you, through the grace of Christ, may be elevated, ennobled, and be altogether that which God would have you to be.*5LtMs, Lt 7, 1887, par. 15*

Make alliance with God, and with those who are connected with Him. Let the Word of God be the man of your counsel; for it is the expression of the divine will, with a full recognition of your duty. Learn from the Word of God; for in that you find a source of mental power and help to intellectual attainments. I am pained to see so many who claim to believe the truth reach a low standard. They are not strong men. They cannot plan and execute, because they love ease and enjoyment and do not put to the stretch their mental capabilities and gradually lose their vitality and earnestness, which are essential for the success of the great work. I write you in candor, and with faithfulness, because I have a love for your souls. I want you to win the benediction, “Well done, good and faithful servant,” from the lips of your Redeemer. [*Matthew 25:23.*]*5LtMs, Lt 7, 1887, par. 16*

May the Lord help you to see the necessity of walking in all humility of mind and making sure work for everlasting life.*5LtMs, Lt 7, 1887, par. 17*

Now, dear Brother and Sister, I do not want you to go to California

without you see it to be duty yourself. I do not want you to be sent there as were Brother and Sister Sisley, and become homesick, and discontented, and uneasy, and want to go back. No, No! Do not decide to go, unless you are well satisfied that it is duty. I have placed the whole matter of their needs before you, and now I have not further to say. It may be God has some other place for you; but we greatly need help such as I think you could be, if you are fully consecrated to God. If you are not, then we do not want you at all.*5LtMs, Lt 7, 1887, par. 18*

If you make up your minds to be missionaries for God, and are willing to endure something in the path of duty, willing to be anything or nothing, then you will be a blessing in California, and God's hand will exalt you in due time. If your great anxiety is for the exaltation to the highest place, you will, in God's providence, find yourselves in the lowest place. If you are willing to work anywhere, rise by your own merits, and let others testify to your value; then I know you will be exalted in due time. I am so thoroughly disgusted with this striving for the supremacy, that I will not hold out the least encouragement to you, or any one, as any inducement to exalted positions. Your own merits will exalt you far more than words or position can do. If you are willing to work for God, wherever He in His providence places you, then the Lord will reward all such humility. But there is so much child's play in regard to the Christian life and duty that I am pained to the heart. Look at Christ, meek and lowly of heart. Study His life and character closely; copy it, and you will be like Jesus.*5LtMs, Lt 7, 1887, par. 19*

**Lt 8, 1887**

Lockwood, Brother and Sister

Basel, Switzerland

February 11, 1887

Portions of this letter are published in *TDG 50*.

Dear Brother and Sister Lockwood:

I had hoped to be able to send you a letter of some length ere this, but I have had much labor to perform. I was called to Tramelan the fourth of February and returned the seventh. Spoke four times and wrote fifty pages of note paper. Since then we have been having special morning meetings. I have spoken four times. I am seeking to bring up the workers connected with the office to a higher standard. The Lord is not pleased to have those whom He has made the repositories of His sacred truth be content with a low standard. We have a great truth and great light, and if we walk in the light we will have our work corresponding with our faith. Oh, why are we not more alive? Why not rise to our high privilege and be a partaker of the divine nature? As the wax takes the counterpart of the seal, so the soul receives and retains the moral image of God. We become filled and transfigured by beholding His purity and righteousness. Our souls will become sluggish and our faith enfeebled unless we arouse and have a firm, steady, active faith. He that hath this hope in him purifieth himself even as He is pure.<sup>5</sup>*LtMs, Lt 8, 1887, par. 1*

The great sin of God's people at the present time is we do not appreciate the value of the blessings God has bestowed upon us. We serve God with a divided heart. We cherish some idol and worship at its shrine. The truth of God is elevated and holy, sanctifying the soul if brought into the life and interwoven with the character. God is seeking with His truth to make us a separate and peculiar people. This is the influence of the truth. Our obedience and devotion are not equal to our light and privileges, and the sacred obligations resting upon us to walk as children of the light are not fulfilled by us. As Christians we fail to come up to our high

calling. Warnings and reproofs have been given us from God, but only for a time have an influence upon us because we do not consider it as our lifework to press forward and upward to the mark of the prize of the high calling in Christ Jesus. Oh, that God's people would consider their superior advantages and understand from the light of God's Word that we must be judged according to the light that shines upon our pathway. All the privileges and opportunities given us of God are for the purpose of making us better men and women. The people of God must move from a settled principle, making it their first principle to seek the kingdom of God and His righteousness and then go on from light to still greater light. If we fail to improve the light and become cold and hardhearted, and are not easily impressed with the truth, and the energies of the soul become palsied, we cannot reasonably expect that judgment will begin in our favor because, like Capernaum, we are exalted to heaven in point of privilege.*5LtMs, Lt 8, 1887, par. 2*

The blessed light that is now given us was not given to Sodom and Gomorrah, or they might have remained to this day. Every soul who really believes the Word of God will show the same by his works. The great goodness of God is displayed in His will. Whatever His will or word requires them to do they cannot be Christians if they neglect to do this. The truth is able to save our souls, for God by His own Spirit is a continual agent in it, and the divine agency makes the truth a sanctifying power.*5LtMs, Lt 8, 1887, par. 3*

February 12, Sabbath morning

At half-past six we had our morning meeting. The Lord gave me much freedom in speaking to the people, and the fallow ground of hearts was broken up. Many confessions were made well wet down with tears, and we see that the Spirit of the Lord is coming in, and this makes me rejoice. We want the work to go deeper and be more earnest. I tried to impress upon the people that a happy flight of feeling was no evidence that we are in favor with God. We must have the living, abiding principles ever abiding in us, and we must not make an idol of impulse or a high degree of feeling. If we have pardon we must show repentance. We must have faith; and walk by faith; not feel that we must have assurance in feeling before we acknowledge ourselves children of God. The assurance is in God's

Word. God has said and it will be done. He who trusts in God must have due respect for all the means of help to obedience. The written Word, the services of God's house, and the throne of grace—these are God's blessings; and our work is to lay hold upon the promises of God. Rely upon them. Live by every word that proceedeth out of the mouth of God.*5LtMs, Lt 8, 1887, par. 4*

Without holiness no man can see the Lord. Whatever his hopes or his profession, God calls for deeds and works, a meek and quiet spirit. Faith in God's promises must be exercised while we work out our salvation with fear and trembling, God working in us to will and to do of His own good pleasure. We must be guarded constantly. We have a heaven to win, a possession to gain, that requires the stretch, the vigilant exercise of every spiritual muscle. Half-hearted work will not do here. God will accept nothing short of whole-hearted service, willing service.*5LtMs, Lt 8, 1887, par. 5*

February 12, Sabbath, was almost entirely devoted to service. We have not had an exciting time, but firm conviction is taking hold of minds. We feel that we are advancing. We are trying to make the people understand that it is not God that is withholding His presence, but that we are not spiritual to discern His presence and to lay hold of His promises, and hold them by faith. Our hearts lie too much in vapors and mist of worldliness, sin and frailty through which only a dim light reaches us and penetrates this mist and fog that Satan pours in upon us, while the full brightness of Christ's righteousness shines above us, and we scarcely look up. There are efforts that we must make. The cares of life will try us and we let them disturb our confidence in God and then we wonder why we have not more confidence, more comfort, and more peace and hope and joy. Oh, I wish we could see these things as they are and be sensible Christians. If we do not have ecstatic feelings, we begin to doubt whether we are Christians or not, when we should not look at our feelings, but at God's Word, for there is our assurance. We must bring our hearts in a right position. We must put away all sin, all pride, all impatience, and all envy and evil thoughts, all jealousies, and then while working out our own salvation, it is God that worketh in us to will and to do of His good pleasure.*5LtMs, Lt 8, 1887, par. 6*

We must hold fast the promises. These are the pledged words of Him who is truth and verity, and these are our assurances. They can only be appropriated to ourselves by individual faith. Learning their truth by our loving trust, we must learn not that man never, never is, but that we are always, blessed. How many blessings we lose because we slight and overlook what we have in yearning for that which we have not. Common mercies which thickly strew our pathway are forgotten and undervalued. We may learn lessons from the humble things of God in nature.*5LtMs, Lt 8, 1887, par. 7*

The flower in dark and humble places responds to all the light it can get and puts forth its leaves. The caged bird sings in the prison cage, in the sunless tenement as if in the lordly, sunny dwelling. God knows whether we will make a wise and saving use of His blessings. He will never give them for us to abuse. God loves the thankful heart trusting implicitly in His words of promise, gathering comfort and hope and peace from them, and He will reveal to us still greater depths of His love.*5LtMs, Lt 8, 1887, par. 8*

At nine o'clock there is a social meeting and then a sermon by Elder Ings. The German portion of the congregation receive a blessing as they had an opportunity to hear the testimony in their own language. Seventeen have recently come to the truth in Basel, for which we thank and praise God. In the afternoon a discourse is given to the Germans, and then there are three to be baptized, and the communion service is attended to. I am full of thankfulness to God for the mercies of this good Sabbath. We should have our life a clear, steady, burning light to the world. If we are not always on the mount, it is because God sees it would not be for our best good, because we would not see and be thankful for the lesser blessings. We should be thankful that He is still with us in the lowly valley of cares and troubles that press the soul. The Lord would have us look up and be grateful to Him that there is a heaven, that Jesus is preparing mansions for us where the weary will be at rest. Let us praise God from whom all blessings flow. Let us grasp by living faith the rich promises of God and be thankful from morning till night.*5LtMs, Lt 8, 1887, par. 9*

February 14

This morning we have another meeting to seek God in prayer, and by humble confession. I shall speak from these words: "And they that are Christ's have crucified the flesh with the affections and lusts." [*Galatians 5:24.*] I spoke pointedly upon this Scripture. The gospel demands from every human being an unreserved consecration to God of body and soul, with all their energies and capabilities throughout the entire period of our probation. In this work there is to be no indolence. There is required continual advancement while God claims every ordinary or peculiar power, endowment, and faculty He has given us in trust. To withhold these from God is robbery toward God, and every talent is given us as a sacred trust upon condition that it shall be used and improved, enlarged and strengthened by use in accordance with the will and design of the great Giver, that by this means divine light and power shall be communicated to the world through God's appointed channel.*5LtMs, Lt 8, 1887, par. 10*

In this work, if talents are well improved, increased talents are the results. To him that hath shall be given, and to him that hath not shall be taken away even that which he hath. If heaven's bestowed gifts are not appreciated and improved as God's entrusted capital, if they are buried in worldliness, in selfishness, then the powers capable of blessing humanity decrease; and because the God of heaven is not sought unto and glorified as the source of all these precious endowments, the Lord is dishonored and He cuts off the supply in order to increase. To grow in the knowledge of our Lord and Saviour Jesus Christ, we must put to use by human exertion the physical and intellectual powers. All these powers are under contribution to God and must be taxed to the very uttermost. The youth and the child must be taught these lessons. I write unto you, little children, because your sins are forgiven you for His name's sake. The favor of the newborn child of God in his first love is as sweet fragrance to God, and the simple testimonies, the cheerful service, and the grateful thanks are acceptable to God. Our social meetings have shown still more decided advancement. We are coming nearer to the point, nearer to the freedom and liberty of the children of God.*5LtMs, Lt 8, 1887, par. 11*

Confession with weeping was made, and we see there is a deeper sense of how far they have come short from meeting the standard

of righteousness. There is a firm purpose, and if we can by repetition of great and solemn warnings and precious inducements in the promises bring them to feel their great need and the attendant willingness of God to pardon and bless, we shall have gained a victory over Satan and over his devices. The faith, the sincere prayer, the spotless example God requires of every one of His followers. Not one is excused. They are His employed servants working for wages—even the light which is to come. To be unfaithful to God who has manifested so great interest for us is the basest ingratitude.<sup>5</sup>*LtMs, Lt 8, 1887, par. 12*

**Lt 9, 1887**

Kellogg, J. H.

Basel, Switzerland

April 15, 1887

Portions of this letter are published in *CD 105-106, 345; 2MR 142-144; 5MR 23-25.*

Dr. J. H. Kellogg

Dear Brother:

I received your letter and read it with much interest. I have the tenderest feelings of sympathy for you and do not cease to present your case before God in my prayers. I have faith that God is helping you and that He will continue to be with you. I intended to write you ere this, but there have been many things that required my special attention, so that I have had no time.*5LtMs, Lt 9, 1887, par. 1*

I have been laboring to set things in order in this building. One week ago last Sabbath evening we had a meeting with the families in the house to talk up certain things in regard to the food that should be prepared for boarders and the influence that should be exerted in the families who board the workers. The Spirit of the Lord came upon me, and I bore a plain, decided testimony.*5LtMs, Lt 9, 1887, par. 2*

I had presented much more upon general principles, but that did not set things right. The idea was so riveted in their minds that their own way was perfect, that the very ones who need to reform did not take hold of the matter at all. I was obliged to say decidedly, as did Nathan to David, "Thou art the man." [*2 Samuel 12:7.*] It made a decided stir in the camp, I assure you. I told them that the preparation of their food was wrong, and that living principally on soups and coffee and bread was not health reform; that so much liquid taken into the stomach was not healthful, and that all who subsisted on such a diet placed a great tax upon the kidneys, and so much watery substance debilitated the stomach. I was

thoroughly convinced that many in the establishment were suffering with indigestion because of eating this kind of food. The digestive organs were enfeebled and the blood impoverished. Their breakfast consisted of coffee and bread with the addition of prune sauce. This was not healthful. The stomach, after rest and sleep, was better able to take care of a substantial meal than when wearied with work. Then the noon meal was generally soup, sometimes meat. The stomach is small, but the appetite, unsatisfied, partakes largely of this liquid food, so it is burdened.*5LtMs, Lt 9, 1887, par. 3*

The salads are prepared with oil and vinegar, fermentation takes place in the stomach, and the food does not digest, but decays or putrefies; as a consequence, the blood is not nourished, but becomes filled with impurities, and liver and kidney difficulty appears. Heart disturbances, inflammation, and many evils are the result of such kind of treatment, and not only are the bodies affected, but the morals, the religious life, are affected.*5LtMs, Lt 9, 1887, par. 4*

I told them that unless they should change their diet, physical, mental, and moral degeneracy would surely be the result. Plain, good, substantial food must be given to our bodies, else there will be a poverty of the blood.*5LtMs, Lt 9, 1887, par. 5*

I then dwelt upon the influence surrounding the soul, and the importance of elevated conversation at the table, and whenever they had intercourse with one another. Well, I talked many things, and I am now waiting for them to recover from the shock they have received before I give them another portion. I felt deeply moved upon this subject.*5LtMs, Lt 9, 1887, par. 6*

Do you remember Mary Roth, a girl about sixteen years old, whom you met in Tramelan? Her father and brothers are tailors, and another one is a baker. They say that you visited them in Tramelan. I think you found Mary not well. I went there three time to labor. The water closets are in the house. The whole house is poisoned by the polluted air. I called the family together and talked this matter strongly to them. One daughter died in that house, of consumption; others are sick. I was sick, I told them, three weeks with malaria after my first visit there, poisoned very much, as I was at the time of

my husband's sickness. I feared that I would die. I told them all about this, and they receive everything I tell them as being so indeed.*5LtMs, Lt 9, 1887, par. 7*

Mary has been an apprentice in this office, but has not been well for some time. The blood is mostly in her head. Sara McEnterfer has been treating her for months—fomentations, foot-baths, sponge-baths, rubbings, and so on. A physician was called to give her an examination. He says her case is a complicated one, and she must leave the office. Her parents were afraid to have her come home, because I had set before them the poisonous atmosphere in the house which they were inhaling all the time. I saw that the precious child would not get well here, so I finally proposed that Mary should go to America, to the sanitarium. I knew that they had not means, for they are in debt, and I told them if they would pay her fare, I would pay for her treatment at the sanitarium. They consented to let her go. Now I wish you to tell me if this is not the best thing to be done. The physicians here do not know how to take a case without drugging. They commended the way that she had been treated, and recommended her to go to an institution in Basel, under the care of the physician that attended Edith Andrews. The treatment is all given by men with masks on. Mary is a modest young woman, and she would not go there, she said, if she died. What do you think of my sending her to the sanitarium? She has had a hard time the past winter—her feet cold as ice, room not properly heated. Her ankles swell very badly. She came down unable to do anything. I could not spare Sara. She would work over her hours at a time, and I thought I would better be to the expense of her treatment at the sanitarium than have Sara take care of her here without conveniences whatever.*5LtMs, Lt 9, 1887, par. 8*

They intend to leave here sometime in May. Will forward you the examination paper. I sent for it some time ago to send to you. Her father sends one of her brothers to attend the college. I promised to pay his tuition and board. He gives this young man to the cause. He was raised up from what they feared would be his deathbed. The father made a vow that if the Lord would spare his life, he would give him to the cause of God. He is an excellent young man. I have devoted all the royalty on foreign books to be used in the foreign missions. I thought I would place a fund in the office to be used for

the purpose of educating choice young men to become laborers for their own countrymen. This young man will come with his sister. They are a nice family.*5LtMs, Lt 9, 1887, par. 9*

You sent me one hundred dollars to be used in missionary work. I felt that you ought not to have done this and have not appropriated it yet. You have so many ways for your means. I tried to think what I had written, fearing that I might have written something that led you to think that I appealed to you for means, but I did not think of such a thing. Whatever I wrote was not with a thought to invite you to do anything of this kind. I thank you, my brother, for your liberality, but feel hardly free to use it. If you will use the hundred dollars to help defray your own and your wife's expenses to California, I should be much pleased. We want you to visit us there.*5LtMs, Lt 9, 1887, par. 10*

I report, in regard to myself, good health. At times I feel infirmities seize me, but I cannot yield to them. I just pray most earnestly; I tell the great Physician all about the matter, and then I do not wait to feel better; I just go to work, and I know that my prayers are heard; for relief comes. These things give me hope and courage, and strengthen my faith. I know the Lord has wrought for me in a special manner. His name shall have all the glory.*5LtMs, Lt 9, 1887, par. 11*

Many things trouble me, so that I pass many wakeful hours; but relief comes in committing all to God as unto a faithful Creator. I feel sad about St. Helena. I learn that Dr. Burke became dissatisfied, because he was not made first, and therefore resigned and set up an institution in St. Helena. Dr. Gibbs is worried about his home matters and has worked early and late at night, and not long since he was found insensible in his office, standing against the wall, grasping the lounge for support. It was some minutes before his heart resumed its action—thus it was reported by letter. I am so anxious that Brother and Sister Maxson go at once to St. Helena. I cannot write more at present. God bless you, is my prayer.*5LtMs, Lt 9, 1887, par. 12*

**Lt 10, 1887**

Kellogg, J. H.

Basel, Switzerland

February 23, 1887

Portions of this letter are published in *CW 127-128; TDG 62; BCL 8-10*.

Dr. Kellogg

Dear Brother:

Your long communication written upon the cars and in the depot was welcome to us. It was written in so plain a hand that we could read it as readily as we could read print. I think I can understand you and sympathize with you in your difficulties and your perplexities. I was not aware that we had a sympathizing listener in five-year-old Ella May White. The tears stood in her eyes and with pitiful voice she said, "Doctor says he is hungry. Why does he go hungry?" We tried to explain to her that the doctor had so many things to do in caring for sick people that he could not find time to eat.<sup>5</sup>*LtMs, Lt 10, 1887, par. 1*

My brother, it is this very thing that ought not to be. You are engaged in a great and good work, and in this constant strain the physical, mental, and moral powers are taxed to the uttermost and ought not to be because the future demands of your tact, your experience, and your practical knowledge. It comes to me with force at times the great violence you are doing to yourself when you have knowledge of just the result that you must shorten your life, and I feel intensely over this matter. For it will not make the matter one whit better. I have learned if you go calmly along trusting in God, committing the keeping of your soul to Him as unto a faithful Creator, you will be able to preserve the calmness and ease, a peace that cannot be marred that will astonish you.<sup>5</sup>*LtMs, Lt 10, 1887, par. 2*

It is these men who feel so intensely as James White, J. N.

Andrews, and yourself, that wear and are bruised in spirit. Now if they would heed counsel and educate and train themselves to endure what cannot be cured, and just lean more heavily and continuously upon divine power, then the wear and the friction would almost entirely cease, the peace of Christ [would] come into the soul. God means we shall trust in Him and enjoy His goodness; He lays it day by day before us, and we must have eyes and perceptive powers to take these things in. However great and glorious the full and perfect deliverance from evil we shall realize in heaven, it is not all to be kept for the time of final deliverance. God brings it into our present life. We need daily to cultivate faith in a present Saviour. Trusting in a power out of and above ourselves, exercising faith in unseen support and power which is waiting the demand of the needy and dependent, we can trust amid clouds as well as sunshine, singing of present deliverance and present enjoyment of His love. The life we now live must be by faith in the Son of God. *5LtMs, Lt 10, 1887, par. 3*

The Christian life is a strangely mingled scene of sorrows and joys, disappointments and hopes, fears and confidence. There will be much dissatisfaction with self, as he views his own heart so deeply stirred, surged with passion that seems to bear all before it, and then follows remorse and sorrow and repentance, followed by peace and deep-hidden joys, because he knows, as his faith grasps the promises that are revealed in God's Word, that he has the forgiving love of a longsuffering Saviour. And that Saviour he seeks to bring into his life, weave into his character. *5LtMs, Lt 10, 1887, par. 4*

It is these revealings, these discoveries of God's goodness, that make the soul humble and lead it to cry out in gratitude, "I live, yet not I, for Christ liveth in me." [*Galatians 2:20.*] We have reason to be comforted. Severe outward trials may press around the soul where Jesus lives. Let us turn to Him for the consolations He has provided for us in His Word. The nether springs of hope and comfort may appear to fail us, but the upper springs which feed the river of God are full of supply and can never be dried up. God would have you look away from the cause of your afflictions to Him who is the owner of soul, body, and spirit. He is the lover of the soul. He knows the value of the soul. He is the True Vine, and we are the

branches. We shall have no spiritual nourishment only as we draw it from Jesus who is the true life of the soul. "Ye believe in God, believe also in Me," says Jesus. [*John 14:1.*] It is the will of Jesus that we shall be full of hope, joy, peace, longsuffering, gentleness, meekness, and love. It is not God's will that we should remain in sorrow and discouragement. While it is His will that we should know and see ourselves, it is His will that we should discern His love and His matchless mercy.*5LtMs, Lt 10, 1887, par. 5*

Remarkable dream.—I dreamed I saw Christ curing a distempered person. I immediately applied to Him for my own healing. He asked me in what respect? I answered, "I want a spiritual healing and forgiveness of sin." He seemed to doubt whether I truly desired it. I fell on my knees and besought Him earnestly, on which He said with a gracious look, "Thy sins are forgiven thee. Go and sin no more." I was transported at the words, and wept tears of joy and great gratitude. My reflection on waking was that I had just as full assurance from the Word of God of the remission of sins, and as plain a command to sin no more, as if it were spoken to me by a voice from heaven or by Christ Himself in person. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." [*Luke 16:31.*]*5LtMs, Lt 10, 1887, par. 6*

There is only one way for you, and that is to save your own life by laying burdens on others, that you may live to save the lives of many. We prize your superior scientific skill. We need it. We do not want to lose it. And we ought to have some power of influence to control your course of action lest you will become a man of an unbalanced mind, and the precious skill you have will lie buried in a ruined casket. I do not write to burden you. I feel deeply for you, and you must change your course of action. You are living two years in one, and I utter my protest against this. You understand this taxation, this pressure of the living machinery cannot continue without a giving out of some of the fine works and then, oh, my brother, then what? Death, which would be far worse than living without power to do it all.*5LtMs, Lt 10, 1887, par. 7*

I thank God for that which you have been to the cause of God. I thank my heavenly Father for the light which He has reflected through you, and for this reason I want you to live and continue to

be a source of light. I see in the plans you have devised light and wisdom, and if these will help you to practice temperance in your labor, you have through the wisdom of God been wise; but if notwithstanding you will keep dragging and pushing the whole load, which others connected with the institution could and should do, then your only future is to be crushed under it.*5LtMs, Lt 10, 1887, par. 8*

The Lord has sustained you. I do not for a moment question this. You say you have asked your brethren to select men to come into the sanitarium to be educated and trained to bear responsibilities. Cannot you see that the men your brethren would think might do you might count a failure and be tried at the stupidity of your brethren? There is not one who would venture this. I would not dare do it myself. I knew that in Dr. Gibbs there was real ability, but it was not recognized at the sanitarium. He is a man of valuable qualities, but he needs counselors that are wise. He is sincere, openhearted, frank, and he is conscientious, God-fearing. Elder Waggoner gravely told me after he had employed him that he was a failure. I said, Elder Waggoner and Dr. Waggoner, I have followed the light that God has given me. I have done all I could to have Dr. Gibbs become more thoroughly informed in the ways of hygiene at the sanitarium. And if this fails, I shall try again; but I do not take your word. Appearance may be against him, but he has a true, tender, and frank heart as we ever find in men. Yet he has some drawbacks. He is not perfect. You are neither of you perfect. I know of no man on this earth who is perfect; but I have faith that God will work on this rough, coarse material hewed out from the quarry of the world, and will make them polished stones for His temple. I fear, my brother, you expect to find men with power of brain, with the power of endurance, and aptitude that you have; but you will have to be satisfied with something less, and you will have to select your own men. I am sure that no living person will venture to do this for you. It will not answer to criticize too closely, but to educate. Not to hold off at arm's length, but to draw men nigh, and try to pour light into their darkened understanding.*5LtMs, Lt 10, 1887, par. 9*

I wish that Dr. Maxson and his wife were connected with the health institution at St. Helena. I received an invitation from her and others to this effect before coming to Europe, but I did not give it the least

encouragement. We have not one lady physician, and we are greatly in need of one. Sister Maxson wrote me many months ago, nearly one year ago, that her husband and herself desired greatly to work in the missions somewhere, but I have not responded one word because I was afraid I might not be doing right to give my advice. I was surprised when I heard they had left the sanitarium, because I had not had a hint of this matter. I am thinking they will try to get them into the Ohio institution. I hear that an invitation has been extended to them to engage or take charge there from the brethren in Ohio. Now I write this to you in confidence. I fear to have them do this. I fear the results with you and with them. But will you please tell me what you think of my making a proposition to them to go to the Health Retreat? I do not want to do anything without laying the whole matter before you. Let us unselfishly counsel together, for we are interested in the same work, and these institutions are God's instrumentalities to do the same work—to relieve the suffering, to advance reform. *5LtMs, Lt 10, 1887, par. 10*

I learned that Elder Waggoner had recommended that the *Health Journal* published in the interest of the Health Retreat be discontinued and the *Good Health* take its place. I hastened to respond, and said to Elder Loughborough, No, no. There must be a coming up from the simple beginning. The *Good Health* is a journal that will do its work east of the Rocky Mountains, but will not do the work demanded in the interest of the Health Retreat and on the Pacific Coast in its present infancy. They must have matter prepared very much after the same manner that the *Health Reformer* started out on, and just as much better ability as we can put into the work, but it must be monthly instead of quarterly ere long. The *Good Health* places the crib too high to meet the demands of uninformed men and women. There must be greater simplicity, and we must make that journal a living thing, full of interesting matter, to do its work on the Pacific Coast. The sanitarium is large. It can embrace and does embrace a large amount. But the Health Retreat must be a branch of the sanitarium at Battle Creek, but must not be swallowed up by it. The Lord would have the journal of health live, and it shall live. Because Elder Waggoner has ceased to edit it, it shall not die. He may criticize it as much as he pleases, as Trall criticized the *Health Reformer*, nevertheless, it shall live. The efforts at first will not be perfect, and

we will keep at work to make that Health Retreat what it should be. God would have these two institutions work together in perfect harmony, and I think they are doing this; but there are narrow minds that can only center on the one thing that they have an interest in and go no further.*5LtMs, Lt 10, 1887, par. 11*

We meant that Brother and Sister Sawyer should be connected with the institution, and their returning to Michigan disappointed us. Now if Brother and Sister Maxson could take their places and work on the Pacific Coast, I would be pleased to have it so. But if it cannot be done without unhappy feelings existing, then it shall not be. It is altogether too late in the day for unhappy differences.*5LtMs, Lt 10, 1887, par. 12*

We must labor earnestly to help each other. Will you please write me at once in regard to this matter? I do not want they should go to Ohio, for I fear the consequences. But I think they will fill a good place in the Health Retreat, and cannot in any way work there to the detriment of the sanitarium, and I do not think they would do this; although I am entirely uninformed in regard to this in Ohio. I am inclined to think it a good idea to have another sanitarium in another state; for if there are no men reliable to act as responsible men in the medical profession in connection with the sanitarium, it might well be better to have a place where there will be still another interest in the same good work of health reform and not crowd in so large a number upon the sanitarium at Battle Creek.*5LtMs, Lt 10, 1887, par. 13*

I hope the Lord will spare your life and give you courage and faith and hope. Be assured that you have not only my sympathy, but my prayers.*5LtMs, Lt 10, 1887, par. 14*

Love to your wife.*5LtMs, Lt 10, 1887, par. 15*

Monday I spoke upon health reform, pure air, pure water, pure houses, pure premises. It is something new to the people here, but they all seem to have the fullest confidence in my mission and in the testimonies of the Spirit of God. And the way is prepared to make advance moves upon health reform. I shall bring in testimonies as often as I can consistently upon this subject. We desire to lead them step by step, cautiously but thoroughly, until

there shall be a decided change in the habits and customs of the people. We see a decided change for the better in many respects since our last conference. There is an increase in numbers and improvement every way. There is a coming up on a higher plane, elevated, ennobled through the truth.*5LtMs, Lt 10, 1887, par. 16*

In much love.*5LtMs, Lt 10, 1887, par. 17*

**Lt 11, 1887**

Burke, Dr.

Basel, Switzerland

March 10, 1887

Portions of this letter are published in *OHC 177*. +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. Burke

Dear Brother:

I learn that you are not satisfied because you think that you do not stand in that exalted position that you should at the Health Retreat. I am sorry to hear that this is your feeling; and I also hear that you do not keep these feelings under control, but that you speak of them to your patients. The wrong of this matter I have faithfully written out to come before the physicians.<sup>5</sup>*LtMs, Lt 11, 1887, par. 1*

Has Dr. Gibbs done you any wrong? Or is it the case that strife for supremacy would lead you to speak one word that would give color to outsiders that there was a disagreement between you two—men of the same faith, and the same profession, working to the same end? Cautions and warnings have been given you to keep you from injuring yourself and doing a wrong to those connected with you in your work. If the great aim is to stand highest and not on an equal, how can you expect the blessing of God upon your labors or upon your soul?<sup>5</sup>*LtMs, Lt 11, 1887, par. 2*

We are nearing the judgment, when every case shall stand before God in its true bearing, when every secret thing that men have done, with the motive, will appear, that governed their life. The end of all things is at hand, and all our works will be judged. If our ambition is to be first, then we shall be last; if we are willing to suffer something for Christ's sake, if we are striving for spirituality, then the Lord will honor all such ambition to excel. But if we are seeking

to satisfy an unholy, selfish ambition, God will humble the one who does this. But the Lord has spoken through His apostle, “Humble yourselves under the mighty hand of God, and He shall lift you up.” [1 *Peter* 5:6; *James* 4:10.] God knows us all by name. He knows what spirit is in us and will finally reward us as our works have been. If you speak to the disparagement of your associates with your patients, you are exerting an influence which, in the place of building up, is doing injustice to them. None need to be in darkness in regard to the spirit which he possesses. All these are the special attributes of Satan and close the gate of heaven against all who do these things. For this class will be without the holy city. Is heaven of any value to us? Then let us put away all sins, that we may stand approved of God. “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” [*Galatians* 5:22, 23.] And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. *5LtMs, Lt 11, 1887, par. 3*

There are lessons of the highest importance that not one in twenty of those who claim to be children of God have yet learned. Shall not we learn them before our destiny is forever settled? Shall we cherish and cultivate the very things which Satan originated in heaven, which resulted in his fall, and which, through his temptations, have successfully accomplished the fall of thousands? Shall we separate ourselves from God and take the enemy’s side? Many professed believers in the truth are doing this when circumstances arise to tempt them. They do not resist temptation, but fall an easy prey to the devil. What we need is practical godliness. This is the only antidote against the snares of the devil. God’s Word is full of instruction that His children should love one another and not strive with one another. They are called into liberty and should stand fast in their liberty wherewith Christ has made them free. But He would have them be careful that they do not use this liberty unlawfully, indulging in corrupt practices; and they were to avoid anything which would create contention and dissension and differences of feeling. He would have them by love serve one another. They are to maintain Christian affection—Thou shalt love thy neighbor as thyself. If ye bite and devour one another, take heed that ye be not consumed of one another. *5LtMs, Lt 11, 1887,*

*par. 4*

The very best thing for you to do is to take up your work right where it is, and do it in all fidelity as to God, and not let Satan have the least advantage over your mind or your spirit. You can show your true value far more by your works than by your assertions, or by tearing another down to build yourself up. The knowledge, the skill, the fidelity will be exerting its influence and will speak louder than words possibly can. Merit and moral worth cannot be hidden. It will appear, and the less you seek to make it appear in words, the better it will be for you. If a man feels required to extol his knowledge to stand in the highest place, and that knowledge, when tested, is found not to be all that he represented it to be, he will be left in a lower place than if he had kept silent and let his works praise him.*5LtMs, Lt 11, 1887, par. 5*

There is nothing to hinder you from linking up as fellow physician with Dr. Gibbs, unless it is your own idea of superiority and your desire to be first. The least manifestation of this spirit is an offense to God. To let your words, in hints or plainly spoken, undermine a physician associated with you is a cruel business and will surely receive the displeasure of God. A word spoken to another to demerit goes a long ways and does an evil work. It exerts a most discouraging influence upon those you should encourage. You have been longer in the faith than Dr. Gibbs and should be prepared to help him in the Christian warfare. Oh, we have greater lessons to learn in Christ's school, to wear Christ's yoke, to lift the burdens of Christ, to learn of Him who was meek and lowly of heart. Then the rest of spirit comes in.*5LtMs, Lt 11, 1887, par. 6*

The greatest detriment to our churches, that which brings them into weakness and disfavor with God, is unhappy jealousies and differences. "Now the works of the flesh are manifest, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like of the which I tell you before as I have also told you in time past that they which do such things shall not inherit the kingdom of God." [*Verses 19-21.*] Then let every soul examine himself and see if he is approaching the committal of any such sins.*5LtMs, Lt 11, 1887, par. 7*

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Unsanctified hearts will be revealed in unsanctified actions. Not the least countenance should be given to sin, the greater or the lesser sins, but as children of God we are laid under the strongest obligation to refrain, abstain, denying the promptings of the natural heart. If there are differences of opinion, keep not these prominent, but think and dwell upon those subjects where all can agree. Selfishness, self-esteem, self-importance will ever urge the dwelling upon things that will create contentions and place self in the foreground and regard the ideas and opinions of others with disregard and contempt. And to speak of these opinions with others, making them as contemptible as possible so as to make your own ideas appear wise and consistent, is quite the opposite of Christian charity and is more like the workings of Satan than the movings of the Spirit of God. It is a breach of the law of God which we claim to vindicate. Love to God comprises our duty to God; love to our neighbor our duty to one another. Mutual love must be cherished at all times, in all places, and under all circumstances. This is the credential that we bear to the world, that God has sent His Son Jesus to die to bring back the moral image of God in man. By this shall all men know that ye are My disciples, if ye have love one for another. This love, cultivated, becomes an abiding principle and is effectual in rooting out dissensions and divisions among brethren. Where envying is kept up and jealousies, there is every evil work. All this must be cleansed from the soul temple, and then God will work in much greater power for His people. But He cannot do this where those evil things exist; for should God bless, each party would be confirmed in his conviction that he was right and his brother wrong. In the place of love, there would be contention over the very blessings bestowed. In the place of acting like Christians and guarding one another's interest, there would be a tearing and rending one another like brute beasts. Such a spirit is wholly in harmony with Satan and is in accordance to his mind and purposes, fulfilling his will, doing his pleasure; for he knows the sure result is separation from God. Then <Satan> obtains control over their minds and affections, and he works deceptively. And while professing to be children of God, <unless they become sanctified through the truth,> they are to all intent and purposes children of the wicked one; for they act out his spirit and do his will. It is mutual strife <actuated by the devil> in the place of mutual love. <If this is>

persisted in, [it] will prove the <sure> ruin <of the soul.> Christian churches are ruined by their own unchristian course <of action> to one another.*5LtMs, Lt 11, 1887, par. 8*

“I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit.” [*John 15:5.*] We have stated what kind of fruit the branches that are in the living Vine will bear—love, joy, peace, etc. We have specified the kind of fruit produced upon the branch that is not of the true Vine. Here is distinctly specified that the fruit which the true and flourishing branches bear is the best. Christians should be building up one another in the most holy faith, in place of biting and devouring one another. What can be expected if this thing is done? Can the God of love bestow His grace upon them while the spirit of love has departed and the evil spirit which seeks to destroy should prevail? If Christians could let all their differences and quarrels be swallowed up in striving to overcome the defects in <our individual> characters, fighting sin in the place of making the most of their differences of opinion, we should see harmony, love, and unselfish workings, and the peace and power of God would be manifested in behalf of His people. Let us not be desirous of vainglory, provoking one another, envying one another.*5LtMs, Lt 11, 1887, par. 9*

The esteem and applause of men are of greater value to some minds; for they labor for this much more intensely than they do to examine themselves whether they be <sanctified> in the love of God. Satan is constantly seeking to crowd into their hearts vainglory, that he may steal away their humility and meekness, love and patience, <and set them picking plans in others.> And if they think that they are not to stand as the first in every calling and work, they are dissatisfied and imagine they are looked upon as inferior. They are then exercised by another spirit than that of meekness and love. They think due respect is not paid to them, self-glory they do not receive. They begin to envy and be jealous; then they begin to demerit the one whom they envy. If they can make it appear that he is at fault in anything, it is magnified, and they seek to injure his reputation. Satan stands by with his angels, active agents to suggest thoughts to tempt and do miserable things, which are hateful in the sight of a holy God, but well pleasing to the devil.*5LtMs, Lt 11, 1887, par. 10*

“Brethren, 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.*] Here is a special direction to deal tenderly with those overtaken in a fault. “Overtaken” must have its full significance. It is something different to be led into sin unawares, not intending to sin, but to sin through want of watchfulness and prayer, and not discerning the temptation of Satan and so falling into his snare, is very different from the one who plans and deliberately enters into temptation and plans out a course of sin, covering his sin skilfully that he shall not be detected. The treatment cannot be the same in both cases. More effective measures are needed to check the premeditated sin, but the apostle directs the treatment to be given to those who are overtaken or surprised or overcome by temptation. Ye which are spiritual, who have evidenced that you have a connection with God, let him restore such an one in the spirit of meekness, not crush all hope and courage out of the soul, but restore him in meekness, considering thyself lest thou also be tempted. Faith and reproofs will be needed, and kindly counsel and supplications to God, to bring them to see their danger and sin. The original word is, set in joint, as a dislocated bone; therefore the efforts should be made to set them in joint and bring them to themselves by convincing them of their sin and error, that they shall not be separated from the true Vine or, like a limb, cut off. They are to be loved because Christ loved us in our errors and in our weakness. There should be no triumphing in a brother’s fall. But in meekness, in the fear of God, in love for their soul’s sake, seek to save them from sin.<sup>5</sup>*LtMs, Lt 11, 1887, par. 11*

The apostle saw the working of the human mind, that self and pride will come in and hinder this plan of operation. And he exhorts, “Bear ye one another’s burdens, and so fulfil the law of Christ.” “For if a man think himself to be something when he is nothing, he deceiveth himself.” [*Verses 2, 3.*] Many have altogether too high an opinion of their own ability. They are lifting up themselves, extolling self, while they censure and condemn their brethren, in the place of following the Bible rule in dealing with the erring. They feel sufficient to dictate, look upon themselves as wise and capable of great things, able to tell others what to do, full of confidence in their own ways and wisdom, when the genuine truth is they are not acquainted with

themselves and do not know half what they should know or what they think they know. They are really elevating themselves. While such deceive others by exalting their requirements and their self-sufficiency, they deceive their own soul and will meet with the greatest loss themselves. They are not free from blunders or mistakes, and fall under temptations, while they self-confidently think themselves standing securely. The exhortation of the apostle, (*Philippians 2:3-5*): “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.” If we expect compassion from Jesus Christ to ourselves, we must show the same to one another. If there is such a thing as mercy and compassion with the followers of Christ, if any sanctified, holy pity, then let it appear. The hardest heart, the most un pitying, must be moved by these words the apostle urges upon them. “Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.” [*Verse 2.*] I have been instrumental in bringing to you the gospel of Christ. You claim to be my children in the gospel, Then make my heart full of joy and comfort by living in love. If the gospel of Christ has indeed benefited you, then reveal this in striving for harmony and love. Do nothing through strife or vainglory. Do not do anything that will create feelings of discord and strife.*5LtMs, Lt 11, 1887, par. 12*

There is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vainglory and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility and has enjoined upon His followers to love one another as He has loved us. We must in lowliness of mind esteem others better than ourselves. Be severe upon our own defects of character; be quick to discern our own errors and mistakes; and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others, not coveting them, not to find fault with them, not to remark upon them and present them in a false light; but to do strict justice in all things to our brethren and all with whom we have any

dealings. A selfish spirit, laying out plans for our own selfish interest, grasping a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead His followers to be concerned not only for their own success and advantage, but equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves. And an opposite spirit from this creates differences and alienations and want of love and harmony. *5LtMs, Lt 11, 1887, par. 13*

Now we have the pattern presented which we are to copy. "Let this mind be in you, which was also in Christ Jesus." [Verse 5.] We are not in favor with God, unless we obey His Word. We must bear the resemblance to Christ. If we are branches of the living Vine, we shall bear the same qualities of fruit as the parent stalk. If we have not the Spirit of Christ, we are none of His, and will be engaged in difference and strife, rather than in unity and peace. What was the Spirit of Christ? He was meek and lowly, pure and undefiled. "Come," says Christ, "unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:28-30.] The special lessons that we are to learn of Jesus are His meekness, His lowliness, His humility. We must walk in the same spirit, in the same steps with the Lord Jesus who humbled Himself on our account, that we might be exalted to become sons and daughters of God. *5LtMs, Lt 11, 1887, par. 14*

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; it is the sacred trust given us of God to be wisely employed in His service to His glory. All is the Lord's entrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom is received from the Source of wisdom, that we may glorify God. The apostle now would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. Here is the description of the divine, who, being in the form of God, thought it not robbery to be equal with God. He was the brightness of His glory and the express image

of His person. Now of the human: He was made in the likeness of man and found Himself in fashion as a man. He was in all things like unto us. He voluntarily assumed human nature. It was His own act and by His own consent. He clothed His divinity with humanity; He was all the while as God, but He did not appear as God. He veiled the demonstrations of deity which had commanded the homage and called forth the admiration of the universe of God. He was God, while upon earth, but He divested Himself of the form of God and in its stead took the form and fashion of a man. He walked the earth as a man. He for our sakes became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty.*5LtMs, Lt 11, 1887, par. 15*

He was God, but the glories of the form of God for a while He abandoned. Though He walked among men with poverty, scattering His blessings wherever He went, at His word legions of angels from heaven would surround their commander and do Him homage. But He walked the earth unrecognized, unconfessed by His creatures. The atmosphere was polluted with sin and curses in the place of the anthem of praise. It was poverty, humiliation. As He passed to and fro from His mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called Him blessed, and the very greatest of the nation passed Him by with disdain.*5LtMs, Lt 11, 1887, par. 16*

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues—millions of rich voices in the universe of God in anthems of adoration. But He humbled Himself and took mortality upon Him. As a member of the human family, He was mortal. But as a God, He was the Fountain of life to the world. He could in His divine person ever have withstood the advances of death and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. He must bear the sins of the world and endure the penalty which rolled like a mountain upon His divine soul. He died not through being compelled to die, but by His own free will. This was humility. The whole treasures of heaven were poured out in one Gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive. Wondrous combination of man and God! He might have

eternally kept human nature withstanding the inroads of disease by His divine nature pouring in vitality and undecaying vigor to the human. But He humbled Himself to man's nature. He did this that the Scripture might be fulfilled. The plan was entered into by the Son of God, knowing all the steps that He must descend in His humiliation to make an expiation for the sins of a condemned, groaning world. *5LtMs, Lt 11, 1887, par. 17*

What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The Eternal Word consented to be made flesh. God became man. It was a wonderful humility. But He stepped still lower. The Man must humble Himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for Him in His own territory. He had to flee from place to place for His life. He was betrayed by one of His disciples. He was denied by one of His most zealous followers. He was mocked; He was crowned with a crown of thorns; He was scourged; He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted; but oh, He felt its bitterness as no other being could feel it. He was pure, holy, undefiled, yet arraigned as a criminal. The adorable Redeemer stepped down from the highest exaltation. Step by step He humbled Himself to die; but what a death it was!—the most shameful, the most cruel, the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors as men in battle; but He died as a condemned criminal, suspended between the heavens and the earth to die a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude. “All they that see Me laugh Me to scorn: They shoot out the lip, they shake the head.” *Psalms 22:7*. He was numbered with the transgressors; He expired amid the derision; and His kinsmen according to the flesh disowned Him. His mother beheld His humiliation, and He was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account, in consideration of the results that He was working out in behalf of not only the inhabitants of this speck of a world, but the whole universe—every world which God had created. *5LtMs, Lt 11, 1887, par. 18*

Christ was to die as man's substitute. [Man] was a criminal under

the sentence of death for transgression of the law of God as a traitor, a rebel; [hence] a substitute must die as a public malefactor, because He stood in the place of the traitors with all their treasured sins upon His divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but He dies a shameful death. The prophet gives to the world His words, "I hid not My face from shame and spitting." [*Isaiah 50:6.*] *5LtMs, Lt 11, 1887, par. 19*

In consideration of this, can man have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as though they were to bear no trials, no shame, no humiliation? I say to the followers of Christ: Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in His humiliation, until there were no lower depths that He could reach in order to lift man up from His moral defilement. All this was for you, who are striving for the supremacy—striving for human praise, for human exaltation, you who are afraid you shall not receive all that deference, that respect from human minds that you think is your due. *5LtMs, Lt 11, 1887, par. 20*

Is this Christlike? "Let this mind be in you, which was also in Christ Jesus." [*Philippians 2:5.*] He died to make an atonement; He died also to set a pattern for every one who would be His disciple. Shall selfishness come into your hearts? and will those who set not before them the pattern Jesus extol your merits? You have none, except as they come through Jesus Christ. Shall pride be harbored?—after you have seen Deity humbling Himself and then as man debasing Himself till there was no lower point to which He could descend? Oh, be astonished, ye heavens! and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! What formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled Himself, agonized, and died the shameful death upon the cross in our behalf! *5LtMs, Lt 11, 1887, par. 21*

Who is learning the meekness and lowliness of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and

following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil surmisings, lasciviousness, cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would to God that these words would have that impression upon minds, that all who may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and spirit of Christ to bear one another's burdens. Oh, that we might write deeply upon our hearts, as we contemplate the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature and escape the corruption that is in the world through lust! All haughtiness and self-exaltation must be put away from every soul, and we learn the meekness and lowliness of Christ, or we shall find no place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us—that Rock which bears up a ruined world.*5LtMs, Lt 11, 1887, par. 22*

Let us keep these things in our minds. The pride of talent, the pride of intellect cannot exist in the hearts that are hid with Christ in God. There will be no strivings to let self stand forth conspicuous. Unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law, its penalties would have fallen without abating a jot of its severity upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves and adore Jesus. But never, never exalt self in the least degree. God forbid that you may foster in yourself independence. Make haste that none of you may occupy that fearful position of him for whom Christ died in vain.*5LtMs, Lt 11, 1887, par. 23*

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as this little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest paths of duty will become bright ways, a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless

opportunities of serving Him by active ministry to those for whom He died. Jesus looks upon the wants, the necessities of every soul, and He ministers unto them by standing close beside the one whom He uses as an instrument to help and bless others. All contentions, all envy, are grievous to Jesus Christ.*5LtMs, Lt 11, 1887, par. 24*

**Lt 12, 1887**

Boyd, Brother [C.L.]

Stockholm, Sweden

June 25, 1887

Portions of this letter are published in *TSA 14-20; CD 309; 6MR 308; 7MR 322-323*. +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.

**Broader Views of the Work Necessary**

Dear Brother Boyd:

I sent by Brother Haskell some things that I felt it my duty to write, but there are some things I wish to address particularly to yourself and to your wife. You both need to be guarded; you both have strong wills and are not wanting in self-confidence. You may think your way is the right way and that all must see things and do things after your ideas. Your plans—your devising of them and execution of them—seem faultless in your eyes, and your judgment seems as the mind of God. But, my brother and sister, you have inherited and cultivated traits of character which have become as second nature to you and have been interwoven in the texture of your characters. These traits need to be guarded and modified. You can with profit closely examine and criticize yourselves, and make decided improvements in mind, in heart, and in character, which will bring you to resemble more closely the pattern Jesus Christ.*5LtMs, Lt 12, 1887, par. 1*

In your association with others, there is danger of your both being overbearing and exacting. You will also be in danger of this in your own married life, unless you daily humble your hearts before God, and individually feel the great need of learning in the school of Christ the lessons of meekness, humility, and lowliness of heart.*5LtMs, Lt 12, 1887, par. 2*

Your ways seem to be right in your own eyes, when they may be far from right. God would have you less self-confident, less self-sufficient. You are not, either of you, easy to be entreated. Brother Boyd, your ideas and plans should be closely and critically examined, for you are in danger of circumscribing the work, of placing your own mold upon it, and of using your narrow ideas and cheap plans, which generally prove to be the dearest in the end. You belittle the work by so doing. While it is well to exercise economy, let the work of God ever stand in its elevated, noble dignity. As you are to begin work in a new mission, be careful that your defects are not exalted as virtues, and thus retard the work of God. It is testing truths that we are bringing before the people, and in every movement these truths should be elevated to stand in moral beauty before those for whom we labor. Do not throw about the truth the peculiarities of your own character, or your own manner of labor. You must certainly reform in some things, if you remain connected with the work, or you will mar the precious cause of God and discourage souls, all because your own ways are woven into God's work as God's ways. Let not self appear; let not your set ways, your peculiar, determined traits of character, become a controlling power. Do not cheapen the work of God. Let it stand forth as from God. Let it bear no human impress, but the impress of the divine. Self is to be lost sight of in Jesus. It is not safe to allow your own ideas and judgment, your set ways, your peculiar traits of character, to be a controlling power. There is great need of breadth in your calculations in order to place the work high in all your plans, proportionate to its importance.*5LtMs, Lt 12, 1887, par. 3*

Much has been lost through following the mistaken ideas of some of our good brethren. Their plans were narrow, and they lowered the work to their peculiar ways and ideas so that the higher classes were not reached. The appearance of the work impressed the minds of unbelievers as being of very little worth—some stray offshoot of religious theory entirely beneath their notice. Much also has been lost through want of wise methods of labor. Every effort should be made to give dignity and character to the work. Special efforts should be made to secure the good will of men in responsible positions, not by sacrificing even one principle of truth or righteousness, but by simply giving up our own ways and manner of approaching the people.*5LtMs, Lt 12, 1887, par. 4*

Much more would be effected if more tact and discretion were used in the presentation of the truth. Through the neglect of this, many have a misconception of our faith and of our doctrine which they would not have if the very first impression made upon their minds had been more favorable. It is our duty to get as close to the people as we can. This kind of labor will not have an influence to exclude the poorer and lower classes, but both high and low will have an opportunity to be benefited by the truths of the Bible; both will have a chance to become acquainted with you and to understand that the religion of the Bible never degrades the receiver. They will perceive the duties and responsibilities resting upon them to be representatives of Jesus Christ upon the earth. The truth received in the heart is constantly elevating, refining, and ennobling the receiver. This is not a worldly wisdom, but a God-given wisdom, the ways and means of which the believers in the truth should study, so that the truth may reach those classes who can exert an influence in its favor, and who will sustain its advancement with their means. The duty we owe to our fellow men places us under moral obligation of putting out our talents to the exchangers so that we may double them by winning many souls to Jesus Christ—souls who have influence, whom God has seen fit to entrust with large capacity for doing good.*5LtMs, Lt 12, 1887, par. 5*

The workers in this cause should not feel that the only way they can do is to go at the people pointedly, with all subjects of truth and doctrine as held by Seventh-day Adventists, for this would close their ears at the very onset. You will be inclined to do this, for it would please your inclination and be in harmony with your character.*5LtMs, Lt 12, 1887, par. 6*

God would have you be as lambs among wolves, as wise as serpents and as harmless as doves. You cannot do this and follow your own ideas and your own plans. You must modify your method of labor. You need not feel that all the truth is to be spoken to unbelievers on any and every occasion. You should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is working as Paul worked. He says, "Being crafty, I caught you with guile." *2 Corinthians 12:16*. Your method of labor would not have that effect. You must vary your labor, and not think there is only one way which must be followed at all times and in all

places. Your ways may seem to you a success, but if you had used more tact, more of the heavenly wisdom, you would have seen much more good results from your work.*5LtMs, Lt 12, 1887, par. 7*

Paul's manner was not to approach the Jews in a way to stir up their worst prejudice and run the risk of making them his enemies by telling them the first thing that they must believe in Jesus of Nazareth. But he dwelt upon the prophecies of the Old Testament Scriptures that testified of Christ, of His mission, and of His work. Thus he led them along step by step, showing them the importance of honoring the law of God. He gave due honor to the ceremonial law, showing that Christ was the One who instituted the whole Jewish economy in sacrificial service. And after dwelling upon these things and showing that he had a clear understanding of these matters, then he brought them down to the first advent of Christ and showed that in the crucified Jesus every specification had been fulfilled. This is the wisdom Paul exercised. He approached the Gentiles not by exalting the law, but by exalting Christ, and then showing the binding claims of the law. He plainly presented before them how the light reflected from the cross of Calvary gave significance and glory to the whole Jewish economy. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed. He was, after patient labor, successful to a large degree, yet many would not be convinced. Some there are who will not be convinced by any method of presenting truth that may be pursued; but the laborer for God is to study carefully the best method, that he may not raise prejudice nor stir up combativeness.*5LtMs, Lt 12, 1887, par. 8*

Here is where you have failed of reaching souls in the past. When you have followed your natural inclination, you have closed the door whereby you might, with a different method of labor, have found access to hearts, and through them to other hearts. The influence of our work through gaining one soul is far-reaching; the talent is put out to the exchangers and is constantly doubling.*5LtMs, Lt 12, 1887, par. 9*

Now it will be well, my brother, for you to carefully consider these things; and when you labor in your new field, do not feel that as an honest man you must tell all that you do believe at the very outset,

for Christ did not do that way. Christ said to His disciples, “I have yet many things to say unto you, but ye cannot bear them now.” *John 16:12*. And there were many things He did not say to them because their education and ideas were of such a character that it would have confused their minds and raised questioning and unbelief that it would have been difficult to remove. *5LtMs, Lt 12, 1887, par. 10*

God’s workmen must be many-sided men; that is, they must have breadth of character, not be one-idea men, stereotyped in one manner of working, getting into a groove, and being unable to see and sense that their words and their advocacy of truth must vary with the class of people they are among, and the circumstances they have to meet. All should be constantly seeking to develop their minds evenly and to overcome ill-balanced characteristics. This must be your constant study if you make a useful, successful laborer. God would have you, old as you are, continually improving and learning how you can better reach the people. Do not settle down with the thought that your ways are perfect, for as a servant of Jesus Christ I tell you plainly, with all respect to you, that your ways and methods and plans need to be greatly improved, and to bear more distinctly the divine mold. They now bear altogether too much of the defective mold of your own peculiar hereditary and cultivated traits of character. I cannot specify all these things in all their minutiae; but I tell you they exist, and this should keep you on your guard, that you do not consider your way the only perfect way and your method the criterion for others to follow. God help you that you may be melted over, and a more Christlike element be constantly woven with your labor, your thoughts, and your plans, that your work may bear the impress of the divine character. *5LtMs, Lt 12, 1887, par. 11*

A great and solemn work is before us—to reach the people where they are. Do not feel it your bounden duty the first thing to tell the people, “We are Seventh-day Adventists; we believe the seventh day is the Sabbath; we believe in the nonimmortality of the soul,” and thus erect most formidable barriers between you and those you wish to reach. But speak to them, as you may have opportunity, upon points of doctrine wherein you can agree, and dwell on practical godliness. Give them evidence that you are a Christian,

desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence, and then there will be time enough for the doctrines. Let the hard iron heart be subdued, the soil prepared, and then lead them along cautiously, presenting in love the truth as it is in Jesus Christ.*5LtMs, Lt 12, 1887, par. 12*

It requires great wisdom to reach ministers and noblemen. Why should these be neglected or passed by, as they certainly have been by our people? These classes are responsible to God just in proportion to the capital or talents entrusted to them. Should there not be greater study and much more humble prayer for wisdom to reach these classes? Where much is given, much will be required. Then should there not be wisdom and tact used to gain these souls to Jesus Christ, who will be, if converted, polished instruments in the hands of the Lord to reach others? The Lord's help we must have to know how to undertake His work in a skilful manner. Self must not become prominent.*5LtMs, Lt 12, 1887, par. 13*

God has a work to be done that the workers have not yet fully comprehended. Their message is to go to ministers and to worldly, wise men, for these are to be tested with the light of truth. It is to be set forth before the learned ones of this world judiciously and in its native dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the uttermost to lay plans, according to the Lord's order, that shall place His work on the higher and more elevated platform where it should ever have stood. Men's little ideas and narrow plans have bound about the work. You criticize the work of others and differ in little matters and sow discord in the place of exercising every power that God has given you that you may be one.*5LtMs, Lt 12, 1887, par. 14*

May the Lord set these things home to your soul. After the most earnest efforts have been made to bring the truth before those whom God has entrusted with large responsibilities, be not discouraged if they reject it. They did the same in the days of Christ. Be sure to keep up the dignity of the work by well-ordered plans and a godly conversation. Do not think that you have elevated the standard too high. Let families who engage in this missionary work come close to hearts. Let the Spirit of Jesus pervade the soul of the

workers. Let there be no self-delusion in this part of the work, for it is the pleasant, sympathetic words spoken in love to each other, the manifestations of disinterested love for their souls, that will break down the barriers of pride and selfishness, and make manifest to unbelievers that we have the love of Christ, and then the truth will find its way to their hearts. This is, at any rate, our work and the fulfilling of God's plans. But the workers must divest themselves of selfishness and criticism.*5LtMs, Lt 12, 1887, par. 15*

My brother, you need to be carefully guarded that those of inexperience who connect with you do not become molded to your ways, thinking they must do the work just as you do it. All coarseness and roughness must be put aside and separated from our labor, and great wisdom must be exercised in approaching those who are not of our faith. You need to cherish courtesy, refinement, and Christian politeness. There will be need for you to guard against being abrupt and blunt. Do not consider these peculiarities as virtues, because God does not regard them thus. You should seek in all things not to offend those who do not believe as we do by making prominent the most objectionable features of our faith when there is no call for it. You will only do injury by it.*5LtMs, Lt 12, 1887, par. 16*

I speak to you plainly upon these things now because I know your danger on these points, and I am very desirous that those who connect with you in the work shall not copy you in these things, for it will not give the right mold to minds nor the right fashioning to character. You need more careful, thoughtful study, more painstaking effort not to offend, but to make the very best impression upon the minds and hearts of all with whom you shall labor.*5LtMs, Lt 12, 1887, par. 17*

My brother, you need the softening, subduing influence of the Spirit of God in your heart. You must be transformed. You must unlearn many things and learn again. You need greater tenderness and love for your brother workers and for souls. You have not brought yourself into that position where you can assimilate in labor with others. Your ways seem right in your own eyes. If you can have your own way and carry out your ideas, then you have an interest in the work; but to labor in heart and soul with your brethren, to lift, to

plan, to co-operate with them, accepting their ways in the place of yours, this you will have to learn in order to work to advantage. God would not have you labor alone in any general way, for your way and your plans should not be the controlling power in any conference. *5LtMs, Lt 12, 1887, par. 18*

We want more, much more, of the Spirit of Christ; and less, much less, of self and the peculiarities of character which build up a wall, keeping you apart from your fellow laborers. We can do much to break down these barriers. We can do much by revealing the graces of Christ in our own lives. *5LtMs, Lt 12, 1887, par. 19*

Jesus has been entrusting to His church His goods age after age. One generation after another for more than eighteen hundred years has been gathering up the hereditary trust, and these responsibilities, which have increased according to the light, have descended along the lines to our times. Do we feel our responsibilities? Do we feel that we are stewards of God's grace? Do we feel that the lowliest, humblest service may be consecrated, if it is exercised with the high aim of doing not our own, but our Master's will, to promote His glory? We want on the whole armor of righteousness, not our own garments. *5LtMs, Lt 12, 1887, par. 20*

I have a special word to say to you both. The Lord has shown me that you have not had true ideas of what constitutes health reform. You have pursued a certain narrow course in the table provisions, which is not in all respects a good representation of health reform, and those who shall be educated to follow your example will surely be misled in some things, if they follow your ideas and plans. There is real common sense in health reform. Some cannot subsist upon the same articles of food prepared in the same way that others can, and which they enjoy. Sister Sisley did not move wisely in her economical preparations of the table in Chicago. The impression was that the greatest self-denial must be exercised in regard to diet, and rigid rules were made for all to live by. *5LtMs, Lt 12, 1887, par. 21*

To care for the body by giving it that quality of food which is relishable and strengthening is one of the first duties in order to prepare the workers to do good sound work. Poor, half-decayed

fruit and vegetables should never be placed upon the table because it is a saving of a few pennies. This kind of management is a loss, and the body that should be nourished as a temple of the Holy Ghost and be fitted to do the very best kind of work is neglected. Many speeches were made in regard to self-denial and self-sacrifice that were wholly inappropriate and uncalled for. Brother Sawyer was so reduced by poor food and by want of conveniences and proper, careful attention while absent from his family that he had no strength to withstand exposure and disease. He died a martyr to misconceived, crooked ideas of what constitutes health reform and self-denial. He always had little thought for his own convenience and was left too much to himself to care for himself. He was willing to do anything to save means. Such conscientious souls are the ones who are hurt by these overstrained ideas of what constitutes health reform. Sister Sisley's family have been injured by the ideas she has entertained of health reform. Brother John has been a hard worker, and the food taken into this stomach has not nourished him; it has not supplied the wants of his system and has not made the best quality of blood. The weakness from which he is now suffering is caused by a poverty of the blood more than by any real disease.*5LtMs, Lt 12, 1887, par. 22*

Why will not men and women to whom God has given reasoning powers exercise their reason? When they see their strength is failing, why do they not investigate their habits and their diet and change to a different diet to see its effect? The sufferings that have been brought about by a so-called health reform have militated greatly against true reforms. These narrow ideas and this overstraining in the diet question have done great injury to physical, mental, and moral strength.*5LtMs, Lt 12, 1887, par. 23*

Our missions should be conducted in a merciful way. It never pays to cheat the stomach of healthful, wholesome food; for it is robbing the blood of nourishment, and in consequence the whole system is deranged, the whole mind diseased, and God has lame, inefficient service in place of healthy, sound labor. The prevailing idea with some is that gems and mush should compose the diet of health reformers. Many who recommend this diet are miserable in health, their digestive organs are enfeebled, and their own system requires a different class of food. Changes must be made.*5LtMs, Lt 12,*

1887, par. 24

Brother and Sister Boyd, you are in danger on this subject. Brother and Sister Robinson have also been in danger on this diet question. There are sufferers on every hand because people do not think that the body needs special favors. You should not provide rich or greasy food; you can safely dispense with pies and cakes and sweetmeats; but prepare nice, good, thoroughly cooked food in such a way that the appetite can relish it. One person may be able to eat one kind of food which the stomach of another cannot bear at all; therefore great care should be taken not to have rigid rules with few changes for all to follow. In regard to tea, coffee, rich cakes, and [highly] seasoned dishes, all these are to be avoided. To let these things alone is the duty of all. Some can take care of a little meat occasionally better than a dish of mush, which the stomach cannot accept and digest. But meat is diseased and flesh meats not healthful. Nicely prepared vegetables and fruits in their season will be beneficial, if they are of the best quality and do not show the slightest sign of decay, but are sound and unaffected by any disease. More die from eating decayed fruit and vegetables, which ferment in the stomach and result in blood poisoning, than we have any idea of. Much harm has been done in overstraining the subject of health reform.*5LtMs, Lt 12, 1887, par. 25*

Brother Boyd, be careful; do not be conscience for your wife, or for any one. Be careful how you make your ideas a power. Be careful not to be conscience for any one but yourself, and then be careful that your conscience is a good conscience, controlled by solid, healthy principles, and that no bigotry or forcing of mind comes into your habits of labor. You do not know yourself, and you need daily to be imbued with the Spirit of Jesus, else you will, in your dealing with your brethren and with unbelievers, become small, narrow, and penurious, and turn souls in disgust from the truth. If you cultivate these peculiar traits of character, you will give deformity to the work. You must grow out of this narrowness; you must have breadth; you must get out of this little dealing, for it belittles you in every way.*5LtMs, Lt 12, 1887, par. 26*

I write these things to you because I dare not withhold them. I was not able to say them to you at Moss, Norway. Now as you enter a

new field, elevate the work from the very commencement. Place it on a high level, and have all your efforts of such a character as to bring all who are interested in the truth to a noble, elevated platform, corresponding with the magnitude of the work, that they may have a proper education and be able to teach others. The truth is of heavenly origin, and it has been mercifully given to us in trust by Heaven. May the Lord strengthen and bless you both, that you may work out self and weave in Jesus into all your labors, and then the blessing of God will rest upon you.*5LtMs, Lt 12, 1887, par. 27*

We feel, dear Brother and Sister Boyd, the tenderest sympathy for you both, and for your little ones, as you enter this new field. We feel deeply for you in your separation from friends and acquaintances, your brethren and sisters whom you love. But we know this message is a world-wide message, and we are and must continue to be laborers together with God. I know the Lord loves you and wants to bring you into more close relationship with Himself. Only seek for the mold of God to be upon you, and you will constantly improve in every way until your labors will bear the full approval of Heaven. But never for a moment entertain the idea that you have no improvements to make; for you have many. Your hearts will be swayed by influences that are not of God, unless you place your will and your way wholly on the side of God, under His complete control. Dear brother, you are not one who is constantly learning, improving, studying how to adjust yourself to circumstances. You have not adapted yourself to the situation of things, but have been inclined to take an independent course, to follow your own plans, in the place of blending with the workers. I fear greatly that it is a mistake in sending you to a field where you will have much to do in molding the work; for unless the mold of God is first upon you, you will not move in the very best way to secure success, and your work may have to be undone, and to be done over again.*5LtMs, Lt 12, 1887, par. 28*

God will be with you if you will be with Him. Take care that you do not leave a wrong impression upon minds in reference to yourself, and be thought to be what you are not, and thus fail to do that good which you might, because you do not put the courtesy, the fragrance, and the concentrating of your ideas into the work when others plan and others devise, but when you lead then you have

spirit and life. Look carefully at these things; study them. Do not cease your efforts to reform. God help you to be what He would have you to be. Our prejudices, our weaknesses, our self-deceptions, and our ignorance often prompt us to say and do things which ought not to be said or done, and the brother laborer whom God is moving upon to work is pricked at his way. If left to our own selves we would miss our way. We need the cloudy pillar to lead us constantly. We have the assurance of the presence of God; you have it—"Lo, I am with you alway, even unto the end of the world." *Matthew 28:20. God bless you. 5LtMs, Lt 12, 1887, par. 29*

In love. *5LtMs, Lt 12, 1887, par. 30*

## Lt 13, 1887

Butler, G. I.; Smith, Uriah

Basel, Switzerland

April 5, 1887

This letter is published in entirety in *16MR 281-286*.

Dear Brethren Butler and Smith:

I have sent copies of letters written to Brethren Waggoner and Jones to Elder Butler in reference to introducing and keeping in the front and making prominent subjects on which there are differences of opinion. I sent this not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you to preserve harmony as you would have these brethren exercise. *5LtMs, Lt 13, 1887, par. 1*

I am troubled, for the life of me I cannot remember that which I have been shown in reference to the two laws. I cannot remember what the caution and warning referred to were that were given to Elder Waggoner. It may be it was a caution not to make his ideas prominent at that time, for there was great danger of disunion. *5LtMs, Lt 13, 1887, par. 2*

Now I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones' are all wrong. *5LtMs, Lt 13, 1887, par. 3*

I was pained when I saw your article in the *Review*, and for the last half hour I have been reading the references preceding your pamphlet. Now, my brother, things that you have said many of them are all right. The principles that you refer to are right, but how this can harmonize with your pointed remarks to Dr. Waggoner, I cannot see. I think you are too sharp. And then when this is followed by a pamphlet published of your own views, be assured I cannot feel that you are just right at this point to do this unless you give the same

liberty to Dr. Waggoner.*5LtMs, Lt 13, 1887, par. 4*

Had you avoided the question, which you state has been done, it would have been more in accordance with the light God has seen fit to give to me.*5LtMs, Lt 13, 1887, par. 5*

I have had some impressive dreams that have led me to feel that you are not altogether in the light. Elder Canright was presenting his ideas upon the law, and such a mixed up concern I never heard. Neither of you seemed to see or understand where his arguments would lead to. You seemed to be sitting in a boat in a shadow, and Elder Canright was turning the light down lower and lower.*5LtMs, Lt 13, 1887, par. 6*

And then some one said, "We have had enough of this. All this is as the shadow of night, it is the work of Satan."*5LtMs, Lt 13, 1887, par. 7*

Next he started up uneasy, groaning, and seemed to be like a man paralyzed and declared he would leave the boat.*5LtMs, Lt 13, 1887, par. 8*

And he saw one that was sailing faster and all on board apparently were happy. Music and singing. He said, "I am going into that boat. I think this boat will go to pieces."*5LtMs, Lt 13, 1887, par. 9*

The captain stood firmly and said, "I know every piece of timber in the ship and it will outride every storm. But that boat has worm-eaten and decaying timbers, it will not endure the tempest."*5LtMs, Lt 13, 1887, par. 10*

I thought he said, "I am going on that boat, if I perish with it."*5LtMs, Lt 13, 1887, par. 11*

Now, my brethren, I do not feel very happy, and be assured when I think you have encouraged Elder Canright in giving lessons to the students in the college, and in pouring into the *Review* such a mass of matter as though he were bishop of the Methodist Church.*5LtMs, Lt 13, 1887, par. 12*

And then when that objectionable article came out, even if it did

come out while Elder Smith was not present, who of you laid this matter open before him?*5LtMs, Lt 13, 1887, par. 13*

It seems I had to write him and speak plainly on these points. And he has used every check put on him by myself as a cause to throw himself.*5LtMs, Lt 13, 1887, par. 14*

I think if you had done your duty I should not have been called upon to write to him. I have been shown and have told him that he was a loose writer, that he was ever seeking to be original, and that he gave assertion for proof; that he did not live and walk with God so that he could be a safe writer.*5LtMs, Lt 13, 1887, par. 15*

I advised his books to be suppressed, especially the one on the law, the very subject he was conversing with you in regard to. If that work is what I believe it to be, I would burn every copy in the fire before one should be given out to our people.*5LtMs, Lt 13, 1887, par. 16*

And after his apostasy, why need you say the things in regard to him you have? God did not treat apostates in this way; and if you had anything to say, say it without putting such things in the paper. I tell you, brethren, I am troubled when I see you take positions that you forbid others to take and that you would condemn in others. I do not think this is the right way to deal with one another.*5LtMs, Lt 13, 1887, par. 17*

I want to see no Pharisaism among us. The matter now has been brought so fully before the people by yourself as well as Dr. Waggoner, that it must be met fairly and squarely in open discussion. I see no other way, and if this cannot be done without a spirit of Pharisaism, then let us stop publishing these matters and learn more fully lessons in the school of Christ.*5LtMs, Lt 13, 1887, par. 18*

I believe now that nothing can be done but open discussion. You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had. I think the whole thing is not in God's order. But brethren, we must have no unfairness. We must work as Christians. If we have any point that is not fully, clearly defined and can bear the test of criticism, don't be

afraid or too proud to yield it.*5LtMs, Lt 13, 1887, par. 19*

I hope nothing I have sent you will be used to do a work the very opposite of that which I designed it should do. May the Lord help you, for the days of peril are upon us.*5LtMs, Lt 13, 1887, par. 20*

I cannot tell you how contemptible the course of Elder Canright is in my eyes. I can see further in this matter from that which the Lord has shown me than you can. But his course, his sudden change, speaks for itself. I believe we will have to have far more of the Spirit of God in order to escape the perils of these last days.*5LtMs, Lt 13, 1887, par. 21*

My brethren, we want self and pride in us to die; self will struggle hard for an existence and for the mastery, but nevertheless it must die and we become as little children or we shall never see the kingdom of heaven. We want to be imbued with the Spirit of Christ.*5LtMs, Lt 13, 1887, par. 22*

We see more and greater need of close communion with God and greater need of unity. Let us devote much time to seeking for heavenly wisdom. Let us be much with God in prayer. We want Bible evidence for every point we advance. We do not want to tide over points as Elder Canright has done with assertions.*5LtMs, Lt 13, 1887, par. 23*

What we want in every conflict is not words to condemn, but the sword of the Spirit. We want the truth as it is in Jesus. We want to be filled with all the fulness of God and have the meekness and lowliness of Christ.*5LtMs, Lt 13, 1887, par. 24*

We have a wily foe who will seize your sword and turn it against you, unless you know how to use it skilfully. But let none feel that we know all the truth the Bible proclaims.*5LtMs, Lt 13, 1887, par. 25*

Elder Canright's course is contemptible, and do not seek to palliate it with soft words or smooth speeches.*5LtMs, Lt 13, 1887, par. 26*

I do not lose my faith in God nor in you, my brethren, neither do I consider that you are above temptations, but you are liable to make mistakes. One thing I do know, God will help us if we will seek Him

most earnestly.*5LtMs, Lt 13, 1887, par. 27*

The gospel is not all peace. I have many conflicts. I have many wakeful hours, but I try to cast all my cares and burdens on Jesus. Painful doubts and fears assail me lest I shall not be faithful in the discharge of my every duty.*5LtMs, Lt 13, 1887, par. 28*

We will move steadfastly on, looking to Jesus, learning of Jesus, obtaining the love of Jesus, our hearts melted in tenderness toward each other.*5LtMs, Lt 13, 1887, par. 29*

The religion of Christ, I testify, is not one of gloom, but of gladness. But when the gloom comes, then we must battle. Fight every inch by faith until we can triumph in faith. While we have cause to grieve over the sinfulness of others, we must pray more and cling more firmly to the promises.*5LtMs, Lt 13, 1887, par. 30*

**Lt 14, 1887**

Robinson, Brother [D.A.]; Boyd, Brother [C. L.]

Moss, Norway

June 18, 1887

This letter is published in entirety in *TSA 7-13*.

Dear Brethren:

On your way to a distant field of labor I have desired to talk with you, but dared not, because I have not felt that I had strength to do justice to any subject in private conversation. When before the people I am always sustained by the Lord.<sup>5</sup>*LtMs, Lt 14, 1887, par. 1*

There is great importance attached to the starting in right at the beginning of your work. I have been shown that the work in England has been bound about without making that decided advancement that it might have made if the work had commenced right.<sup>5</sup>*LtMs, Lt 14, 1887, par. 2*

Far more might have been done with different modes of management, and there would have been less means actually taken from the treasury. We have a great and sacred trust in the elevated truths committed to us. We are glad that there are men who will enter into our mission fields who are willing to work with small remuneration. Money does not weigh with them in the scale against the claims of conscience and duty, to open the truth to those who are in the darkness of error in far off countries for the love of Christ and their fellow men.<sup>5</sup>*LtMs, Lt 14, 1887, par. 3*

The men who will give themselves to the great work of teaching the truth are not the men who will be bribed with wealth or frightened by poverty. But God would have His delegated servants constantly improving. In order for the work to be carried forward with efficiency, the Lord sent forth His disciples two and two. God has a church, and these churches are organized on the foundation of the apostles and the prophets, Jesus Christ Himself being the chief cornerstone. No one man's ideas, one man's plans, are to have a controlling

power in carrying forward the work. One is not to stand apart from the others and make his plans and ideas the criterion for all the workers. There is to be with the individual members sent forth together a board for counsel together. One is not to stand apart from the others and argue his own ways and plans, for he may have an education in a certain direction and possess certain traits of character which will be detrimental to the interests of the work, if allowed to become a controlling power.*5LtMs, Lt 14, 1887, par. 4*

The workers are not to stand apart from one another, but work together in everything that interests the cause of God. And one of the most important things to be considered is self-culture. There is too little attention given to this matter. There should be a cultivation of all the powers to do high and honorable work for God. Wisdom may be gained in a much larger measure than many suppose who have been laboring for years in the cause of God, which no man has yet attained. There are men who have narrow ideas, narrow plans, and work in a narrow groove.*5LtMs, Lt 14, 1887, par. 5*

This will be the danger in entering a new field—to plan and bring all the powers to bear to get along in the most inexpensive manner. Now, while the state of the treasury demands that there should be constant economy, there is danger of an economy which results in loss rather than gain. Our growth has been, in untried fields, generally slow because of the seventh-day Sabbath. There stands a sharp cross directly in the way of every soul who accepts the truth.*5LtMs, Lt 14, 1887, par. 6*

There are other truths, such as the nonimmortality of the soul, and the personal coming of Christ in the clouds of heaven to our earth in a short time. But these are not as objectionable as the Sabbath. Some will conscientiously accept the truth for its own sake, because it is Bible truth, and they love the path of obedience to all the commandments of God. These objectionable features of our faith will bar the way to many souls who do not wish to be a peculiar people, distinct and separate from the world. Therefore great wisdom is required to be exercised in the matter of how the truth is brought before the people. There are certain clearly defined ends to gain at the very introduction of missionary effort. If the plans and methods had been of a different character, even if they necessarily

involved more outlay of means, there would have been far better results.*5LtMs, Lt 14, 1887, par. 7*

At some places there should be a slow beginning. This is all they can do. But in many places the work can be entered into in a more thorough and decided manner from the very first. But there must be no haphazard, loose, cheap manner of work done in any place. The work in Old England might have been much further advanced now than it is if our brethren had not tried to move in so cheap a way. If they had hired good halls, and carried forward the work as though they had great truths which would be victorious, and [as though] God would have them start in to make the very first impression the very best that could be made as far as they go, the work would have advanced more than it has.*5LtMs, Lt 14, 1887, par. 8*

Keep up the elevated character of the missionary work. Let the inquiry of both men and women associated in the missionary work be, What am I? and what ought I to be and do? Let each worker consider that he cannot give to others that which he does not possess himself. Therefore, he should not settle down into his own set ways and habits, and make no change for the better. Paul says, "I have not attained, but I press forward." [*Philippians 3:12.*] It is constant advancement and improvement, and reformation that is to be made with individuals, to perfect a symmetrical, well-balanced character.*5LtMs, Lt 14, 1887, par. 9*

Please remember the words of caution that I now give you. You all need a more perfect and symmetrical character than you now have. No one has ways and habits that do not need improvement, and if this improvement is not made with you all individually, if you are not constantly seeking for higher attainments in every way, you will greatly hinder the work of each other. There must be a continual advancement with evervarying changes. New duties will arise, new fields of labor open before you, and thoroughly organized effort will bring success.*5LtMs, Lt 14, 1887, par. 10*

There is little that any of you can do alone. Two or more are better than one, if there will be that humility that you will esteem each other better than yourselves. If any of you consider your plans and modes of labor perfect, you greatly deceive yourselves. Counsel

together with much prayer and humbleness of mind, willing to be entreated and advised. This will bring you where God will be your Counselor. The work you are engaged in cannot be done except by forces which are the result of well-understood plans. If you undertake the work on a narrow, cheap plan, as they have done in the British Mission, it will be no more in place in Africa than in the British territory, and will not be wisdom in any large city.*5LtMs, Lt 14, 1887, par. 11*

There must be something ventured and some risks run by those on the field of battle. They must not in every movement feel that they must receive orders from headquarters. They must do the best they can under all circumstances, all counseling together with much earnest prayer to God for His wisdom. There must be union of effort. There is much that will have to be planned for work in accordance with your experience different from the habits and manners of those countries for whom you labor. Therefore, the necessity for perfect unity among yourselves. As a people we must march under our own standard.*5LtMs, Lt 14, 1887, par. 12*

Wherever, in reforms, we can connect with others in the countries to which we go, it will be advisable to do so, but there are some things you must do within yourselves, working in the armor which God has given you, not the armor of any one individual, but working together in Christian charity and love. Let not any one of you belittle the importance of your mission and lower the work by a cheap, inferior way of planning to get the truth before the people.*5LtMs, Lt 14, 1887, par. 13*

Work intelligently, wisely, unitedly. Let no special effort be made to magnify the men, but magnify the Lord, and let Him be your fear, your dread, and your sufficiency. Bring your minds up to the greatness of the work. Your narrow plans, your limited ideas, are not to come into your methods of working. There must be reform on this point, and there will be more means brought in to enable the work to be brought up to the high and exalted position it should ever occupy. There will be men who have means who will discern something of the character of the work, although they have not the courage to lift the cross, and to bear the reproach that attends unpopular truth. First reach the high classes if possible; but there

should be no neglect of the lower classes.*5LtMs, Lt 14, 1887, par. 14*

But it has been the case that the plans and the efforts have been so shaped in many fields that the lower classes only are the ones who can be reached. But methods may be devised to meet the higher classes who need the light of truth as well as the lower classes. Many see the truth, but they are, as it were, in the slavery of poverty and see starvation before them should they accept the truth. Plan to reach the best classes, and you will not fail to reach the lower classes. There is altogether too much of putting the light under the bed or under the bushel, and not on a candlestick, that it may give light to all that are in the house. May the Lord give the workers true wisdom, and much of His Holy Spirit, that they may work in God's order, and may stand as high as possible in favor with God and with the people.*5LtMs, Lt 14, 1887, par. 15*

The Lord gave special directions in the arrangement of the encampment of the Israelites in regard to how the camp should be arranged. All was to be done with perfect order. Each man had his appointed work. No one man was to do it all, but each man had a specified work and was to attend to that work faithfully and critically, that the order and harmony and exalted character of the work should make decided impressions on the nations around them, showing to these nations that Israel had a Governor who was the Lord Himself. Thus the work and character of God would not stand inferior or belittled in the eyes of the nations who served other gods. The one object to be kept before the mind is that you are reformers, and not bigots. In dealing with unbelievers, do not show a contemptible spirit of littleness; for if you stop to haggle over a small sum, you will, in the end, lose a much larger sum. They will say, "That man is a sharper; he would cheat you out of your rights if he possibly could, so be on your guard when you have any dealing with him." But if in a deal a trifle in your favor is placed to the favor of another, that other will work with you on the same generous plan. Littleness begets littleness, penuriousness begets penuriousness. Those who pursue this course do not see how contemptible it appears to others; especially those not of our faith; and the precious cause of truth bears the stamp of this defection.*5LtMs, Lt 14, 1887, par. 16*

We are not to make the world's manner of dealing ours. We are to give to the world a nobler example, showing that our faith is of a high and elevated character. Do unto others as you would that others should do unto you. Let every action reveal the nobility of truth. Be true to your faith, and you will be true to God. Come close to the Word, that you may learn what its claims really are. When God speaks, it is your duty to listen and obey. Remember that everything in the world is judged by appearances; therefore, study carefully the Word of God, and see that the words of instruction given to ancient Israel affect your arrangements and plans. While you shall not conform to the world, remember that our faith bears the stamp of singularity and makes us a peculiar people. Therefore, all odd notions and individual peculiarities and narrow plans that would give false impressions of the greatness of the work should be avoided. None of the workers should manufacture crosses and duties; for the Bible has given the rule, the cross, the way.*5LtMs, Lt 14, 1887, par. 17*

Let none of you feel that you are above temptation, that you have good principles, and need fear nothing from yourselves or the work which you have to do. Be jealous of yourselves. You need to humble your hearts constantly before God, that human depravity shall not neutralize your work. Do not cultivate habits of singularity, but obtain Christ's mold every day you live. Study the Pattern. Every one of you united in this missionary work, both our brethren and sisters who act a part in it, are men and women of strong wills. This is as it should be, if each has practiced equal self-control. But this lesson has not been learned as thoroughly as it should be. If you are willing to learn meekness and lowliness of heart in Christ's school, He will surely give you rest and peace. It is a terribly hard struggle to give up your own will and your own way. But this lesson learned, you will find rest and peace. Pride, selfishness, and ambition must be overcome; your will must be swallowed up in the will of Christ. The whole life may become one constant love sacrifice, every action a manifestation, and every word an utterance of love. As the life of the vine circulates through stem and cluster, descends into the lower fibers, and reaches to the topmost leaf, so will the grace and love of Christ burn and abound in the soul, sending its virtues to every part of the being, and pervading every exercise of body and mind.*5LtMs, Lt 14, 1887, par. 18*

Again I would urge upon all the necessity from the very first establishment of your work to commence in a dignified, godlike manner, that you may give character to the influence of the truth which you know to be of heavenly birth. But remember that great care is to be exercised in regard to the presentation of truth. Carry the minds along guardedly. Dwell upon practical godliness, weaving the same into doctrinal discourses. The teachings and love of Christ will soften and subdue the soil of the heart for the good seed of truth. You will obtain the confidence of the people by working to obtain acquaintance with them. But keep up the elevated character of the work. Let the publications, the papers, the pamphlets be working among the people and preparing the minds of the reading class for the preaching of the truth. Let no stinted efforts be made in this line, and the work, if commenced wisely, and prosecuted wisely, will result in success. But do be humble and teachable, if you will teach others, and lead others in the way of truth and righteousness. *5LtMs, Lt 14, 1887, par. 19*

[From copy re-typed April 25, 1897.]

## Lt 15, 1887

Brethren in Europe

“City of Rome,” Atlantic Ocean

August 6, 1887

This letter is published in entirety in *3MR 5-10*.

Dear Brethren in Europe:

We have been connected with you in labor for two years. We have realized much of the blessing of God as we have labored in Switzerland, Denmark, Norway, Sweden, France, Italy, Germany, and England. We have seen that the work is advancing slowly. France and Italy have been the most unpromising fields. England has not had much labor. There has been something done, but to a very limited degree; and as we have seen the large cities in which no labor has been put forth, we have known that a much greater work is to be accomplished than has yet been accomplished for the cities of England. As yet the light seems to have been kept under a bushel; it has not been placed on a candlestick where it could give light to all that are in the house.*5LtMs, Lt 15, 1887, par. 1*

At the present time the outlook is not the most encouraging. Many missions have been opened; but the means were too limited to sustain them, and the mission workers were too few and too inefficient to engage in the work. Will the Lord give wisdom to His servants is my most earnest prayer. The Lord has abundant facilities in men and means; but the means is concentrated in building many institutions in certain localities in America. Building is added to building, house to house, and land to land; but the Lord does not favor this state of things. His great heart of infinite love is not all concentrated on certain localities to multiply agencies for the salvation of men in one place, while other places are left in destitution.*5LtMs, Lt 15, 1887, par. 2*

The Lord has presented the matter before me in clear lines. The publishing interest should not have been removed from Southampton to Grimsby, but should have remained in that

important place, where greater character would have been given to the work until it could have been removed to London. That large city needs one hundred workers, and then the workers would scarcely be in touch with one another, if their fields were located in different parts.*5LtMs, Lt 15, 1887, par. 3*

Our brethren in America must have the matter kept before them that men and means are needed for Europe, and for regions beyond. Our brethren in this country need the baptism of the Holy Spirit of God such as the disciples had on the day of Pentecost, in order that they may have an eye single to discern not only the things that are nigh, but fields that are afar off. When they see as God seeth, they will plan and devise, and work altogether more disinterestedly, and have a deep realization of the fact that the field for the gospel work is the world.*5LtMs, Lt 15, 1887, par. 4*

What shall we do for London? London has received too little attention. That which has been done by Elder Jones (the Seventh-day Baptist) in advocating the Sabbath of the fourth commandment has amounted to very little, and as long as he works in the lines in which he is now working, his work will amount to still less. The truth, the present truth, the truth for this time is what is needed in London. We should enter the great cities with the message of God's truth; but without means or workers, we have a most discouraging outlook for work of this kind. But if the work is not entered upon when circumstances look forbidding, it will never be accomplished. There must be far less mincing about the matter, and far greater firmness, assurance, and faith.*5LtMs, Lt 15, 1887, par. 5*

Sound the note of warning, "Come; for all things are now ready." [*Luke 14:17.*] In the time in which we are living, skepticism, infidelity, speculation, and Phariseeism abound to divert the mind from the vital questions at issue. False reports, false representations of character, calumny, and every species of reproach will be originated by the great deceiver to throw discredit upon the Word of God and those who advocate it. But what voice shall say, Quit the field; it costs too much in time, and calls for too great an outlay of means, and is a hard and unprofitable field? Oh, never let this voice call you away from the work.*5LtMs, Lt 15, 1887, par. 6*

Among the American brethren we see that which pains our hearts. Self-indulgence abounds in the church, and the world finds large patronage from its members, because self-denial is not practiced. Money is expended for unnecessary things, and we know that this means the limiting of donations which should be applied to the great enterprise of building up the kingdom of Christ in our world. As the world advances and converts the church to its customs, and to its fashions, and leads the professed follower of Christ to indulge in its gratifications, the treasury of God is robbed in the withholding of tithes and offerings that should be given, that there may be “meat in Mine house.” [*Malachi 3:8-10.*] The indolence that is seen in the churches and among those who claim to believe the truth brings its curse of results, which are represented in the parable of the slothful servant who buried his talent in the earth and misrepresented his Lord who had loaned him the talent for wise improvement. Oh, that all who have an intelligent knowledge of the truth would realize that their talents are loaned them of God to be improved by trading upon the Lord’s goods! Those who put the Lord’s money out to the exchangers will receive divine commendation.*5LtMs, Lt 15, 1887, par. 7*

Suppose those who enter the field do meet with opposition; they will be but strengthened if they work in Christ’s lines; and if they have but one talent to begin with, it will not always remain one, but will become two. Then if the two are faithfully used, the talents will again be doubled, for heavenly wisdom will be imparted to the humble soul who walks by faith, imparting light under the most discouraging circumstances. He who handles the Lord’s goods as faithfully in trading upon pence as upon pounds will bring a large revenue into the Lord’s treasury.*5LtMs, Lt 15, 1887, par. 8*

Every missionary who goes forth seeking to do his best will have the support of One who will supply all his necessities. The great Master Workman will not leave him to want. The missionary’s only business is to receive orders from God and to obey the orders given. Souls are to be sought for, and the truth is to be presented to men in its simplicity.*5LtMs, Lt 15, 1887, par. 9*

Missionaries are not to study English rules, customs, or practices; but they are to make everything according to the pattern shown to

them in the mount. As certainly as our workers do not bring a new, divine element into their work that will be like leaven put into the meal, they might as well quit the field. Let missionaries do their best to follow the great Exemplar.*5LtMs, Lt 15, 1887, par. 10*

We are years behind. Let the missionaries obey orders from their great Captain and put life and energy into the work; God will give the power of His Holy Spirit. The fields in Europe do not require so great a change in the manner of working from the way in which the work is done in America, as they require an element of energy and renovation that will surprise and startle the people from their sleepy lethargy. They need the quickening, vitalizing power of the Holy Spirit, which will alone be efficient, and will speed the work in rapid movements. The Lord is not asleep, if England is. The Lord will give success to His work when His workers arouse to the emergency of the situation. Tares were sown among the wheat while men slept; and unless there is an earnest pushing forward of the work, it will never assume the proportions that God designed it should assume.*5LtMs, Lt 15, 1887, par. 11*

London is an important point, and throughout England the cities are not to be neglected. God will move upon agents, God will work, and His power will be revealed if men will co-operate with Him. Where are the men, where are the women, who will give themselves entirely to the work? We need the converting power of God every day. Old habits of precision, of moving in a certain groove, will have to be changed; old customs and habits that have long been cherished and idolized will have to be broken up. Men will have to experience a daily conversion, in order that they may be working agents, who can be molded and fashioned as clay is molded and fashioned by the hands of the potter. Workers are to learn daily lessons in the school of Christ; for it is not your mold that God would have upon the characters of the church members. Give God a chance to impress minds and to place His mold upon the character and upon the church.*5LtMs, Lt 15, 1887, par. 12*

We are to look unto Jesus, who is the author and the finisher of our faith, in order that by beholding we may become changed into His image, from character to character. We are not always to retain the same mold of character, but more and more to reflect the image of

Jesus, that we may lead men away from self and out of self to become one with Christ. "Ye are complete in Him." [*Colossians 2:10.*] Our completeness is in Jesus Christ. He is our pattern.*5LtMs, Lt 15, 1887, par. 13*

I am sorry I could not have done more labor in England. We long to see the work make more rapid strides, because we know it can and should. I am setting the wants of Europe before our people. I know that some will feel the burden, and others will do nothing, although they can do much. Asleep, asleep on the very verge of eternity!*5LtMs, Lt 15, 1887, par. 14*

**Lt 15a, 1887**

White, Mary; White, Emma

New Bedford, Massachusetts

August 14, 1887

Previously unpublished.

Dear Children, Mary and Emma:

We slept upon the campground last night. The bed was not just right. It rolled forward. Sarah slept with me, and I imagined myself on the boat which was pitching and rolling and I grasping hold of the berth to keep into the bed. In the morning found the bed was not right. I am exhausted this morning.*5LtMs, Lt 15a, 1887, par. 1*

Sister Bradford has a splendid home on a genuine small farm. How I did wish you and your children were here. The air is bracing; it is not hot and debilitating—the sky is clear.*5LtMs, Lt 15a, 1887, par. 2*

The night I left you we had a shower. I slept but very little. The bed was hard. We had a nice room, but on account of rain could not have good air and plenty of it. Since that shower we have had it cool and nice. But we did get so weary. We took a slight breakfast on the boat and when we landed at Fall River found we must wait nearly three hours for train at Fall River to take us thirty minutes' ride on the cars. Then when we arrived at New Bedford we learned Mr. Bradford had come for us and did not find us, for we did not come on the five o'clock boat. If we had, we would have saved half a day of painful confusion.*5LtMs, Lt 15a, 1887, par. 3*

In the depot were two children just running and jumping and stomping, which was painful to my nerves. And I thought how cruel it is to allow children to do such things to annoy and distress the many passengers who were tired and needed rest rather than a bedlam.*5LtMs, Lt 15a, 1887, par. 4*

About eleven o'clock Mr. Bradford came and took us over a pleasant road to his country home. Here everything was

convenient. Mr. Bradford cannot do too much for me or for the camp meeting. He does not keep the Sabbath. I think his tobacco stands in the way. He feels that he cannot leave it off.*5LtMs, Lt 15a, 1887, par. 5*

He and his wife insisted upon my staying over the Sabbath and resting at their house till Sunday, but somehow I felt that I must come to the meeting Sabbath, and the Lord gave me a testimony for the people. I asked them to come forward, and a goodly number responded, and good, humble testimonies were borne. Our meeting lasted from half-past two till five o'clock p.m. We had a very profitable meeting, and after receiving another letter from Ohio, we decided it would be best to leave here Wednesday eve and go to Ohio and be there Sabbath and first day.*5LtMs, Lt 15a, 1887, par. 6*

I am tired today, but must speak. The urgency of calls to Ohio I cannot neglect. Brother Olsen is of the same mind as myself. He feels more on this point than I do.*5LtMs, Lt 15a, 1887, par. 7*

I was glad to receive a letter from Emma stating she was at the house, and this relieved me of a burden. You can get Tilly, who came over with us, to work and Emma tell her what to do, while Mary takes treatment.*5LtMs, Lt 15a, 1887, par. 8*

I will write no more, for my head is feeling tired from not sleeping well last night. I hope to hear from you, if only a few words. Write us at Ohio about your prospects.*5LtMs, Lt 15a, 1887, par. 9*

Mary's cape and nester are here. I am sorry, but so it is.*5LtMs, Lt 15a, 1887, par. 10*

That box was not found. We shall have Thursday in New York if we can get off as soon as Wednesday night on the boat. If not, we must make some arrangement to look up that box.*5LtMs, Lt 15a, 1887, par. 11*

Yours with much love.*5LtMs, Lt 15a, 1887, par. 12*

Mother.

**Lt 16, 1887**

Butler, G. I.

Basel, Switzerland

April 21, 1887

Portions of this letter are published in *TSB 239-242*.

Elder George I. Butler

Dear Brother:

Your last letter is received, and the questions asked in reference to Oviatt and Brother Sharp I cannot answer further than I have done. I am inclined to the same opinion that I had when I wrote Smith Sharp. The counsel that I gave him, I think, was safe, and if my good brethren had acted in concert with that counsel, I think they would have done that which was pleasing to the Lord. I think matters have now come in a bad shape for him. He has been entrusted with responsibilities which will have a tendency to elevate him. And it may be that he is not in as good a condition to go forth to labor in some far off field than he was months ago.<sup>5</sup>*LtMs, Lt 16, 1887, par. 1*

I have not changed my mind in his case, I do not think that it has been managed wisely, taking his soul into consideration. He proposed to prove himself, on his own responsibility, without expense to the conference, and he should have had this chance.<sup>5</sup>*LtMs, Lt 16, 1887, par. 2*

In regard to Brother [J. H.] Waggoner, I do not think your management the wisest. I think he should have a chance for his life. If the man is willing and desirous of coming to Europe on his own responsibility, perhaps that would be wisdom. He will never recover himself where he is under present circumstances. I did have a dream many months ago, which showed him restored with the blessing of God resting upon him; but he was not brought to this position by the help of yourself, or Elder Haskell, but would have as far as you both were concerned the attitude you assumed toward

him, have ever remained in the dark, and his light would have gone out in darkness.*5LtMs, Lt 16, 1887, par. 3*

That dream prompted the letter that W. C. White wrote him, asking him in reference to coming to Europe, which your conference had voted one year ago that he should do, and made a mistake in sending him to Oakland instead of Europe. He should have come here at once.*5LtMs, Lt 16, 1887, par. 4*

We shall not urge anything more in his case, but shall do the uttermost in our power to save his soul from death and hide a multitude of sins. I am in great perplexity at times and have about come to the conclusion, when a case of error and grievous sin is presented before me, to say nothing to my ministering brethren if they do not know the matter themselves, but labor earnestly for the erring one and encourage him to hope in God's mercy and cling to the merits of a crucified and risen Saviour, look to the Lamb of God in repentance and contrition and live His strength.*5LtMs, Lt 16, 1887, par. 5*

"Come and let us reason together, though your sins be as scarlet I will make them white as wool, though they are as crimson, I will make them as snow." [*Isaiah 1:18.*]*5LtMs, Lt 16, 1887, par. 6*

There is not the mingling of the elements of character that brings justice and mercy and the love of God into beautiful harmony. There is altogether too much talking, too many strong words and strong feelings that the Lord has nothing to do with, and these strong feelings influence our good brethren.*5LtMs, Lt 16, 1887, par. 7*

I am compelled to deal plainly and rebuke sin, and then I have it in my heart, placed there by the Spirit of Christ to labor in faith, in tender sympathy and compassion for the erring. I will not let them alone, I will not leave them to become the sport of Satan's temptations. I will not myself act the part of the adversary of souls as is represented by Joshua and the Angel. Souls cost the price of my Redeemer's blood. When men, themselves liable to temptation, erring mortals, shall be free to pronounce upon another's case who is humbled in the dust, and shall take it on themselves to decide by their own feelings or the feelings of their brethren just how much feeling the erring one should manifest to be pardoned, they are

taking on themselves that which God has not required of them. When I know that there are those who have fallen into great sin, but we have labored with and for them, and God has afterwards accepted their labors; when these have pleaded for me to let them go and to not burden myself for them, I have said, "I will not give you up; you must gather strength to overcome." These men are now in active service. This course toward them was wrong, or the course that is pursued is not exactly that which Jesus would pursue under similar circumstances.*5LtMs, Lt 16, 1887, par. 8*

My mind is greatly perplexed over these things, because I cannot harmonize them with the course that is being pursued. I am fearful to sanction sin, and I am fearful to let go of the sinner and make no effort to restore him. I think if our hearts were more fully imbued with the Spirit of Christ, we should have His melting love and should work with spiritual power to restore the erring and not leave them under Satan's control.*5LtMs, Lt 16, 1887, par. 9*

We need good heart religion that we shall not only reprove, rebuke, exhort with all long-suffering and doctrine, but we shall take the erring in our arms of faith and bear them to the cross of Christ. We must bring them in contact with the sin-pardoning Saviour.*5LtMs, Lt 16, 1887, par. 10*

I am more pained than I can express to see so little aptitude and skill to save souls that are ensnared by Satan. I see such a cold Pharisaism, holding off at arm's length the one who has been deluded by the adversary of souls, and then I think, what if Jesus treated us in this way. Is this spirit to grow among us? If so, my brethren must excuse me, I cannot labor with them. I will not be a party to this kind of labor.*5LtMs, Lt 16, 1887, par. 11*

I call to mind the shepherd hunting the lost sheep and the prodigal son. I want those parables to have their influence upon my heart and my mind. I think of Jesus, what love and tenderness He manifested for erring, fallen man, and then I think of the severe judgment one pronounces upon his brother that has fallen under temptation, and my heart becomes sick. I see the iron in hearts and think we should pray for hearts of flesh.*5LtMs, Lt 16, 1887, par. 12*

Oh, how I long for Jesus to come, how I long for Him to set things in

order. I am now becoming convicted that I have made a mistake in specifying wrongs existing in my brethren. Many are so constituted that they will take these wrongs and deal so severely with the wrongdoer that he will have no courage or hope to set himself right, and this mismanagement will ruin a soul. They, knowing the things I know, treat the erring in altogether a different manner than I would. Hereafter I must exercise more caution. I will not trust my brethren to deal with souls, if God will forgive me where I have erred. I plead with all to look away from me, look away from human, finite, erring men's opinions, and look to Jesus. Plead with the dear Lord, talk much less with different ones, and pray more.*5LtMs, Lt 16, 1887, par. 13*

I will write no more on this point. I will not confuse judgment, but I wish that we had much more of the Spirit of Christ and great deal less self and less of human opinions. If we err, let it be on the side of mercy rather than on the side of condemnation and harsh dealing.*5LtMs, Lt 16, 1887, par. 14*

Now I have a word to say upon other matters. Brother Mason has written in reference to the camp meeting in Michigan being held in the fall instead of June and has given some encouragement that we would attend the meeting if it were put off till fall. He asked me a question on the point and then wrote the letter which he sent you. After he read me his, I thought I would send one in the same mail to tell you not to depend on our attending the meeting and therefore make no change on that account. It is uncertain how long we shall remain in England. Brother Haskell's delay will detain us. We are daily pleading with God to know our duty, that we may do it in His fear. We hope to move in His counsel. We may have to remain here another year. If anything can be done in England, we want to see it done. It is impossible to lay definite plans, so do not make any change in your camp meeting merely with the encouragement he gave you in his letter. The Lord must guide our future. We see a terrible lack of men here to prepare publications for translation in the different languages, but the Lord knows all about it, and we trust the matter with Him.*5LtMs, Lt 16, 1887, par. 15*

Brethren Ertzenberger and Conradi are having a good interest in Zurich. One sister from Lausanne has been visiting and giving Bible

readings from house to house. One lady has become so interested that she gave this sister one hundred and sixty francs for the mission and says if this sister will continue her work in Zurich she will give one thousand francs to aid in the work. Brethren E. and C. begin to see that there is fruit quite near us to be picked, but it was hard to make them understand it. They thought they must go to a distant field to work; but twenty have been raised up in Basel, and we hope more will be in Zurich. God speed the work is my prayer. Our brethren are of excellent courage in the Lord. If we could have twenty laborers right here in Switzerland for this year, I believe a good work would be accomplished. But I fear that much is being lost in sending off many of the workers into far distant fields when new workers are not being fitted to take the places of the ones removed. We hope that God will give you His spiritual enlightenment in all difficult problems. Let us get our light from God and not depend too much on what different ones may say and have them feel as if it were the voice of God.*5LtMs, Lt 16, 1887, par. 16*

Brother Butler, I do not want to make you feel bad, but I do feel sadly burdened over many things. I hope that we will draw nigh to God, that He may draw nigh to us.*5LtMs, Lt 16, 1887, par. 17*

## Lt 16a, 1887

Butler, G. I.

Basel, Switzerland

April 21, 1887

Portion of *Lt 16, 1887*. This portion is published in entirety in *16MR 338-339*. <sup>+</sup>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 G. I. Butler

Dear Brother:

There is not the mingling of the elements of character that brings justice and mercy and the love of God into beautiful harmony. There is altogether too much talking, too many strong words and strong feelings that the Lord has nothing to do with, and these strong feelings influence our good brethren. *5LtMs, Lt 16a, 1887, par. 1*

I am compelled to deal plainly and rebuke sin, and then I have it in my heart, placed there by the Spirit of Christ, to labor in faith, in tender sympathy and compassion for the erring. I will not let them alone, I will not leave them to become the sport of Satan's temptations. I will not myself act the part of the adversary of souls, as is represented by Joshua and the angel. Souls cost the price of my Redeemer's blood. When men, themselves liable to temptation, erring mortals, shall be free to pronounce upon another's case, who is humbled in the dust, and shall take it on him to decide by his own feelings or the feelings of his brethren just how much feeling the erring one should manifest to be pardoned, is taking on himself that which God has not required of him. When I know that there are those who have fallen into great sin, but we have labored with and for them, and God has afterward accepted their labors, when these have pleaded for me to let them go and to not burden myself for them, I have said, "I will not give you up; you must gather strength to overcome." These men are now in active service. This course toward them was wrong, or the course that is now pursued is not

that which Jesus would pursue under similar circumstances.*5LtMs, Lt 16a, 1887, par. 2*

If our hearts were more fully imbued with the Spirit of God, we should have His melting love and should work with spiritual power to restore the erring and not leave them under Satan's control. We need good heart religion and divine wisdom to deal with human minds, that we shall not only reprove, rebuke, exhort with all longsuffering and doctrine, but we shall take the erring in our arms of faith and bear them to the cross of Christ. We must bring them in contact with the sin-pardoning Saviour. I am more pained than I can express to see so little aptitude and skill, self-denial and self-sacrifice, to save souls that are ensnared by Satan. I see such a cold Phariseeism cherished, holding off at arm's length the one who has been deluded by the adversary of souls, and then I think, what if Jesus treated us individually in this way? Is this spirit of coldness and lack of sympathy to grow among us? If so, my brethren must excuse me; I cannot labor with them. I will not be a party in this kind of management.*5LtMs, Lt 16a, 1887, par. 3*

I call to mind the shepherd hunting the lost sheep, and the prodigal son. I want those parables to have their influence upon my heart and mind. I think of Jesus, what love and tenderness He manifested for erring, fallen man; and then I think of the severe judgment one pronounces upon his brother that has fallen under temptation, and my heart becomes sick. I see the iron in hearts and think we should pray for hearts of flesh. Oh, how I long for Jesus to come! How I long for Him to set things in order! Come, Lord Jesus, and come quickly, is my prayer.*5LtMs, Lt 16a, 1887, par. 4*

**Lt 17, 1887**

Andrews, Brother and Sister

Battle Creek, Michigan

September 6, 1887

Portions of this letter are published in *3SM 64-66*. +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.

Brother and Sister Andrews:

I was disappointed that I did not meet Bro. Andrews at the camp meeting. I supposed that he would be at that meeting surely. The Lord is soon to come, and Satan is rallying his forces and doing just the work we have reason to expect will be done in this hour of this earth's history. We had an excellent meeting in Springfield, and I thought there would be nothing to keep you away. I was told that you were coming, but the meeting closed and we did not see you.*5LtMs, Lt 17, 1887, par. 1*

I left the ground very weary. I have not had a day's rest since leaving the <steamer that brought us from Europe> and have been obliged to take treatment at the sanitarium; yet I praise God for the strength that He has given me to do so much labor. I have traveled three days and four nights and have spoken twenty-four times in sixteen days. I see so much to be done I know not where to rest or who will take the work if I lay it down.*5LtMs, Lt 17, 1887, par. 2*

I inquire in regard to yourself, Bro. Andrews, what doest thou here, Elijah? Has not God given you a commission, and has he not called you to be a watchman on the walls of Zion to receive the words from His mouth and give them to the people? Why then are you not at work? Perhaps the enemy is seeking to lead you into a state of unbelief and darkness. It may be you have been questioning the testimony given you in regard to the entanglements of this life which have had a far greater control over your ministerial work than you have realized. But I feel concerned for you as I do for my ministerial

brethren who have not a sense of the importance of the work for this time. Christ's soldiers must be at their posts of duty as faithful sentinels as long as the warfare shall last.*5LtMs, Lt 17, 1887, par. 3*

Some questions were asked me at the camp meeting by several in regard to several statements which Sr. Andrews has made which have caused me pain at heart that she should not come to me or write to me in reference to these things over which she has been doubting and sowing the seeds of doubt in other minds in regard to the testimonies.*5LtMs, Lt 17, 1887, par. 4*

Now the Lord would have His people receive the testimonies in warning and reproof which He has given them, but if one, a minister's wife, has a soul full of questioning doubts all ready to pour into other minds and weaken their confidence by starting a train of doubts and increasing skepticism, how can God reach these souls through the means He has appointed; and the ones who do these, are they not aiding the enemy to cut off or make of none effect the message of God to His people? I am told by one who made a confession to me that doubts and unbelief had been cherished by them against the testimonies because of the words spoken to them by Sr. Andrews. One thing mentioned was that the testimonies to individuals had been told me by others and I gave them purporting to be a message from God. Does my sister know that in this she is making me a hypocrite and a liar? Does she know what she is doing in sowing such seeds in her talk with others?*5LtMs, Lt 17, 1887, par. 5*

One case was mentioned by Sr. Andrews that she had told me all about the case of Bro. Colcord's family, and the next thing she heard I was relating the very things she had told me as what the Lord had shown me. Let me explain. I am often shown families and individuals, and when I have an opportunity with those who are acquainted with them, I make inquiry how that family is standing for the purpose of ascertaining if ministers or people have any knowledge of the existing evils. This was the fact in the case concerning Bro. Colcord's family. I wished to see if the testimony was substantiated by facts, but that information given did not originate the testimony, although shortsighted, tempted souls may thus interpret it.*5LtMs, Lt 17, 1887, par. 6*

Satan's work is to make war against the commandments of God and the testimony of Jesus Christ; and if these temptations were not harbored and expressed, then the seeds of doubt would not be sown. In some cases the truth of God is so applied to the case in question as to rout the enemy completely with the weapons Christ used, "It is written," and the devil's lies will not find any lodgement in the soul. These things do not hurt me, they are not against me, but they are against <God> who has appointed my work and given me my message. I know <of a truth> that the time is entered upon when we may not trust a brother, when the lips must be sealed in regard to many things even from husband and wife for the reason they have not discretion to use these things without doing great harm.*5LtMs, Lt 17, 1887, par. 7*

"He that offendeth not in word, the same is a perfect man and able also to bridle the whole body." "The tongue can no man tame; it is a deadly evil." [*James 3:2, 8.*] With these Scripture utterances you are all well acquainted, and therefore should be guarded as to how you speak, and the character of the seed you are sowing, whether the result will be fruit unto eternal life or fruit unto darkness, whether our influence can make men and women more faithful, more devoted, more self-denying, more Christlike, or whether it is to scatter away from Christ.*5LtMs, Lt 17, 1887, par. 8*

The Lord is constantly opening before me the dangers and the perils of His people, and my work has been to lift my voice in warning and reproof, and stay evil, to bring light in amid darkness. This will ever be the work God has given me, and I expect it will continue till the close of my work. It is the message I have to bear; and if another steps in between me and the one whom God would warn and draw back from evil, then the one who does this work will bear a weight of guilt that in the judgment he cannot excuse or turn aside from. The question is are our individual efforts of a character to strengthen faith in God and in the truth for this time? Is Satan with his suggestions making our minds and hearts a repository for his seeds of doubt and unbelief and infidelity? Paul says, "I would have you wise unto that which is good, and simple concerning evil." "And the God of peace will bruise Satan under your feet shortly." [*Romans 16:19, 20.*] Paul exhorts his Corinthian brethren, "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. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.” [1 *Corinthians* 1:10, 11.] And then Paul gives directions accordingly. *5LtMs, Lt 17, 1887, par. 9*

Now when a testimony from the Lord is borne to the erring, there is often a question asked: Who told <Sister White>? This must have been the case in the days of Paul, for someone must have the interest of the church at heart to present before the apostle, God’s appointed minister, the dangers of the members of the church which threatened its prosperity. <There is a time to speak and a time to keep silence.> Of course something must be done, and the Lord’s appointed minister must not fail in his work to correct these evils. Now these evils were existing or they were not, but Paul had a work to do to counteract them. “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.” [1 *Corinthians* 4:1, 2.] Again the apostle speaks. “It is reported commonly that there is fornication among you, ... For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed.” [1 *Corinthians* 5:1-3.] *5LtMs, Lt 17, 1887, par. 10*

We know that Paul had presented before him the state of the churches. God had given him light and knowledge in regard to the order that should be maintained in the churches, the evils which would arise and which would have to be corrected and firmly dealt with corresponding to their aggravated character. The Lord had revealed to Paul the purity, the devotion and piety that should be maintained in the church, and things arising contrary to this he knew must be reprovved according to the light given him of God. *5LtMs, Lt 17, 1887, par. 11*

When matters are brought before my mind in regard to a church, sometimes there flashes, as it were, a light from heaven revealing particulars that God had presented before me of that case; and when the burden is bearing upon my mind in reference to special churches, families, or individuals, I frequently inquire the condition

of things in the church, and the matter is all written out before I come to that church. But I want facts to substantiate the testimonies, and I am burdened to know in what manner I should bring out the light God has given me. If the errors have been <manifestly> affecting the church, the examples of a character to mislead the church, weaken it in faith and strengthen unbelief, then the work to be done must not be confined to families privately or to individuals alone, but must come before the whole church to stay the evil and flash light into the minds of those who have been deceived by deceptive works and misinterpretations.*5LtMs, Lt 17, 1887, par. 12*

Again when before the people there flashes upon me light that God has given me in the past in reference to the faces which were before me, and I have been impelled by the Spirit of the Lord to speak, this is the way I have been used, viewing many cases; and before I bring these cases out, I wish to know whether the case is known by others, whether their influence is calculated to injure the church generally. Questions are sometimes asked, and sometime it determines the manner of treating these cases, whether before many or few, or before the persons themselves. If the case is such that it can be dealt with privately and others need not know, I greatly desire to do all <possible to correct and not give publicity to the matter.> I hope none will open the way for Satan to have a controlling power over their minds, their thoughts, their words, and influence, for we who claim to be engaged in the great work of preparing a people to stand in the day of the Lord will have to meet principalities and powers and spiritual wickedness in high places. This will tax their courage, their faith, to the utmost; and should any one try to hedge up their way, God forbid. Should any words be spoken to prevent the aggressive warfare which must be carried on day by day in the great warfare against the enemies of God and the truth, is it not now the time that all our powers should be enlightened on the side of truth, pushing the triumph of the cross of Christ?*5LtMs, Lt 17, 1887, par. 13*

<Says the apostle,> “Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though He was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but shall live with Him by the

power of God towards you. Examine yourselves whether you be in the faith, prove your own selves. Know ye not your own selves how that Jesus Christ be in you, except ye be reprobates. But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth." [2 *Corinthians* 13:3-8.]*5LtMs, Lt 17, 1887, par. 14*

Never did I feel so strong a desire that the ministers should be so related to God and His plans that they will exalt the truth and make a success in their work, that they shall triumph with the truth. You, my Brother Andrews, are responsible for talents committed to your trust. If you frame a course of your own judgment that shall hold you <away from> the work, how can you stand approved in the sight of God? May the Lord help you both that you will not sow one single doubt, for this is the special work of Satan. Suppose either or both of you shall by words or actions show your unbelief in the testimonies because <there are> some things you do not see clearly; suppose you should shake the faith of others in this work? Do you think it would have a tendency to bring them nearer to God, make them stronger in the truth, increase their devotion and piety? Has this been the result of this work the last <forty> years? Will you please to examine carefully the past experience of those who have engaged in this kind of work? Did the ones doing this work become purer, better, holier men and women? Have they brought to the foundation gold, silver, precious stones to stand the fires of the last days? Have they been serving Jehovah or Baal? Our work must stand the test of the judgment. Are we working to elevate the standard, or are we seeking to bring down the standard to a common level? You have talents, you may be a successful minister, going forth weeping, bearing precious seed, returning, bringing your sheaves with you with rejoicing. May the Lord present this matter before you as it is, and may you put on every piece of the armor, working in harmony with your brethren, doing all possible in your power to advance God's work, but you must work with the Spirit of Christ.*5LtMs, Lt 17, 1887, par. 15*

There must be with us individually a thinking, and acting, in earnest, in accordance with the sacred truth which we profess to believe.

There is a paralysis of spiritual life which falls upon the soul because there is not a close connection with Jesus Christ. The real missionary work is being done by some, while others who could do heavy strokes for the Master have not the life, and spirit, and devotion to do the very work which needs to be done. God help you is my prayer.*5LtMs, Lt 17, 1887, par. 16*

It is no time now to increase our entanglements, no time now to be burying our talents. Put them out to the exchangers, put the vital power of Christ into your labor. We call upon you, Eld. Andrews, to come up to the help of the Lord, to the help of the Lord against the mighty. There is need of every soldier's being brought into working order. Let everything in you be roused into action; all that is good and true and noble, bring to the front now. Put away doubts, put away unbelief, else you will have a bitter harvest to reap by and by. Sow in trust, sow in faith, sow in confidence. Love God, love your brethren. All seed sown produces its kind. Sow the seeds of love and faith, and you will reap that which you have sown. If you plant corn you reap corn, like produces like. Love begets love. Distrust and suspicion beget distrust and suspicion. Sow in faith and trust, and you will reap a precious harvest. God forbid that you, my brother and sister, shall reap a bitter harvest, for God expects better things of you. He expects fruit to His glory. Just put your wills on the side of God's will, and you will then work as laborers together with God. Self will be swallowed up in God. We will have increased love for Jesus and then increased love for Christ's property. Souls will be more precious to us than gold or silver, ease, self-indulgence, or anything we may name, because they were redeemed by the precious blood of the Son of God.*5LtMs, Lt 17, 1887, par. 17*

You must keep alive your sympathy with your brethren. You must cultivate love which works out unity. We are as Christ's chosen servants engaged in a most wonderful work. Every true, successful worker is a representative of Jesus Christ. The servants of God must lay their hands on truth itself, and appropriate it, and bring it into the life experience. So many who claim to have a knowledge of truth identify themselves with the shell of religion while it keeps truth apart from the soul and it does not sanctify the life. All truth must be recognized as from God, the author of all good; and when brought into the soul by continual practice, it sanctifies the soul. It is the

thorough identification of the soul with God. They can say with David, "Do not I hate them that hate thee?" [*Psalm 139:21.*]5LtMs, Lt 17, 1887, par. 18

Let us consider the histories of the ancient saints, how closely they stood by the side of God and bound their own personal honor to His throne. God was their God. His truth was their truth; His honor was their honor. Any attack made upon the truth was as if cutting deep into their souls. It was an attack made upon themselves, and they would fight for God and for His truth. We are now having some little shaking, but the time of shaking will come in earnest ere long. Many who now are hanging back on the outskirts will surely fall into the enemy's ranks as his prey. We must all throw all there is of us into active service, or some masterly working of Satan's devices will deceive and ruin us. Bro. Andrews, be not deceived. Be not entrapped by the enemy. God wants your services; will you give them to Him? Will you gird on the armor? God help you to fight manfully the battles of the Lord and come off more than conquerors through Him that hath loved you.5LtMs, Lt 17, 1887, par. 19

**Lt 18, 1887**

Rice, Brother; Gibbs, Dr.

Refiled as *Lt 51, 1887*.

**Lt 19, 1887**

Brethren and Sisters in St. Helena

St. Helena, California

October 24, 1887

Previously unpublished.

Dear Brethren and Sisters in St. Helena:

There has been a great deal of gossiping over certain things that have happened among you, but you all know that scandal and gossip are condemned in the Scriptures, and by the testimonies of the Spirit of God. Brother Rice has been blind and has needed the heavenly anointing, but he is not alone in error. His brethren have also failed to do the will of God. If they had come to him in the spirit of meekness, in the spirit of Christ, and had patiently labored with him, striving to recover him from the snare of the enemy; if they had done their whole duty in the fear of God, according to His Word, telling him his fault in the private way that the Lord has directed, they would have been clear in the sight of heaven. But as they have departed from the plain injunction of the Lord, condemnation rests upon them.*5LtMs, Lt 19, 1887, par. 1*

Those who have believed the evil reports and have repeated them to others have utterly disregarded the lesson that Jesus left on record for those who profess to be His disciples. In censuring those who have been engaged in gossip, I do not refer to the Board of Directors, whose duty it is to investigate these reports that come to them concerning those in the employ of the institution. It is positively essential that the moral tone of the retreat should be of a high character; and in a case of this kind, it is only prudent to examine the matter most thoroughly.*5LtMs, Lt 19, 1887, par. 2*

Achan stole and dissembled, and his sin was charged upon the whole camp of Israel. He knew that when he took the golden wedge and the Babylonish garment he was acting contrary to the command of the God of Israel. The Lord had said, "And ye, in any wise keep yourselves from the accursed thing, lest ye make

yourselves accursed.” [Joshua 6:18.] If matters of difficulty between brethren are not laid open together, but frankly spoken of between themselves in the spirit of Christian love, the difficulty would in nearly every case be healed and the brother won. Misunderstandings have arisen that have been thus explained in Christian tenderness, and the breach has been healed. When brethren come together in harmony with the directions of Christ, Jesus Himself is the witness of the scenes, and the whole universe looks with intense interest upon the man who not only believes, but does the word of Christ. The Spirit of God will move upon the heart of him who has erred, when Christ’s words are carried out, and the one at fault will be convicted of his error. But if he is too proud, too self-sufficient to confess the wrong, others are to be taken in order to follow out the complete directions of the Word. “But if he will not hear thee (in that private interview), take with thee one or two more, that in the mouth of two or three witnesses every word shall be established.” [Matthew 18:15, 16.] The matter of difficulty is to be confined to as small a number as possible. But two or three are to labor with the one who is in error. They should not only talk with him, but bow in prayer, and with humble hearts seek the Lord. *5LtMs, Lt 19, 1887, par. 3*

“And if he shall neglect to hear, then tell it unto the church, but if he neglect to hear the church”—if he persists in his unreasonable course, and will not be corrected—then there is only one more step to be taken, and that is a very sorrowful one—“let him be unto thee as a heathen and a publican.” [Verse 17.] “Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.” [Verse 18.] When every specification which Christ has given has been carried out in the true Christian spirit, then, and then only, Heaven ratifies the decision of the church, because its members have the mind of Christ and do as He would have done had He been here. Brethren, it must be made manifest that we are not only Bible readers, but doers of the words of Christ. Those who fully trust in the Lord Jesus will be obedient children and will have guidance from above. The mind and will of God are made plain in the living oracles. *5LtMs, Lt 19, 1887, par. 4*

In our churches we should not act as though we were groping our

way in the dark. Clear light has been given us; the Lord has spoken to everyone in His Word, and that Word is luminous with light and waiting with precious ore of truth. In the Bible we have a perfect rule on conduct, and we will be safe in following it. With reverent hearts we should bow to God's expressed will. We are not left in uncertainty, for in all the varied circumstances of life we walk in accordance with the instructions of God, which are based upon the golden principles of truth, and revealed in the precepts of His love. In the Bible there are rules to meet every case. A complete system of faith has been revealed, and correct rules for practice in our daily lives have been made known. Those who turn from the beaten path marked out in God's Word, because it suits their feelings better to do so than to work according to the commandment, leave the light and are enshrouded in darkness; peace of mind, happiness, and heaven are sacrificed for the sake of maintaining human pride and indulging stubbornness of will. *5LtMs, Lt 19, 1887, par. 5*

We are not to place our dependence upon man nor expect homage from our fellow men. Jesus says, "Be ye not called Rabbi, for one is your Master, even Christ, and all ye are brethren; call no man your father upon the earth, for one is your Father which is in heaven." [*Matthew 23:8, 9.*] We should remember that the best and most intelligent men have only a limited ability, and we should pray for discernment to understand what is each man's true place. We are not to be blind; we may see the prejudices which some have, and which are criticized by those with whom we associate; we may see the errors that hinder their religious growth, we may discern their instability of opinion, their partiality of action; but because we see this we should not feel that we are superior to them, measuring ourselves among ourselves and leaning to our own understanding. As we see the deficiencies of others, it should lead us to have less self-confidence, to be jealous of our own spirit and action. No living man should come in to take the place of God in your mind. "Call no man your father upon earth, for one is your Father which is in heaven. Neither [be ye] called masters, for one is your Master, even Christ. But he that is greatest among you shall be [your servant], ... and he that shall humble himself shall be exalted." [*Verses 9-12.*]*5LtMs, Lt 19, 1887, par. 6*

These words of Christ are not only to be read, but are to be obeyed

to the letter. Those who meekly and humbly pursue their course of duty, not to be praised, petted, and honored of men, but to glorify God, will receive as their reward glory, honor, and eternal life. But many are so lifted up in spiritual pride that they act as though it were not enjoined upon them to live in harmony with the instruction of Christ. We are to walk in humility before God, and we can do this as the clear light of heaven reveals Christ's perfection of character and we see in contrast the weakness and imperfection of our own. Those who have a view of Christ in contrast with self will not feel like boasting. They will not lift up self, but will appreciate the value of souls for whom Christ died. You will see, brethren, by the writing dated October 24, 1887, that I have called your attention to certain rules that the Lord requires us to observe. I have great sorrow of heart that these rules have been so strangely neglected by those who profess to be followers of Christ. Merely reading the Bible, believing the Bible, will not save any of us, for it is only doers of the Word that shall be justified.*5LtMs, Lt 19, 1887, par. 7*

I know of nothing more injurious to the soul than this habit of talking of one another's errors, of reporting every unfavorable tale that is brought to your ears, and of magnifying the mistakes of a brother. When a brother's fault comes to your notice, how much better it would be to go to him with it, following out the Bible rule that has been given by Him who owns the souls of all men. An infinite price has been paid for the ransom of the souls of men from the power of the enemy, and how terrible it is for one who professes to love God to set forth the mistakes and errors of his brother in high colors, doing a wicked work against Jesus in the person of His saints. The rebuke of God is against all who engage in such work; they are doing the work of Satan. The Lord has declared, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me." [*Matthew 25:40.*]*5LtMs, Lt 19, 1887, par. 8*

When Christians accuse and condemn their brethren, they show themselves to be in the service of the accuser of the brethren. When they talk of the faults and failings of others, they plant roots of bitterness whereby many may be defiled. It is through this kind of work that brother becomes suspicious of brother. Confidence is unsettled, and variance arises in the [churches]. Love cannot exist where the conversation is largely upon the errors and mistakes of

others. The words of Christ are thus treated with contempt as though frail, erring man had found some other way to heaven than that appointed by the Lord, the path of obedience to His commandments. We all hope to reach the same home in heaven, but if Christ is not formed within, if you have not the mind of Christ and do not practice the words of Christ, if you are fully satisfied with your own peculiar ways, so that you feel justified in complaining of your brethren, you will never reach heaven. If you cannot live in harmony on the earth, how could you live throughout eternity in love and peace? Kindness, love, courtesy, and delicate regard must be manifested toward one another even here and now. To practice the principles of love, this will not prevent our dealing plainly with our brethren, in brotherly kindness, pointing out shortcomings and wrongs when it is necessary to do so. But we must do this in harmony with the directions of Christ. When you are yourself connected with God, you may speak plainly to those who by their crooked steps are turning the lame out of the path. The apostle directs, "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.*] Satan designs to keep the church in a state of wrangling, of envy, jealousy, and evil surmisings, so that brethren cannot pray or work in harmony. While thus at variance, they fail to bring the saving power of the truth to bear upon the hearts of unbelievers; people become disgusted with religion when they witness the way in which a brother treats an offending brother. *5LtMs, Lt 19, 1887, par. 9*

It is the duty of every true follower of Christ to reflect light to the world. God has laid upon us the responsibility of the souls of those who are unsaved. As an ambassador of Christ, I will tell you, brethren, that if you talk more of the merits of Christ, if you engaged more frequently in humble prayer, and said less to your brethren about the failings of others, you would advance in spirituality and be far ahead of what you are now. You must give the precious plant of love some chance to grow. Jesus has said, "By this shall all men know that ye are My disciples, if ye have love one to another." [*John 13:35.*] He told His disciples to tarry in Jerusalem until they were endued with power from on high. [*Luke 24:49.*] Said He, "Without Me ye can do nothing." [*John 15:5.*] But Paul declares, "I can do all things through Christ which strengthens me." [*Philippians*

4:13.]5LtMs, Lt 19, 1887, par. 10

We should be often in prayer. The outpouring of the Spirit of God came in answer to earnest prayer. But mark this fact concerning the disciples: "They were all with one accord in one place. And suddenly there came a sound as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." [Acts 2:1-4.] They were not assembled to relate tidbits of scandal, they were not seeking to expose every stain they could find on a brother's character. They felt their spiritual need and cried to the Lord for the unction to help them in overcoming their own infirmities and to fit them for the work of saving others. They prayed with intense earnestness that the love of Christ might be shed abroad in their hearts. This is our great need today in every church in the land. "For if any man be in Christ, he is a new creature; old things have passed away; behold, all things have become new." [2 Corinthians 5:17.] That which was objectionable in the character is purified from the soul by the love of Jesus. All selfishness is expelled, all envy, all evil speaking is rooted out, and a radical transformation is wrought in the life. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, meekness, goodness, faith, temperance; against such there is no law." [Galatians 5:22, 23.]5LtMs, Lt 19, 1887, par. 11

"The fruit of righteousness is sown in peace of them that make peace." [James 3:18.] Paul says that as touching the law, as far as outward acts were concerned, he was blameless [Philippians 3:6]; but when the spiritual character of the law was discerned, and when he looked into the holy mirror, he saw himself a sinner. Judged by a human standard he had abstained from sin, but when he looked into the depths of God's law and saw himself as God saw him, he bowed in humiliation and confessed his guilt. He did not go away from the mirror and forget what manner of man he was, but he exercised genuine repentance toward God and faith toward our Lord Jesus Christ. He was washed, he was cleansed. He says, "I had not known sin except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I

was alive without the law once, but when the commandment came, sin revived and I died.” [Romans 7:7-9.] Sin then appeared in its true hideousness, and his self-esteem was gone; he was humble. He no longer ascribed goodness and merit to himself. He ceased to think more highly of himself than he ought to think and ascribed all the glory to God. He was no longer sensitive to reproach, neglect, or contempt. He no longer sought earthly alliance, station, or honor. He did not pull others down to uplift himself. He became gentle, condescending, meek, and lowly of heart because he had learned his lesson in the school of Christ. He talked of Jesus and His matchless love, grew more and more into His matchless image. He bent his whole energy to win souls to Christ. When trial came upon him because of his unselfish love for souls, he bowed in prayer, and his love for them increased. His life was hid with Christ in God, and he loved Jesus with all the ardor of his nature. Every church was dear to him; every church member was a person of interest to him, for he looked upon every soul as the purchase of the blood of Christ.*5LtMs, Lt 19, 1887, par. 12*

This should be the experience of every member of our churches. We are to bear the precious fruits of the Spirit of God to His glory, even rich clusters of fruit that will make us more precious than the golden wedge of Ophir. Brethren, humble yourselves under the mighty hand of God, and He will lift you up.*5LtMs, Lt 19, 1887, par. 13*

If a fountain that is rank and bitter loses its corrupt qualities, those who drink of it will recognize the change. The water will be pure and sweet, and the streams that flow from it wholesome and refreshing.*5LtMs, Lt 19, 1887, par. 14*

The members of the church at St. Helena need a deeper work of grace wrought in their souls, or they will be found wanting in the day of God. We must be found faithful stewards of the grace of God, or we shall be represented by the parable of the foolish virgins, who took their lamps, but had no oil in them. We must have the oil of grace in our vessels; the lamps must be trimmed and burning, and we be ready to meet the Bridegroom.*5LtMs, Lt 19, 1887, par. 15*

In the past the Lord has signified that Brother Rodgers should

connect with the Health Retreat at Crystal Springs. This brother has made mistakes, and he has been critical and has not always encouraged those who have been working under him. He has had experience and knowledge in treating the sick, which he might have used to the glory of God. He might have been far advanced in practical knowledge so as to be a helper in the institution if he had gone forward and upward since his connection with the work. But I saw that the rebuke of God was upon him because he has not stood at his appointed place of duty until he was honorably released. When trouble arose, he should have gone directly to Brethren Fulton, Baker, and Loughborough and laid his case and all the circumstances connected with it before them and let them know the true situation. But instead of doing this he disconnected himself from the work, and some felt a sense of relief that he had done so; but I can see no other way than for Brother Rodgers to see his mistake and so far as possible correct it. He has been at fault in criticizing others, and he should confess this, humble himself before God, and take any position that he can fill to serve the cause of God, by devotion and faithfulness, endeavoring to redeem his failings of the past. If he has been falsely accused, he must take it as a Christian should and by his life prove the accusation to have been false. He must not feel that his dignity has been wounded and take himself away from his appointed work. If he had but stood faithfully at his place, he would have won precious victories, but he has need to humble himself as a little child before God and in no way dishonor his Redeemer. *5LtMs, Lt 19, 1887, par. 16*

Brethren, God would work for us if He could do it safely. He wants to do great things for His people, but the strife of tongues has dishonored God, weakened the hands of His professed children, and brought dearth and feebleness into the church. Is it not time to arise, to open the heart and receive the rays of light that are shining forth from the living oracles? Is it not time that the love of God should be permitted to make its imprint upon the soul, that Jesus may be glorified among those who claim to be His followers? Brother Rodgers, if your brethren open the way, and you are willing to do what you can at the institution in the meekness of Christ, the Lord will accept the efforts that you put forth in His cause, but self must be hid in Jesus. The Lord wants every soul in the church at St. Helena and at Crystal Springs to obey His Word, to learn His will, to

give heed to His requirements. There must be a decided change in the church. In place of gossip and censure there must be a spirit of sympathy, willingness, and desire to strengthen the hands that hang down, and to confirm the feeble knees. You are to be constantly seeking for precious pearls of truth; there must be a dying to the world. No cowardice nor compromise. There must be a seeking for that wisdom that is from above. The apostle asks, "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his words with meekness of wisdom; but if ye have bitter envy and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish, for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [*James 3:13-18.*] May the Lord give you wisdom that you may heed the words I now present to you in the name of Jesus of Nazareth.*5LtMs, Lt 19, 1887, par. 17*

**Lt 20, 1887**

Haskell, S. N.

Basel, Switzerland

January 14, 1887

This letter is published in entirety in *21MR 315-318*.

Dear Brother Haskell:

I have been meaning to write to you for some days, but have been very sick with malaria. I am now improving. It is three weeks since I first was taken sick. I have suffered much, and I feared much how it would turn with me, but I kept praying and putting my whole trust in God, and He has blessed me. I hope to improve now faster than I have done.<sup>5</sup>*LtMs, Lt 20, 1887, par. 1*

Elder Ings and wife, and Eld. Ertzenberger and I attended the dedication of a small house in Tramelan. Soon after I came into Bro. [Roth's?] house, I was alarmed for myself. The water closets were in the house, and on each floor was a water closet. The house was permeated with the poison, and thus it proved to work on me. I was taken with great pain in my stomach, as if poisoned. Still I spoke Sabbath. We had a very solemn meeting. I had to give the dedicatory discourse which was interpreted by Bro. Ertzenberger. I grew worse Sunday, but a large hall had been hired, notices had been sent out that I would speak. John Vuilleumier came from Basel to interpret; and although suffering severe spasms of pain, I spoke to three hundred people assembled in the hall. The meeting was pronounced a success, but I dared not remain another night. I had them make arrangements to return to Basel Sunday night after speaking in afternoon. Well, I spoke New Year's to all who could understand English, and the Lord met with us. I became very sick, yet spoke again last Sabbath, and the week now about past had been a week of peril to me; but the worst is past. I feel very thankful to my heavenly Father.<sup>5</sup>*LtMs, Lt 20, 1887, par. 2*

We had hope you would be here at the conference and thought it would prove a blessing; and then W. C. White would accompany

Brother Farnsworth and yourself to England and see what could be done there. Then when the way was prepared, I would spend one or two months in England. But as your plans are not to come till April, we shall not unite in the work in England. I am feeling quite sure that I should return to America and that I must be at my own house in California at the end of the two years from the time I left California.*5LtMs, Lt 20, 1887, par. 3*

We did not propose to wait here all the time while you were tarrying in America, so you may consider the promise annulled to do any thing in England. We will therefore be on our way to America about or near the time you will be coming to England. We felt that we cannot be here any longer, so you must know the situation and consider me released from all promises made to work with you in England. Had you come on, as we expected you would, and if the way were made ready, I would have consented to remain until June or July, but now we will make calculations to leave earlier. I dare not be longer exposed to the scents that we have to receive in Switzerland, unless we see it is duty.*5LtMs, Lt 20, 1887, par. 4*

I begin to feel now that I have done all that I can do in visiting other nations. I have not yet been to Naples, but I do not feel that God has a special work for me to do there. I am not yet determined at all. I left my home in Healdsburg one year ago last July, and I may not see it in two years from the time I left. All that I possess is in other hands' keeping. I have met with some losses since my absence, but this is nothing. It might have been, had I remained with it. It has been enough for me to see and sense that there must be a work done here in Switzerland, and I have not allowed home matters to disturb me or come into my experience to influence me one jot or tittle in any decision I have made.*5LtMs, Lt 20, 1887, par. 5*

I am satisfied that God has blessed me, and this is all I desire. And now could I obtain any light to remain longer, I would do so. I do not say that it is your duty to come earlier than you have proposed, but I cannot see that it is our duty to be held here months longer because you are not ready to come.*5LtMs, Lt 20, 1887, par. 6*

After this conference, my mind will be, I think, clear to again return

to my home.*5LtMs, Lt 20, 1887, par. 7*

I feel a deep interest in the work all over the field. I have no special interest in one place above another, only that I am doing the will of God.*5LtMs, Lt 20, 1887, par. 8*

We expect our party will arrive here sometime this week, and may the Lord give us wisdom from above to know just how to decide everything in a manner to glorify His holy name. I have been expecting a letter of response from Eld. Loughborough in regard to Brother Church and his pledges, but none has come yet. It may come soon. I do hope that you will not work up to the last thread of strength you have. And I should be glad if your wife could have your company more than she has had, poor woman! She has to be away from you so much, but the Lord will not leave or forsake her. I hope she will be constantly blessed of the Lord.*5LtMs, Lt 20, 1887, par. 9*

Now, my brother, I have some fears in regard to your dwelling with pen and voice so constantly upon Australia. It will be well to talk a reasonable amount and write about it, but dwelling upon it so much, I am afraid it will not bring the blessing of God into your present labors. You are not now in Australia. Put your energies and your thoughts into your present labor. Again I am sure, by a dream that was given me, we are searching for fruit and berries at great distance, when there is excellent fruit close by us. We want to pick not an inferior kind of fruit, but make efforts to get the large and sound fruit. I will write my dream to you soon. I had several pages written in reference to the school at South Lancaster, but Willie thinks I should make an article for the paper; and as it cannot be copied tonight, I will send this just as it is and leave the matter I had written especially for the benefit of the school in South Lancaster.*5LtMs, Lt 20, 1887, par. 10*

I am sure that the dreams that I have had of late teach me lessons that there is a neglect to get the better classes to become interested, while the poor classes are not to be neglected; neither should the higher and more intelligent classes be overlooked. I have been in dreams instructed that we overlook the fields close by us, to labor in far-away fields, and we pick very inferior berries when there are larger and a better quality of berries all ready to be

gathered. And we are making a mistake in this kind of labor. *5LtMs, Lt 20, 1887, par. 11*

There are intelligent men and women whom we are afraid to work for, fearing repulse; but earnest efforts should be made for the higher classes, coming close to their hearts, visiting them, and using special wisdom to win them to the truth. There should be no pushing, no sharp contention, but leading their minds out to investigate. *5LtMs, Lt 20, 1887, par. 12*

I dreamed we had lost in our want of effort and faith to pray and work for intelligent men and women; and when we see these have any interest, there has been a neglect by some to follow it up and pray or work and to move with great wisdom, yet in love to win them, to the truth. *5LtMs, Lt 20, 1887, par. 13*

Just as soon as I can, I will send you a copy of the matter I have mentioned, but I am desirous this shall go into our mail tonight. I am not doing much letter writing now, for I am leaving all energies we have to accomplish this work for the press before we leave for America. *5LtMs, Lt 20, 1887, par. 14*

I do not blame you at all for wanting to work in New England, when they need help so very much. I should feel just as you do, but this does not make a connection with us, so that I think our duty is plain to go to America as I have said. *5LtMs, Lt 20, 1887, par. 15*

Now Brother Haskell, let me speak to you in regard to Sister Harris. She has been a woman who has seen much sorrow, and I know that God has worked for her. He has shown her favors, and she has had a genuine experience in the things of God; and the suspicions expressed by yourself and others in reference to her some time ago make me feel very sad, because I do not think she deserves them. I have not hinted these things to her, but I have felt exceedingly grieved that a worthy sister should for no real fault or sin on her part be thus regarded by those who ought to regard her differently. Everything that I can see is [that] the matter [is that] she may not [think], or you think she may not think, [that] everything her brethren in South Lancaster do is above criticism and not entering soul and spirit into every suggestion and plan has drawn upon her criticism and suspicion. I have great confidence in her for this, although she

has made no complaints to me. Yet the words and the attitude of yourself toward her were, as well as others, to say the least, not cordial. If there is a woman that loves and fears God, in South Lancaster, it is Sister Harris. If there is a woman I would fear to slight, or offend, because it would grieve the Spirit of God, it is Sister Harris. And those who would speak against her in any way to affect your feelings toward her had better be on their knees before God, and get all that feeling out of their hearts, and not draw from her, but come close to her and show her sympathy and love. [*Note: The next sentence is unclear, but it reads correctly according to the copy on file.*] This changeable mood toward those who have been real pillars in the truth I cannot see is bearing the divine stamp; and if we have much less of this spirit to change, we should change our feelings, because some one does not think us above making mistakes in a spirit that is not of Christ, and I mean to condemn it wherever I see it. *5LtMs, Lt 20, 1887, par. 16*

Well I must stop. God bless you and your wife. *5LtMs, Lt 20, 1887, par. 17*

**Lt 21, 1887**

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

Duplicate of *Lt 6, 1884*.

**Lt 22, 1887**

Canright, D. M.

NP

April 20, 1887

Portions of this letter are published in *5T 621-628*.

Elder Canright

My brother:

I have received your letter and need not express to you the sadness of my heart at the very sudden turn you have recently taken. I review in my mind your past experience and call to mind your experience in Colorado, while upon that rock where descent seemed impossible; your reflections on that occasion, your afterwards partial recovery to the faith, your temptations through false and ambitious hopes to be a greater man away from our people than with them; when you entered in so heartily to elocution; your disappointment; your praiseworthy course of remaining silent; the prayers and sympathies of God's people that were ascending to heaven in your behalf—my constant pleadings have been, Do not let him alone; make efforts to save him. He is ensnared. He has lost his hold upon God.*5LtMs, Lt 22, 1887, par. 1*

I remember the last time I rode out with your wife before she died. Her burden was for you and for her children. She said she had great trembling for the future because of her children and the skepticism of her husband. "If I should die and he should give up the faith, and lead my children to give up the Sabbath, how terrible it would be after he has had so great light; so many evidences. For this reason I have clung to life. He has not had that deep inwrought work in the soul that will anchor him should temptations come to him. Oh, Sister White, it is for the soul of my husband and my children that I have clung to life; and I want right here to tell you that I am heartily sorry that I did not receive in a different spirit the testimonies given me, and for my husband. I see now that the message to us was just what we needed; and had we accepted it, it

would have placed us both in a better, far better position spiritually than we have been in for some time. We were both proud in spirit, and from that time I have felt like shunning you, for I thought you had no faith and confidence in us. But for a few months this has all disappeared, and I have felt the same confidence, the same close sympathy and love for you as I have done in my past life. But I know my husband does not feel thus, and it is but little use for me to try to talk over these things with him, as I am too weak to set the matter before him as it is in my mind. He is too strong in his ideas and feelings, but I want to tell you I have implicit faith in the testimonies and in your work, and have long been wanting an opportunity to tell you this, and I shall now feel free. Will you forgive me for my words and feelings against you? I have grieved the Spirit of God, and sometimes I have felt that God had forsaken me, but I do not, neither have I had these feelings for a long time. I never realized the danger of talking unbelief as I have for a few weeks past. I fear greatly for Dudley, for he expresses unbelief, and I fear that he will give all up and become an infidel. Oh, how I wish I could help him.”*5LtMs, Lt 22, 1887, par. 2*

Brother Canright, when you told me that Lucretia died disbelieving the testimonies, I did not contradict you, but I knew better. I thought you did not tell me the truth, but afterwards decided you were greatly in the dark, for I have a letter which she sent me, saying she had the fullest confidence in the testimonies, and knew them to be true in regard to yourself and her. When I attended the camp meeting in Jackson, Michigan, you were present at that meeting, and then had an experience that would have proven of lasting value to you if you had remained humble before God as at that time. You then humbled your heart. You asked me while upon your knees to forgive you for the things you had said about me and my work. You said, “You have no idea how mean I have talked of you.” I assured you that I would just as freely forgive you as I hoped and believed that Jesus would forgive my sins and errors. You stated there in the presence of others that you had said many things to my injury, all of which I assured you I freely forgave you, for none of these things were against me; I was only a servant bearing the message God gave me.”*5LtMs, Lt 22, 1887, par. 3*

It was not against me personally that you were arrayed, but it was

against the message God sent to you through His humble instrument. It was Christ that you injured, and not me. I do not want you, I said, to confess to me. Make all straight between your soul and God, and all will be straight between you and me. You had taken some expressions written you in altogether too strong a light, and after reading them again carefully, you said they did not appear to you as they did, and everything was reconciled. You stated after this interview and meeting that you had never known what conversion was before, but that you felt you were born again, had been converted for the first time. You loved God, loved your brethren, your heart was light and happy, you saw the sacredness of the work as never before, and you expressed the deepest change wrought in you by the Spirit of God. And yet I knew you would be brought over the ground again, and tested on the very points where you had failed.*5LtMs, Lt 22, 1887, par. 4*

This the Lord did for the children of Israel, and this He has done with His people in all ages. Where they have once fallen He will prove them, He will try them, and if they fail under the trial a second time, He will bring them around to the same test and proving again. My heart aches every time I think of you. My soul is sad indeed. Every soul is precious because purchased by the blood of Christ. I sometimes fear that we do not place anything of a correct value upon the purchase of the blood of Jesus in the redemption of the soul. When I consider the great price paid for the redemption of the individual soul, I then think, What if that soul is finally lost? What if they refuse to be learners in the school of Christ, and fail to practice His meekness and His lowliness and refuse to wear His yoke. This, my brother, has been your great failure. If you had taken less counsel of yourself and made Jesus your counselor, you would now be strong in growth of grace and in the knowledge of Jesus Christ. You have not yoked up with Christ. You have not be imbued with His Spirit; but, oh, how much you have needed the divine mold upon your character. We have, my brother, much to answer for considering the superior advantages we have had; and knowing we must be judged by the light and privileges the Lord has granted us, we cannot plead that we are less wanting in light than that people who have been for ages the astonishment and reproach of the world. We cannot expect judgment will be given in our favor because, like Capernaum, we have been exalted to heaven. The

Lord has wrought for His commandment-keeping people. The light which has been reflected upon us from heaven was not granted to Sodom and Gomorrah, or they might have remained unto this day. And if the mighty works and knowledge and grace which have been manifested to this people had been made known to the nations who are in darkness, we know not how far in advance of this people they might be now. We can determine how much more tolerable it would be for them in the day of judgment than for those who have had the clear light of truth shining upon them as you have had, and from some unexplainable cause have turned from the holy commandments delivered to you.<sup>5</sup>*LtMs, Lt 22, 1887, par. 5*

We can only point to your case with sorrow as a beacon of warning. "Let him that thinketh he standeth take heed lest he fall." [*1 Corinthians 10:12.*] The Lord seeth not as man seeth. His ways are not what blind, selfish mortals believe they are or wish them to be, but the Lord looks on the heart and works in and with His creatures to will and to do whatever He commands or requires of them, unless they refuse His counsel and refuse to be obedient to His commandments. The greater part of your life has been employed in presenting doctrines that you will [spend] the last part of your life to repudiate and condemn. Which is the genuine work? Which is the false? Can we trust to your judgment, can we rely upon your interpretations of the Scriptures? We would not. We would be in danger of being misled. You cannot now feel, nor at any future period of time, that your feet are standing on solid rock. I have been unable to sleep, thinking of your future. The truth to me is a living reality. I know it to be truth. The Word of God is true. To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them. Will your light go out in darkness?<sup>5</sup>*LtMs, Lt 22, 1887, par. 6*

I am writing out more fully *Volume I of Great Controversy*, the fall of Satan, the introduction of sin into our world. I see and sense this great controversy between Christ, the Prince, and Satan, the prince of darkness, as I have never done before; and as I see the various devices of Satan to compass the ruin of man, and make him like himself, a transgressor of God's holy law, I wish the angels of God could come to this earth and present this matter in its importance as it really is.<sup>5</sup>*LtMs, Lt 22, 1887, par. 7*

Then I feel so intensely for souls that are wilful departers from light and knowledge, and obedience to God's holy law, like Adam and Eve, to gain some flattering position as gods, hoping to rise to greater heights, I am so anxious that hours I spend in prayer while others are sleeping that God may work in such mighty power as to break the fatal deception upon human minds and lead them in simplicity to the cross of Calvary. Then I quiet my soul with the thought, all these souls are the purchase of the blood of the Son of God. We may have love for these souls, but Calvary testifies how God loves them. The work is not ours, but the Lord's. We are only instruments in His hands to do His work, not our own.*5LtMs, Lt 22, 1887, par. 8*

We look and tremble at souls who are doing despite to the Spirit of grace, and we feel sorry for our own disappointment that they prove untrue to God and the truth; but we feel deeper sorrow as we think of the disappointment of Jesus who has purchased with His own blood. We would give all our possessions to save one soul, but find we cannot do this. We would give life itself to save one soul into life eternal, but this sacrifice would not do the work. The one great sacrifice has been made in the life, the mission, the sacrifice of Jesus Christ. Oh, that minds would only contemplate the greatness of the sacrifice, then they might be better able to comprehend the greatness of the salvation.*5LtMs, Lt 22, 1887, par. 9*

And now, D. M. Canright, who has had so great light, such an abundance of evidence of Bible truth, goes not onward and upward with those who will triumph with the truth at last. He now takes the side of the great first rebel to make void the law of God, and he will engage to lead others in the same path of transgression of God's holy law, and to ridicule our faith. When the judgment shall sit, and every soul be judged according to those things that are written in the books, how will your case then appear? You will look on this one and that one in full view of you who would have walked in the way of God's commandments if you had not surrounded their souls with an atmosphere of unbelief; if you had not misinterpreted the Scriptures, perverted their true meaning, and led them away from obedience to God's holy law. Can you look on these countenances then with pleasure? You will hear the voice of great Jehovah, saying, Who hath required this at your hands?*5LtMs, Lt 22, 1887,*

*par. 10*

(Your present wife has had no deep religious experience in self-denial, in self-sacrifice, and in communion with God, and belief in the truth. She would easily be led from obedience to God to transgressing. Your children will follow when their father leads the way, and unless some special providence should rescue these, their disobedience and transgression will be laid upon your soul.) And the Judge of all the earth confronts you with that holy law, whose claims you were not ignorant of. Your character, the character of your wife, and of your children are to be judged by that holy standard of righteousness. The characters of those you have led to transgress the holy law of God charge their ruin upon you. Through various devices with which Satan is fully acquainted, you have worked for time and for eternity, trying to make others believe you are an honest man in leaving the light of truth. Are you so? No, no. It is a deception, a terrible deception. What can you answer to God in that day? You have then a terrible dread and fear of your Creator. You try to frame some excuse for your course, but everything seems to evade you. You stand guilty and condemned. You may feel angry with me because I thus put the case; but so it is, so it will be to every transgressor of God's holy law. Keep ever before you this truth, Wheresoever I am, and whatsoever I do, "Thou, O God, seest me." [*Genesis 16:13.*] It is not possible that the least item of our conduct will escape the eye of the One who says, "I know thy works." [*Revelation 3:15.*] The depths of every heart is open to the inspection of God. *5LtMs, Lt 22, 1887, par. 11*

Every action, every purpose, every word is as distinctly marked as though there were no one else in the universe but our own individual selves, and all the watchfulness and scrutiny of God were employed on our deportment. Shall we, then, break even one precept of His law, and teach others to do so by evasions, by assertions, by falsehoods in the very sight of the Law-giver? Shall we brave the sentence in the very face of the Judge? In this there is a hardihood which would seem to surpass the most daring human presumption. *5LtMs, Lt 22, 1887, par. 12*

I know, my brother, you, whom I expect to meet around the judgment bar, that you will have no words to excuse your recent

defection. Oh, that I could present before you and before others of my brethren the necessity of ever keeping an abiding sense of God's presence, which would put such restraint on the life, that there would be with them a far different moral and religious standing before the people. We must reach a higher standard. If every soul in the going out and in all the business transactions of life, and in all places and at all times, should act with the consciousness that he is moving under the inspection of God and heavenly angels—that the being who will judge every man's work for eternity accompanies him at every step, observes all his doings, and scrutinizes all his motives, an apprehension of the presence of God and the peril of violating His precept would take possession of his soul, and what a change would be seen! What a reform in society! What evils would be left undone! There would be confessions in all ranks and among all ages, "I cannot do this great wickedness and sin against God." [*Genesis 39:9.*] *5LtMs, Lt 22, 1887, par. 13*

Who shall enter in through the gates into the city? "Blessed are they that do His commandments, for they shall enter in through the gates into the city, and have right to the tree of life." [*Revelation 22:14.*] You know what these commandments are as well as myself. I love your soul. I love the soul of your wife. I love the souls of your innocent children—and this is why I now address you and entreat you to carefully consider the way your feet are bending. I have more to say, but not now. Will you please to answer me, and please return to me the letters containing the dream as I requested you to do. Address me at Battle Creek, Mich. from whence it will be forwarded to me where I may be. *5LtMs, Lt 22, 1887, par. 14*

Yours with much sorrow, and pity, and love. *5LtMs, Lt 22, 1887, par. 15*

**Lt 23, 1887**

Haskell, S. N.

Healdsburg, California

December 8, 1887

Portions of this letter are published in *3Bio 377; 12MR 210-211*.

Elder Haskell

Dear Brother:

I have written letters to you, but did not send them, thinking we should find some one to go to England. Thought I would wait a little longer, as no one seems to appear in this part of the world.*5LtMs, Lt 23, 1887, par. 1*

The decision was made to recall Brother and Sister Robinson from Africa. This, I think, is the only thing that can be done, and we hope this movement may relieve the situation.*5LtMs, Lt 23, 1887, par. 2*

I am sorry that Brother and Sister Ings cannot remain and have good health in England, but we did not expect they would be able to stay in England thru the winter. Now the winter is about half gone, so you see how fast time flies.*5LtMs, Lt 23, 1887, par. 3*

We have had much anxiety for Mary White, but we have made her case a special subject of prayer, and believe, yes, we do rely wholly on the promise of God. The blessing of God rested upon us, and we shall see of His salvation. He will not go back on His word. I do want her help so much. I know Miss Eliza Burnham, and I think they do not give her any chance to get hold there. She could do all here that she does there. Most of her time is occupied in teaching Elder Israel's children.*5LtMs, Lt 23, 1887, par. 4*

Byron Belden and wife have no better chance to be furnished with work other than in the office a very small portion of their time. I am planning to do a large work this winter, and I think I shall tell them in Australia to let my help come back. I had Eliza come to California to

help me, and I gave her up thru your and Elder Butler's solicitation. She is not appreciated in Australia, and I need her talent very much and should appreciate her help above gold.*5LtMs, Lt 23, 1887, par. 5*

Marian Davis is still on *Volume Four*. I hope it will be finished ere long and she go back to *Volume One* again. I cannot have her with me to advise and counsel in my work. I can obtain enough mechanical workers, but although they have education, and might tax the brain power if they would, they will not do it. So I must take feeble, weak ones, who seem to have one foot on the borders of the grave. But then will not these caretakers, these feeble ones, who put brain and soul into their work, have a precious reward! What a harvest they will reap by and by! And those who have refused to improve their talents will meet with an eternal loss.*5LtMs, Lt 23, 1887, par. 6*

Well I am troubled with many cares and burdens. I am much perplexed. I know not what to do first. I think Eliza will have to be recalled. She was not sent to Australia to teach school, but to act efficiently in the editing of the paper.*5LtMs, Lt 23, 1887, par. 7*

Well our meeting is ended. I have said and done all in my power to arouse the people to act in reference to Europe. I know that I have not labored in vain. Many have given of their means, and we will trust in the Lord still.*5LtMs, Lt 23, 1887, par. 8*

I hoped to hear from you, my brother, and I hope that the meetings we have had and all that we have said will counteract the impressions made upon the minds that but little firm work has been done in England, and that their means has been sent across the water for naught; that it would have been better if nothing had been done. It has cost us a tremendous effort to place the work in its true character before the people, and especially before Brother Henry. In the conference it was voted to send \$1,000 in publications to England. Bro. Henry opposed it, and I had to give a most decided testimony in favor of this, and the vote was carried over his head. He favored the Review and Herald's giving \$1,000 to the African Mission, but opposed the other. [Remainder missing.]*5LtMs, Lt 23, 1887, par. 9*

**Lt 23a, 1887**

White, Mary

Healdsburg, California

December 11, 1887

Portions of this letter are published in *FBS 2*.

Dear Mary:

I have a chance to send you a few things. Will bring other things when we come again. I send you butter. Our family is now so large we take a good deal of butter now, to take care of them.*5LtMs, Lt 23a, 1887, par. 1*

Mary, we pray earnestly for you every day, and we have faith that God will heal you. We believe His Word. I spoke last Sabbath in the church at Healdsburg, and the Lord blessed us with His Holy Spirit. We have very precious seasons of prayer. We believe that the Lord will work for you, and let not your faith stagger at appearances. Believe in the promises of God, and let nothing, nothing disturb you. We are all praying for you. Our faith may be tested, but we must hold fast the promises. Take God at His Word and doubt not but God will do those things He has promised us that He will do. Only believe. It seems to me that the Lord will be glorified in your restoration to health.*5LtMs, Lt 23a, 1887, par. 2*

I do not hear anything from Willie, and he said he would come here the last of last week or the first of next week. It is now Sunday. I am anxious to see him and to consult with him. I think it is not best for me to come up to St. Helena, but I hope to do the will of God in all things.*5LtMs, Lt 23a, 1887, par. 3*

Fannie Bolton will be at the Retreat soon. W. C. White thought best for her to come and prepare manuscript and you make some suggestions to her. I hope this can be done, for she needs your solid, even work to balance her.*5LtMs, Lt 23a, 1887, par. 4*

I am quite well for me and of good courage, but I do want someone

to counsel with. In much love.*5LtMs, Lt 23a, 1887, par. 5*

Mother.

**Lt 23b, 1887**

White, W. C.

Healdsburg, California

December 12, 1887

Portions of this letter are published in *3Bio 378*.

Dear Son Willie:

You cannot imagine what relief from anxiety your letter brought to Sister Wester. All her wardrobe was in that trunk. She had not even a change of clothing. She fairly cried for joy. I am not going to distress my soul after that basket, although I would feel relieved to know where it is.<sup>5</sup>*LtMs, Lt 23b, 1887, par. 1*

We were some disappointed not to see you before the Sabbath, but we know you will come as soon as ever you can. I was a little amused at what you wrote in regard to my writing to Elder Loughborough. The reason was this: I wished his particular attention called to the matter of Sister Wester's trunk, that if you could not find it, he knew, for it was he I spoke to to send for her trunk. You were in a committee meeting. I thought he would know just who went for the trunk and if any difficulty should arise, then the statement of the man who removed the trunk might be needed.<sup>5</sup>*LtMs, Lt 23b, 1887, par. 2*

In writing to Brother Jones, he stated to me about some special quality of oilcloth he had purchased at cheap rate and said there was some he was quite sure had not been used, and if so I could have it, so I did not know anyone better to write to than Charlie Jones; so you see my reasons for thus doing.<sup>5</sup>*LtMs, Lt 23b, 1887, par. 3*

I am sorry I did not insist upon Marian's going directly to Brother Saunders', when I had made all the arrangements for her to do so. I hope she will go at once. After your letter came, I put into Frank Hope's hands the *Reformers* and *How to Live*, and some other books for him to select from, for *Journal of Health*. We have not

volumes of *Good Health*. Wish I had. I must have them. Have but a few volumes of *Reformers*. I wish I had them all.*5LtMs, Lt 23b, 1887, par. 4*

Well, we have only begun to get settled as yet; there was much needed to be done. Annie left yesterday morning. Brother McElhany [?] was going to St. Helena; could take her and her trunk, so she went yesterday. In regard to the single beds, I learned of Mary Chinnock that I could have the use of two single beds if I desired, for this winter, so it is just as well—the arrangements you have made. I sent all the things that I thought Mary would need by Annie. The things left in the box we can take when we shall go to St. Helena. I sent her butter also. We will be glad to see you when you shall come.*5LtMs, Lt 23b, 1887, par. 5*

In regard to calligraph, use your own judgment. I think the one Sarah has should be sent here as soon as she can spare it. Perhaps that will answer till Frank learns to work on the calligraph. He keeps himself to himself. He is discerning; he is a young man of devotion. His aim is to qualify himself for the editorial business and prepare himself for the English work in editing. He is determined not to be dwarfed or crippled, but just improve. I think much of his good sense. If he had someone to work with like yourself, I think he would make rapid advancement. There is more in him than appears at first sight.*5LtMs, Lt 23b, 1887, par. 6*

I commenced in the arrangement of my family, to make the most perfect arrangement for religious things. We have prayers at half-past six in the morning and precisely at seven in the evening, where all are expected to pray and nothing is to be allowed to interfere. If company comes, I tell them we have a special hour for prayer; and if they choose to remain, they can do so. We read a chapter in the Bible, sing a few verses, then everyone prays. Then we have a half hour for singing again.*5LtMs, Lt 23b, 1887, par. 7*

Brother Chinnock and Mary were in Thursday evening. We had a very precious season of prayer. All united in prayer. Then we had a sing, then a social chat in regard to past experience, and it was a profitable season to all. I am determined to give a large place in my home to the devotional exercise, and make it the all-important thing;

and I tell you, it pays. We have had some of the deep movings of the Spirit of God. We mean that God shall have the first and best place in our home, for Christ has said, "Without Me, ye can do nothing." [*John 15:5.*]*5LtMs, Lt 23b, 1887, par. 8*

Sabbath I spoke upon the history of Elijah. If the Lord be God, serve Him; if Baal, then serve him. We had a social meeting and the young took a part readily and I was pleased with this feature of the meeting. In the evening Dr. Caldwell [?] came in and had a visit. The hour of prayer came. I told him we would be pleased to have him remain, but we had a special hour for our religious devotions. He stayed and united with us. Mary Chinnock and her twin sisters were also present.*5LtMs, Lt 23b, 1887, par. 9*

We need to seek God most earnestly, for we need special help from God. We have much freedom in praying for Mary. We do not pass her by once. We all mention her in our prayers that she may be restored fully to soundness. God will certainly do this work if He sees it will be for our good and His name's glory. We feel that it becomes us to humble our souls before God and to walk softly before Him, praying constantly, Lord, increase our faith. Prove us, try us, and see if there be any wicked way in us. Cleanse us from every spot and stain of sin. Our seasons of prayer are precious, strengthening our souls, keeping us in excellent courage and hope and giving us sweet peace in our hearts. I do want Marian here. I feel so deep an interest for the dear child who in God has been raised up to do a special work. Well, I will not prolong this letter.*5LtMs, Lt 23b, 1887, par. 10*

Brother Lockwood has purchased plenty of wood at two dollars per cord, and we draw it, so we are amply supplied in the wood line. Brother and Sister Lockwood have the tankhouse corner room nearly fitted up to move into. This will be a good move. I shall need no table more than two of these folding tables. This will, I think, supply my need. I can get more, if I need, at Santa Rosa as cheap as at San Francisco. I purchased a good lounge, long, haircloth, for eleven dollars and a half; purchased a good walnut \_\_\_\_\_ for five dollars and two cheap stoves for nine dollars; so we are able to do till I can find a chance for chairs. Am not in a hurry. I do not care now for the sofa that was purchased by father—can get along

nicely.*5LtMs, Lt 23b, 1887, par. 11*

Cecelia is really appearing better. She and Fannie did their three weeks' washing yesterday, both cheerful and happy as larks. I will talk with you when you come in regard to what Cecelia says in translating. She says Matteson finds much fault with every translation but his own, and she has not much courage to go on with this kind of work.*5LtMs, Lt 23b, 1887, par. 12*

Brother and Sister Fargo seem to feel at home. Both of them went with Brother Lockwood to Litten Springs to see the wood and purchase it. Neighbor Marshall told Brother Lockwood of the chance. Mr. Marshall, Sister Snook, and I purchased seventeen cords dry split wood, having equal shares. Then Brother Fargo thought another lot of chunks was a good trade, and we bought them for ten dollars. We draw them. There were about six cords.*5LtMs, Lt 23b, 1887, par. 13*

I think Brother and Sister Fargo will feel at home here, till they go to Fresno. I shall maybe go with them if they send for me. I will send for raisins, as you advise, today.*5LtMs, Lt 23b, 1887, par. 14*

Getting-up bell has just sounded, quarter-past six.*5LtMs, Lt 23b, 1887, par. 15*

Frank Hope will get the goods up tomorrow from depot. I am glad you purchased the extension table. I would have been pleased to have had that other table because I liked it, but it may be best as it is.*5LtMs, Lt 23b, 1887, par. 16*

We pray for you every day, that God will give you wisdom and health and spiritual grace to do all you do according to the mind of the Spirit of Christ.*5LtMs, Lt 23b, 1887, par. 17*

**Lt 24, 1887**

Haskell, S. N.

Tramelan, Switzerland

February 7, 1887

Previously unpublished.

Dear Brother Haskell:

Our meeting in this place is ended. We were urged to come to Tramelan, for there had been a great change in the feelings of the people since Christmas. I then spoke in the chapel to about three hundred people. The notice was given to the minister of the national church to read, and he refused to read it. He thought it was a design to get the people out that I might talk our views upon the Sabbath. I spoke decidedly upon practical godliness through the merits of Jesus Christ. The people were much pleased, and since that time they have looked upon Sabbathkeepers with greater favor.<sup>5</sup>*LtMs, Lt 24, 1887, par. 1*

In one of their gatherings the matter was brought up of different beliefs and who had the truth. One uttered words that the Sabbathkeeping Adventists had the truth. There seemed to be considerable interest to hear me and a desire expressed that I should come again. We responded to this request, and Brother Ings, Sister Ings, John Vuilleumier, our interpreter, came to this place.<sup>5</sup>*LtMs, Lt 24, 1887, par. 2*

I spoke Friday evening; Sabbath school in the morning. Brother Ings spoke upon the gifts in the forenoon, and all were deeply interested. I spoke again in the afternoon and then gave opportunity for a social meeting. We had an excellent meeting. Hearts were deeply affected—two who had taken no part in meeting, one for about one year, another for several years. They had become prejudiced against American laborers and against Sabbathkeepers through circumstances that had unfortunately occurred. But there were hearty confessions made, and the young man, a dentist, took his stand fully with us again on the truth, to take his part with the

church in harmony with them to do what he could to be a blessing rather than a hindrance. Brother Guenin bore a good testimony. He stated that he had for years been laboring for a brother who has light upon the truth, but did not take his position for the Sabbath. This was the cross. In the week of prayer he made earnest prayer to God in his behalf and was sure the Lord would hear and answer. The result was that his brother, working upon the Sabbath, told his family that the seventh day was the Sabbath, and he should keep it. He said his tools that he used in his work seemed heavy as though they would drop from his hands. But that which made the deepest impression upon his mind was reading the little tract *The Sufferings of Christ*. Brother G. had indeed a matter of rejoicing that his brother had decided to obey the truth. *5LtMs, Lt 24, 1887, par. 3*

And there was still another case. One man was deeply interested—a man of influence—and he was greatly in hopes that he would take his position on the Lord's side and be obedient to all of His commandments. *5LtMs, Lt 24, 1887, par. 4*

This meeting was a solemn meeting. The softening, subduing power of God was in our midst. And still another young man who had been through Satan's temptations led into the sin of licentiousness, made humble confession, and expressed his desire to be a Christian. *5LtMs, Lt 24, 1887, par. 5*

After the meeting some came into the house where I was. It was then the closing hours of the Sabbath. Those who had been deeply moved made request that I should pray, and I did so, and Brother John Vuilleumier interpreted. Then was a most touching scene. The young man, with tears running down his face, shook hands with us all. His three sisters he kissed and asked their forgiveness. There were many tears shed. This was not the one who had been licentious, but who had become discouraged. *5LtMs, Lt 24, 1887, par. 6*

Today the minister of the National Church, who refused to read the notice of my meeting, was present. He was invited evening after the Sabbath to give out the hymn and open the meeting by prayer. I had freedom in speaking. He thanked me after the discourse for the words spoken, so we think another victory was gained in this place.

I leave tomorrow for Basel, and we feel to thank God that we have seen tokens of good. The prejudice is being broken down, and we hope the seeds of truth are being sown in some hearts. We cannot tell what the results may be. A Paul may plant, and Apollos water, but God giveth the increase.*5LtMs, Lt 24, 1887, par. 7*

We want to walk humbly with God. We want to wait upon the Lord, that we may renew our strength. In Him is life. In Him is salvation. We may bring Him into our life and character. We may be wholly and entirely the Lord's. Many have heard temperance in such a manner as they never heard it before.*5LtMs, Lt 24, 1887, par. 8*

**Lt 25, 1887**

Underwood, Brother

Basel, Switzerland

March 24, 1887

Previously unpublished.

Dear Bro. Underwood:

I have received letters from Bro. and Sr. Maxson asking my advice in regard to their going to Ohio to stand at the head of that institution. I wrote them that I would not advise them to do that, for I had learned that Dr. Kellogg felt very much hurt at the way the matter was managed of getting Br. and Sr. Maxson away from the sanitarium. And if the statements are true, I cannot see how he could feel otherwise than that an unchristian course had been pursued toward him. If Br. and Sr. Maxson were acquainted to this undercurrent working to separate them from the sanitarium, and a false reason was presented as a blind that they were to work in the mission, I say it is a fraud, it cannot be called by any other name, and a sin in the sight of God. And any attempt to gloss it over will only deepen the guilt of those who connived it. Christians can afford to be fair, open as the daylight, to deal with one another as brethren.*5LtMs, Lt 25, 1887, par. 1*

If they want to drive Dr. Kellogg into wrong positions and to view matters in an exaggerated light, then they have just taken the course to produce this result. This is an offense to God to pursue a course which looks like stealing away from Dr. K. his associate physicians, and helpers, or to put it into the minds of these who were connected with him to attract them to another place.*5LtMs, Lt 25, 1887, par. 2*

Dr. Kellogg is carrying tremendous burdens and needs all the help he has had and five times as much of the medical profession. And if any one has in a secretive manner worked to bring about the result which has taken place, I am sure that God has not led them to do this, but the commandments of God are to be our standard in all

manner of dealing with one another; and there is no circumstance or condition that does not guard man from doing the least injustice to his brother, and to his neighbor.*5LtMs, Lt 25, 1887, par. 3*

The very first thing that should have been done, before intimating to Dr. Maxson that his services were desired, was to lay the matter before Dr. Kellogg and learn his mind and understand his situation. For in such cases, frequently, men may through desire to be first be inclined to accept positions that would not be for their good or for the glory of God for them to be in, and it may work badly. But then when it comes to the right thing to do, to steal the help away from another, connive at it in an underhanded manner, God is not in favor of any such work. Dr. Kellogg claims this has been done, and for a time it nearly unbalanced him. We have worked to the best of our ability in this case to help the mind of the doctor by urging him, if he felt that a wrong had been done him, to lay the case before God, and not permit it to bear heavily upon him. If any of our ministers have acted a part in this matter, I hope they will see their error. If they have not been open or frank, and have not observed the golden rule, I hope they will make every crooked thing straight. Dr. K. advanced money and helped Dr. Maxson and wife to obtain an education for the medical profession, and he has had hopes that they would come up to be able helpers and was depending on her especially as a lady physician. It was a surprise and a shock to him, when the burdens were pressing upon him, to have this state of things exist, or be brought around as the workings of the members of the committee of the General Conference, who had been enlisted in this work. I do not know but I would rather have given a thousand dollars from my own means than to have had it come about in the shape it has. Oh, when will our brethren learn to act the Christian in every particular?*5LtMs, Lt 25, 1887, par. 4*

Now, under the existing state of things, I cannot feel that it would be wisdom for Bro. and Sr. Maxson to go to Ohio. There would be a state of things between the Ohio Conference and their institution and the Dr. and the Sanitarium that would cause much friction, and as we are in need of help in California, we advise them to unite with the institution there, if they do not stick to their first purpose for which they left the Sanitarium, to work in the mission field to advance health reform. Going out on this plea, and then going at

once to the institution at Ohio, would give a bad look to the whole thing. It would be bad for Br. and Sr. Maxson's reputation, and bad for Dr. Kellogg, as he can but argue that they left the sanitarium under a blind, purposing to connect with the Ohio institution.*5LtMs, Lt 25, 1887, par. 5*

You must see that to start another institution would touch the Dr. in a tender spot. Then to interfere secretly with his help, to transfer them to the institution in Ohio, is working matters in a way that will result in the worst kind of feelings. I have no faith in any such kind of working. The whole matter should have been laid open before the Dr. and frankly, openly talked over. But now, with the shape matters are in, I would say, in no way urge Dr. Maxson and his wife to connect with your institution, for through some cause there has been a bungling job made of the whole business.*5LtMs, Lt 25, 1887, par. 6*

Dr. Kellogg consents to their going to the health retreat. We have no lady physician; we need one, and must have one; and if they should go there, the unpleasantness which would exist if they went to Ohio would be removed. Now do not make offers to Dr. Maxson. Do not urge him to go to the institution in Ohio, for I am sure it would not be wise or right. It is our work to lay no cause of stumbling in our brother's way, and it is our duty to do all that is possible to preserve unity and harmony between brethren. I cannot feel that <proper> care is exercised in this direction to preserve harmony and love between brethren. May the Lord help us. I cannot see or understand the need of investing a large amount of means in an institution in Ohio. That means might be expended in some better way to advance the cause of God in the saving of souls. But when an unfair course is pursued to build it up, as in the case of Dr. M. and his wife <leaving the sanitarium,> I <know> the prospering hand of God will not attend it. I have had long letters from Dr. Maxson. I have written to him and write again today. I will now leave this matter. I hope that you have had no part in it. Let our ministers attend to their ministry, seeking to save souls, and let them not be diverted from their work or entangle themselves with any enterprises aside from their work. Satan is so busy to bring in enterprises and side issues that shall take up the mind and attention of our ministering brethren that they will need to be

constantly guarded [from] <taking on them burdens which divert their powers from their God-given work.>*5LtMs, Lt 25, 1887, par. 7*

In writing to Dr. Kellogg I did not express myself as I do to you by any means. I tried to have him view every thing in a cheerful light, representing that it is for him to go straight forward, clinging to Jesus, looking to Jesus; that he is not responsible for any wrongdoing of his brethren, and that, as the sanitarium is overcrowded with patients, and no physicians come up by his side to help him share his responsibility, if another institution were set in operation, it would only give him relief in the place of being a perplexity. But it is the way things are done that will testify in its favor or against it.*5LtMs, Lt 25, 1887, par. 8*

I repeat, I think it would be the very worst thing that could take place for you to establish Dr. Maxson and wife at the head of your institution. I leave these remarks with you.*5LtMs, Lt 25, 1887, par. 9*

In much prayer that God will guide you.*5LtMs, Lt 25, 1887, par. 10*

**Lt 26d, 1887**

Covert Brother; Indiana Conference

Grand Rapids, Michigan

September 27, 1887

Portions of this letter are published in *CM 66; HP 172, 195-197, 199; 1MCP 104-105, 226-227, 235-237; 6MR 165.*

To Brother Covert and those who hold responsible positions in the Indiana Conference:

I have been troubled in regard to the mission established in Indiana. By inquiry I learned the names of some who are connected with that mission and became alarmed at once. I know that such persons have not the qualifications for any such positions. Their influence will be demoralizing. They have not a high sense of sacred things and have a cheap experience in the truth. Their thoughts are not chaste and pure, holy and refining. In short, they are not sanctified through the truth; they will place a wrong mold upon the work, and their connection with it will bring a discouragement upon the conference in regard to supporting a mission in Indiana. The influence of one person who has had a cheap experience will leaven a dozen workers. Because these workers are not consecrated themselves, they have not an experience that will bear the test of the judgment. If some of these workers could be placed under the influence of solid, proved characters, they could be trained and educated to be of real value. With the mixture you now have, God cannot bless your mission with marked success.<sup>5</sup>*LtMs, Lt 26d, 1887, par. 1*

I study over this matter with much sorrow of heart. I fear that Brother Covert and others of our brethren have not awakened to the state of things which now exist. The young men and women connected with such a work should be those of high moral standing, having the highest sense of sacred things. Those who are light, trifling, jesting, joking, and laughing carry no weight or burden and are not the ones to engage in such a work. Every conference is responsible for the course pursued by the workers in its

missions. *5LtMs, Lt 26d, 1887, par. 2*

I feel deeply burdened over these things, because instead of souls being saved by the missions which are not properly conducted, the influence is to belittle the truth, disgust those who are sensible and discerning. Our missions are not to be a place where young persons and married men and women can carry on a flirtation. They are not schools for courtship and marriage. They are not places where men and women are to commingle and talk upon things which have no reference to the truth, or talk in regard to the truth without a true sense of its elevated character, while showing undue familiarity with one another. God reads the heart. The intents and purposes of the heart are open to His all-seeing eye. Nothing is hid from Him. *5LtMs, Lt 26d, 1887, par. 3*

There must be a decided stand taken by all our ministers and by all who profess to believe the truth, in reference to the low level that some seem inclined to take in regard to their words and their deportment. These in many cases in no way correspond with the holy, sacred truths that we profess. Many feel competent to become canvassers and colporteurs who are unconverted. They never have had the transforming grace of Christ. They are not pure. They are daily living a careless, sinful life. Their practices are such as make holy angels hide their faces. We must reach a higher standard, or we will be a reproach to the cause of God and a stumbling block to sinners. When youth or those of mature age, whatever may be their ability, talent, or position, feel impatient over the counsel of those of more experience, and lean to their own understanding, you may always fear the results. These should never be united with others in responsible positions, for they will be constantly departing from the rules which must control all connected with the work. There are always those of pliant, accommodating dispositions who can with difficulty pronounce the word "no" squarely who are ready to be led away from God by a stronger, determined will. These have no interior strength to rely upon, no firm principle to save them from accepting evil suggestings and forming wrong habits. *5LtMs, Lt 26d, 1887, par. 4*

The very ones who most need to be educated and trained religiously are those who are the most self-sufficient and self-

confident. They are wise in their own conceit. They feel secure and that they do not need cautions. This class will not reach the standard of purity and holiness. They have no root in themselves, and Satan feels sure that some of his temptations will take with them and cause them to make shipwreck of their faith. They sacrifice a good conscience, make grievous mistakes, are impatient under reproof, and despise control, confidently relying upon their own wisdom. Glad are such ones when they can be placed where they can enjoy liberty, put on the air of importance, and act as if no one had the right to interfere with or judge them. All this is the unmistakable sign that they are not Christians, and never will become Christians, unless they are converted and transformed by the grace of Christ. These should be humble learners before they are placed as teachers. *5LtMs, Lt 26d, 1887, par. 5*

There are many who are handling sacred things whose hearts are not pure, whose hands are not clean, and who have not on the robe of Christ's righteousness. One thing is certain, before many of those who are now engaged in canvassing and in the work as colporteurs shall exert an influence that is saving upon others: they must themselves know the sanctifying power of the truth. They have hard lessons to learn in self-denial and self-crucifixion, learn how to pray and sing with the spirit and the understanding also, learn how to lift up holy hands to God without wrath and doubting. And there is no delay to be made in this matter, if they are to be fitted for positions of trust. The moral dangers to which all, both old and young, are exposed are daily increasing. Moral derangement, which we call depravity, finds ample room to work, and an influence is exerted by men, women, and youth professing to be Christians that is low, sensual, devilish. *5LtMs, Lt 26d, 1887, par. 6*

Satan is making masterly efforts to involve married men and women and children and youth in impure practices. His temptations find acceptance in many hearts, because they have not been elevated, purified, and refined, and ennobled by the sacred truth which they claim to believe. Not a few have been low and vile in thought and common in talk and deportment, so that when Satan's temptations come, they have no moral power to resist them and fall an easy prey, committing adultery. In wantonness they practice iniquity, and yet claim to believe the truth. "And that, knowing the time, that now

it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 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. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." *Romans 13:11-14.5LtMs, Lt 26d, 1887, par. 7*

"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." *2 Peter 2:9-15.5LtMs, Lt 26d, 1887, par. 8*

Here is a picture presented to us by the Lord. This description of the state of things that should be prior to the coming of our Lord is held before us as a sign of the soon coming of Jesus Christ. The Lord is dishonored by men and women claiming to be teaching the law of God, and at the same time they are breaking that law. Watchmen upon the walls of Zion are found charged with the sin of adultery. All this is because they have held the truth apart from their lives. They have not practiced the truth. They have a Christian profession, but not a real living Christian principle, having a controlling power upon conduct and character.*5LtMs, Lt 26d, 1887, par. 9*

We have need to be alarmed if we have not the fear of God

constantly before us. We have need to fear if there is any departing from the living God, for He alone is our strength and fortress, into which we may run and be safe when the enemy may make a charge upon us with his temptations. It is a subject of interest to every soul of us, how we shall keep our vessels unto honor in the sight of a holy God. This half-way religion is accepted by a large number. It is abundant in the Christian world, and it is a dangerous life to live, keeping ourselves apart from God. There is no safety for us when we lie down, when we rise up, when we go out, and when we come in. Satan and evil angels have conspired with evil men and evil women, and the whole energies of the powers of darkness will gather themselves together to lead astray and destroy every soul that is not garrisoned with firm principles of eternal truths. Those who have learned the truth and do not have corresponding works with their profession of faith are subject to Satan's temptations. They encounter danger at every step they advance. They are brought into contact with evil, they see sights, they hear sounds that will awaken their unsubdued passions; they are subjected to influences that lead them to choose the evil rather than the good, because they are not sound at heart. Just at the time when the power of the will is to be exercised, when firmness is required to resist the first approach of temptation, you find them easy subjects of Satan's devices, a mere plaything of the devil. Every temptation is now at work to lead those who claim to keep God's commandments to break them. (The marriage vow is not kept.)*5LtMs, Lt 26d, 1887, par. 10*

In our work in every city, in all our labors, there must be more careful, painstaking efforts to give examples of moral rectitude. It must be plainly stated and oft repeated that all must learn the lessons of what power there is in a good character. There is no training we need so much now as the preparing of young men and women to have moral rectitude and to cleanse their souls of every spot and stain of moral defilement. Unless you can rouse the moral sensibility of all classes of young men and women, as well as men and women of mature age, to live for God's glory, having an eye single to His glory, you cannot make a success in your selected workers. The standard of morality and holiness is trailing in the dust.*5LtMs, Lt 26d, 1887, par. 11*

The principles of righteousness must be implanted in the soul. The faith must grasp the power of Jesus Christ, else there is no safety. Licentious practices are getting to be as common as in the days before the flood. None should be buried with Christ by baptism unless they are critically examined whether they have ceased to sin, whether they have fixed moral principles, whether they know what sin is, whether they have moral defilement which God abhors. Find out by close questioning if these persons are really ceasing to sin, if with David they can say, I hate sin with a perfect hatred.*5LtMs, Lt 26d, 1887, par. 12*

There are men and women engaged in holy, sacred work whose thoughts and eyes are full of adultery. They no sooner associate together than they begin to show that their souls are tainted with vile imaginations. Women do not maintain that propriety of conduct that makes them secure from improper attentions and advances of men. They are not in their associations abstaining from the very appearance of evil, but they show themselves in a very different light. Lawless affection by even men who have been shepherds of the flock is breaking down God's erected barriers. You can see readily exhibited how external ways depend on internal feelings. The weak moral powers of men and women in this age who claim to be commandment keepers alarm me. Every one needs to arouse and lift up the standard of purity.*5LtMs, Lt 26d, 1887, par. 13*

There is an alarming commonness in conversation at the present day which shows a low state of thoughts and morals. True dignity of character is very rare. True modesty and reserve is seldom seen. There are but few who are pure and undefiled. The home of every Sabbath keeper needs to be renovated. All common, cheap, coarse thoughts will be revealed in undignified conversation. God looks upon these things with displeasure. Indulgence of common talk, mouths full of guile, eyes full of adultery, all these things have separated God from us. Evil angels have been encouraged in the family, and Jesus is grieved and put to open shame.*5LtMs, Lt 26d, 1887, par. 14*

We are near the close of probation when every case is to pass in review before God. Now, in probation, is the time God has given us for the formation of pure and holy characters. If this time is not

improved, if the thoughts are impure, if the heart is not sanctified, if unholy practices are indulged, be sure that the portion of all will be with the unholy, the debased, the abominable. It is now in probationary time that every soul must make his choice. This choice will be seen in the family, will be seen in the association with the church. Virtue and true unselfish principle will bring its own reward, for it will be reproduced in others. This life is the place in which the character is to be tested. "By their fruits ye shall know them." [*Matthew 7:20.*] The same dignified reserve, the same unbending principle will be seen in the association with all. *5LtMs, Lt 26d, 1887, par. 15*

Women may seek to make themselves attractive. They may place themselves in the way of the true worker to confuse his judgment, to awaken passions, to lead away from honor and principle, but he remembers that he is a spectacle to the world, to angels, and to men, and he remains firm as a rock to principle. All heaven looks with approval upon such a spectacle as this. *5LtMs, Lt 26d, 1887, par. 16*

Such conduct shines brightest by contrast with the weak and frivolous, with men devoid of fixed principle who have no inward piety to regulate their conduct. They are no sooner tempted than they yield, and in yielding carry the consciousness with them of sacrificed dignity. They have lost self-respect, and in doing this they have lost respect for others. They measure others by themselves and think others have no more virtue than they. They grow more and more careless to recover themselves until the whole nature is under the sway of Satan, and next they give up the truth because they are not satisfied with it. *5LtMs, Lt 26d, 1887, par. 17*

How can such an one be satisfied with the truth when the law of God condemns his life and practices? How convenient for him to tear down God's great moral standard, and declare against the law and trample it under his feet, because it testifies that his deeds are evil. Satan has been playing the game of life for his soul and has succeeded. He erects a standard of his own, a human standard in the place of God's standard, and by that standard he measures his character. *5LtMs, Lt 26d, 1887, par. 18*

Take heed how ye yield to the first temptation to begin to do evil, to cast aside the divine authority of any requirement in the law of God, because you do not like it, because it condemns your lawless behavior. This is the work that many are doing. The words of inspiration are, "If ye offend in one point, ye are guilty of all." [*James 2:10.*] The one truth yielded because it condemns your wrong course of action is only one of the great whole, and the whole truth will finally go. The mind is so formed that one error in the place of truth makes way for the acceptance of other errors. The mind that yields to one doubt will accept a train of doubts and will soon leave all the main points of truth which distinguish us as a peculiar people. The steps are short and decisive which lead men down from high and holy ground to a low level; sharp turns are made. With many the first departure from integrity is a superficial piety.*5LtMs, Lt 26d, 1887, par. 19*

They are unconverted and Satan finds access to them whenever he chooses. Now there is need of true, thorough conversion. As a people we must be elevated, we must have a converted tongue, a sanctified heart. There needs to be a voice lifted in earnestness and decision. Bring forth fruit meet for repentance. Let your hearts be purified, let your affections be sanctified. Ye must be born again. Accept Jesus Christ fully, entirely.*5LtMs, Lt 26d, 1887, par. 20*

The religion of the Bible is what is needed, that religion which exalts God and lays men in the dust at His footstool. Our faith, the truth for these last days, brings eternity near, and the religion of Christ becomes interwoven and identified with the every-day concerns of time, leading to faithfulness in all things. This religion is a reality, beginning with a heartfelt conviction of sin, inspires a hatred of sin, a deep, earnest, growing desire for the righteousness of Christ, the growth of life which fadeth not away, that religion which is a constant teacher, giving lessons to men to deal justly, to love mercy, and walk humbly with God. This will never lead you to softness and feebleness and indecision of character.*5LtMs, Lt 26d, 1887, par. 21*

The true Christian is seen and known best at home. If Christians at home, they will be Christians in the meeting, bright and shining lights in the church. Their candle is on a candlestick, giving light to

all in the house. We must have a clear, sharp testimony to bear, all full of love, and yet so sharp that it will be a two-edged sword to the dividing asunder of soul and spirit, joint and marrow. The new birth is to be taught, experienced, and exemplified in the life, then a pure, elevating, holy conversation will accompany a good conscience. A good tree will provide good fruit. If a man and a woman feel at liberty to talk cheap, low, common talk in their common business every-day life, the evidence is plain they are not identified with Christ. Out of the abundance of the heart the mouth speaketh.*5LtMs, Lt 26d, 1887, par. 22*

In the meetings there may be smooth words and fair speeches, but this is not religion. He has a false hope which will leave him open to the temptations of Satan to be licentious, to commit adultery, to lie, to steal, to go to any length in wickedness, and yet all is hid under a cloak of godliness. He who has the mind of Christ will be Christlike in all his relations and duties of life. Unbridled thoughts and corrupt conduct come from a heart polluted, uncleansed—a false, hypocritical heart. We must have a decided work of reform. If this reformation is not made, many, many souls will be lost who now claim to be Christians.*5LtMs, Lt 26d, 1887, par. 23*

The beginning of evil must be resisted. The devil leads on from step to step in a wrong direction, leads on from smaller to greater sinful indulgences, until their sense of shame is lost, their tenderness of conscience, their fear of God gone. They break loose from restraint. Multitudes are infatuated with the cry of license, and the clamors of debased appetite are indulged, and counsel is despised. They put on the bravado, swaggering air of a desperado, and in their hardihood licentiousness is called freedom, independence.*5LtMs, Lt 26d, 1887, par. 24*

Now ministers must begin to lay the ax at the root of the tree in their own cases. Licentiates, colporteurs, and canvassers must take hold of this work and obtain a personal conversion, thorough heartwork, for they will, unless converted and maintaining watchfulness and prayer, fall under some one of Satan's prepared temptations. When they put away all this cheap talk, this love-sick sentimentalism, when they show true manliness, true elevation of Christian character, putting solid timber into their character building, having

an experience in the things of God, they will know how to seek God, how to agonize, how to pray, how to believe. Then they will arise above everything like this cheap, low, common living. They will set a high value upon their own being because God has magnified and exalted them by giving His Son to bear the garb of humanity.*5LtMs, Lt 26d, 1887, par. 25*

God has given man intellect and endowed him with capacities for improvement. Then let there be a strong taking hold upon God, a putting away of frivolity, amusement, and all uncleanness, and overcome all defects of character. Although there is a natural tendency to pursue a downward course, there is a power that will be brought to combine with man's earnest effort. His will power will have a counteracting tendency. If he will combine with this divine help, he may resist the voice of the tempter. But Satan's temptations harmonize with his defective, sinful tendencies and urge him to sin. All he has to do is to follow the leader Jesus Christ who will tell him just what to do. God beckons to you from His throne in heaven, presenting to you a crown of immortal glory, and bids you to fight the good fight of faith and run the race with patience. Trust in God every moment. He is faithful that leadeth forward.*5LtMs, Lt 26d, 1887, par. 26*

I feel deeply over the way the mission has been run in Indianapolis. Were there no men of spiritual eyesight? Where was the president of your state conference, what was he doing? Was he like Eli, easy, careless, ease-loving, unwilling to restrain evil, unwilling to correct the existing wrongs? Were not Bro. Peebles and his wife placed in that mission to be respected, to stand as experienced workers at the head of the mission, to correct the evils that would surely occur where young men and women are associated together who have no real dignity of character, no deep religious experience? If correctly managed, some elements might be used and educated, while some should have no part with any mission because their stamp of character is such that they will never exert a safe influence. Sr. Green is one of these who needs a thorough conversion before her influence will be right. Her whole religious life has been defective. Unless she is thoroughly transformed by the grace of Christ, she will never meet Him in peace. Where was Bro. Covert?*Ezekiel 33:2-9*. The Lord has a solemn charge for His servants.*5LtMs, Lt*

*26d, 1887, par. 27*

I was shown years ago that Bro. Covert was altogether too easy. He was not quick to discern and correct the evils existing in his own family, and this easy disposition has characterized his labors in the church from first to last. He has not been a thorough workman. He has left things undone which ought to have been done with firmness and fortitude. Wrongs should have been righted, sins rebuked, and the standard lifted. Thorough work will have to be done throughout the State of Indiana before the Lord can bestow His favor. I entreat of you to look upon the work of your mission, that unwise, undiscerning men have allowed to become burdened with a cheap irreligious element and which, I say in the fear of God, has been a demoralizing school. Look brethren and consider.*5LtMs, Lt 26d, 1887, par. 28*

There are many more pages that I have not had time to copy. Will send them on to you.*5LtMs, Lt 26d, 1887, par. 29*

There are men and women who invite temptation; they place themselves in positions where they will be tempted, where they cannot but be tempted, when they place themselves in society that is objectionable. The best way to keep safe from sin, is to move with due consideration at all times, and under all circumstances, never to move or act from impulse. Move with the fear of God ever before you, and you will be sure to act right; then leave your reputation with God. Slander cannot then sully your character one particle. No one can degrade our character but ourselves by our own course of action.*5LtMs, Lt 26d, 1887, par. 30*

There are men who claim to be shepherds of the flock who are not doing their God-given work, as one watching for souls, who must give account to God. The workers together with God will have deep, earnest reflection, studying carefully the results of their own course of action. None are aware till they make the effort of what they are really capable; and the very foundation of their usefulness is in a virtuous character, a pure, untainted heart. The mind must be kept mediating upon pure and holy subjects. An impure suggestion must be dismissed at once and pure, elevating thoughts, holy contemplation be entertained, thus obtaining more and more

knowledge of God, by training the mind to the contemplation of heavenly things. God has simple means opened to every individual case, sufficient to secure the great end, the salvation of the soul.*5LtMs, Lt 26d, 1887, par. 31*

Resolve to reach a high and holy standard; make your mark high; act with earnest purpose as did Daniel, steadily, perseveringly; and nothing that the enemy can do will hinder your daily improvement. Notwithstanding inconveniences, changes, perplexities, you may constantly advance in mental vigor and moral power. None need to be ignorant unless they choose to be thus. Knowledge is to be constantly acquired, it is the food for the mind. With us who look for Christ's coming should be the resolve: you will not live this life constantly on the losing side of the question, but in understanding, in spiritual attainments. Be men of God, on the gaining side. Knowledge is within the reach of all who desire it. God designs the mind shall become strong, thinking deeper, fuller, clearer. Walk with God as did Enoch; make God your counselor, and you cannot but make improvement.*5LtMs, Lt 26d, 1887, par. 32*

Be faithful students of the holy Scriptures; test all that is taught to you in doctrine by the Bible. "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.*] Know for yourselves what is truth, and your minds will expand with the highest, purest, noblest thoughts, and your acquirements will be solid, and you can take all these improvements with you into the future life. Shepherds of the flock must be holy men, men who are elevated, men who have moral worth, men free from every pollution. They may be betrayed into sin, but if they at once repent and confess and forsake and abhor their sins, and seek strength from Jesus Christ, they will recover themselves out of Satan's power.*5LtMs, Lt 26d, 1887, par. 33*

There are men who claim to keep God's commandments, who will visit the flock of God under their charge and lead unwary souls into a train of thought that results in shameless liberties and familiarities, which bring the curse of God upon this false, defiling, polluted shepherd. He will, as he visits families, begin to enquire the secrets of their married life. Do they live happily with their husbands? Do they feel that they are appreciated? Is there harmony in their

married life? And thus the unsuspecting woman is led on by these ensnaring questions to open her secret life, her disappointments, her little trials and grievances to a stranger, as the Catholics do to their priests. Then this sympathizing pastor puts in a chapter of his own experience; that his wife was not the woman of his choice; that there is no real affinity between them. He does not love his wife. She does not meet his expectations. The barrier is thus broken down, and women are seduced. They believe their life is one great disappointment, and this shepherd has great sympathy for his flock. Lovesick sentimentalism is encouraged, and the mind and soul are spoiled of their purity, if this kind of work does not result in the breaking of the seventh commandment. Polluted thoughts harbored become habit, and the soul is scarred and defiled. Once do a wrong action and a blot is made which nothing can heal but the blood of Christ; and if the habit is not turned from with firm determination, the soul is corrupted, and the streams flowing from this defiling fountain corrupt others. His influence is a curse. God will certainly destroy all those who continue this work.*5LtMs, Lt 26d, 1887, par. 34*

The features of the character of each one are being transferred to the books of heaven as the features are transferred to the polished plate of the artist. What kind of pictures are we transferring to the books of heaven?*5LtMs, Lt 26d, 1887, par. 35*

We must be elevated, ennobled, sanctified. We may have strength in Jesus to overcome; but when the character is lacking in purity, when sin has become a part of the character, it has a bewitching power that is equal to the intoxicating glass of liquor. The power of self-control and reason is overborne by practices that defile the whole being; and if these sinful practices are continued, the brain is enfeebled, diseased, and loses its balance. Such ones are a curse to themselves and all who have any connection with them. The power of the will is gone, and they finally lie upon their dying beds, self-murderers. Nothing can cleanse them from their guilt; their probation is ended; their characters are fixed for eternity. Thus many die, victims of their own impure practices; and although they profess to be Christians, they are not. They are loaded with guilt and will not enter into the holy city. Then why should not men and women cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? This is the requirement of

the gospel, that we individually cherish virtue and discountenance and resist the first intimation of impure practices.*5LtMs, Lt 26d, 1887, par. 36*

Now we present before you the necessity of constant resistance to evil. All heaven is interested in men and women whom God has valued so much as to give His beloved Son to die to redeem. No other creature that God has made is capable of such improvement, such refinement, such nobility as man. Then when men become blunted by their own debasing passions, sunken in vice, what a specimen for God to look upon! Man cannot conceive what he may be and what he may become. Through the grace of Christ he is capable of constant mental progress. Let the light of truth shine into his mind and the love of God be shed abroad into his heart, and he may, through the grace Christ has died to impart to him, be a man of power, a child of earth, but an heir of immortality.*5LtMs, Lt 26d, 1887, par. 37*

There is a work to be done in Indiana that few, even of those who believe the truth, realize. There is great need of moral education. When I take into consideration the elements selected to do the work that rests upon missionary workers, I am lost in amazement of the spiritual blindness, the want of foresight in taking young people, such as the children of Bro. Covert, and placing them in the mission under the guardianship of those who need to be taught lessons day by day, line upon line, precept upon precept from God's Word, in order to carry with them an influence that will not be deleterious to others.*5LtMs, Lt 26d, 1887, par. 38*

I was in the night season carried into several missions, and shown a cheap low spirituality. The daily home influence in the work in the missions in Indianapolis was to confuse the sense of right and wrong, by mingling the sacred with the common. Bro. Covert was not left ignorant of the low moral atmosphere that was breathed in these missions; and every one that has been connected with this mission, should not have that connection again. The associations there have been of that character, that principles and practices have taken root and the impressions made upon the mind and character will never be effaced so perfectly, that any one of the young men and women, will not be the worse spiritually for these

deleterious influences. The past life experience of Sister Green is not of that character that will meet the approval of God. Traits of character have been transmitted and cultivated that have made the life and daily influence of that nature that spiritual things will be placed on a level with common things. And for those to be entrusted with that sacred Word, which demands keen spiritual discernment, is the worst kind of management, for a darker cloud than midnight will settle upon the prospects of your missionary labors.*5LtMs, Lt 26d, 1887, par. 39*

Bad habits are more easily formed than good habits, and the bad habits are given up with more difficulty. The natural depravity of the heart accounts for this well-known fact, that it takes far less labor to demoralize the youth, to corrupt their ideas of moral and religious character, than to engraft upon their character the enduring, pure, and uncorrupted habits of righteousness and truth. Self-indulgence, love of pleasure, enmity, pride, self-esteem, envy, jealousy will grow spontaneously, without example and teaching. In our present fallen state all that is needed is to give up the mind and character to its natural tendencies. In the natural world, give up a field to itself, and you will see it covered with briars and thorns. But if it yields precious grain or beautiful flowers, care and unremitting labor must be applied.*5LtMs, Lt 26d, 1887, par. 40*

The value of pure uncorrupted principles can never be overestimated; and every youth should seek to reach the highest standard in the development of a good and righteous character. There is an amazing strength in habits which one becomes accustomed to. Let the habit or influence be good or bad, it is difficult to abandon. Let them every moment be closely guarded and criticized, lest the youth shall receive impressions that will scar and mar their characters and injure their usefulness for life. For young men and women to be mingled together just exactly suits their unconsecrated minds and hearts. There is a lack of serious reflection, a want of solid thought, there is levity. There are, in short, corrupt thoughts and defiling practices. The youth are now weaving for themselves a web of habits that it will be most difficult to break. If careless habits are formed—want of order, love of indolence, skepticism, irreligious feelings, and want of respect for sacred things—there will be a deception that is weaving into the experience

that leads to fatal results. They will not see that temptations must be resisted at the first step; and they will not see what they are, or what they may be, and what God would have them, until it is too late to recover themselves out of the snare of the devil. The education given to children and youth must be to resist temptations that lie directly in their path.*5LtMs, Lt 26d, 1887, par. 41*

How high an estimate can be placed upon Bro. Covert's judgment as a faithful watchman upon the walls of Zion can be estimated by the influence and management of the mission in Indianapolis. Unless his ideas are materially changed in management of his own family, in management of the churches, there will be left a loose, demoralizing state of things that years of labor will be difficult to remedy. He neglects his God-given duties to set things in order in the home and in the church. But he can reach a higher standard if he zealously sets to the work. There is some work to be done by faithful God-fearing persons, living Christian men and women, to meet the enemy on the borders and not suffer him to take possession of the church. There must be an educating in practical godliness, a bringing up to pure and holy living. The fear of God must be brought into the education. All want of sobriety must be put away. There must be a different mold upon the churches in Indianapolis. For from the very first, the mold has not been high and sacred as God's Word requires. The responsible men have not been grave and dignified in proportion to the character of the sacred truth we profess. The parents must awake. Mothers and fathers must have a higher type of religious life. They must be converted.*5LtMs, Lt 26d, 1887, par. 42*

Young people desire companionship, and just in proportion to the strength with which their feelings and affections fasten upon those with whom they associate will be the power of these friends to be either a blessing or a curse to them. Then let parents beware. Let them guard every influence of association. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." [*Proverbs 13:20.*] The youth will have associates and will feel their influence. One catches the spirit, breathes in doubt, unbelief, infidelity, by believing the expressions often made in regard to their views and sentiments; and they soon are found repeating the same words.*5LtMs, Lt 26d, 1887, par. 43*

Wax does not more certainly retain the figure of the seal than does the mind the impressions produced by intercourse and association. The influence is often silent and unconscious, nevertheless it is strong and impressive. If wise and good men and women are the chosen companions, then you put yourself in the direct way of becoming sound in thought, in ideas, correct in principles. And such intimacies are of highest value in the formation of character. A network of virtuous influences will be woven around you, which the evil one will not be able to break with his seductive wiles.*5LtMs, Lt 26d, 1887, par. 44*

The only safe course for the youth is to mingle with the pure, the holy, and thus natural tendencies to evil will be held in check. By choosing for their companions such as fear the Lord, they will seldom be found disbelieving God's Word, entertaining doubts and infidelity. The power of a truly consistent example is very great for good. It is far-reaching.*5LtMs, Lt 26d, 1887, par. 45*

But let the youth choose the influence of and become associated with men and women of bad principles and practices, let them love the atmosphere of flattery and entertain the idea of false love, by the words breathed into their ears, which they should not listen to for a moment, and they are polluted. Silent and unconscious influences weave their sentiments into their lives, become a part of their very existence, and they walk on the very brink of a precipice and sense no danger. They learn to love the words of the smooth-tongued, honeyed words of the deceiver and are restless, uneasy, and unhappy, unless they are carried to the pinnacle of someone's flattery. Examples that are heavenly they do not want, they feel no attraction to; but examples and influences which set in a wrong direction are peculiarly attractive. The reason is their ideal, their model is depraved, and they regard it as the essence of greatness, of purity. The wicked flatterer is attractive and congenial; and improper intimacies once formed make such a scar on the soul and separate the affections from God that they do not love to think the Bible truth, or its utterances infallible; and the result is fatal. All that their friends, their relatives, or the most godly may do for them disappears as the dew in the morning sun. To walk in the counsel of the ungodly is the first step towards standing in the place of sinners and sitting in the seat of the scornful.*5LtMs, Lt 26d, 1887, par. 46*

In the place of asking, What God would say? What would be His pleasure? the question is, How shall I best secure the end to please myself? But the sickbed, the dying chamber, has to be experienced. It is not excitement and festive seasons and days of mirth that ripen the soul for heaven or prepare it for the great day of judgment; but all this is the fruitful soil of sin. Universalism and infidelity are plants that never thrive well in secret meditations on a sickbed or in the byplaces of the earth.*5LtMs, Lt 26d, 1887, par. 47*

The adulterer, the profligate, the seducer would cease his work in words of flattery if there were no women who would listen to these seducing words and unlawful attentions. God would have Elder Covert something besides a one-sided character. He must reach a higher, holier standard in his labor for souls.*5LtMs, Lt 26d, 1887, par. 48*

And now my writing must close. I have other things, but no time to write them. May the Lord help you to understand what must be done to set things in order; and may you do it with thoroughness, and yet in the love of Jesus, is my prayer.*5LtMs, Lt 26d, 1887, par. 49*

**Lt 27, 1887**

Ballou, George

Basel, Switzerland

April 3, 1887

Previously unpublished.

Brother Geo. Ballou:

I have had some reports of your course, which was not unexpected to me. I had a very plain and decided conversation with you, which I wrote in my diary, but I cannot find it now. This conversation was at St. Helena. Fearing that some one might hear us, we had our conversation out of doors, walking from the institute to my house on the hill. I think I told you your dangers, that your mind ran into a low, defiling channel. I spoke of your persistent attempts to kiss a sister, and that this was not prompted by pure and holy feelings, for if you had true piety and purity you would not have thought that such things were proper. You had ardent self-confidence, you talked of yourself, extolled yourself, lifted up yourself to notice, and felt that great powers rested in yourself. All this self-esteem and self-sufficiency was without a foundation. I told you then that you were unfit for the ministry; unless you were a converted man and your soul temple was cleansed from its defilement, you would most assuredly fall under temptation of Satan and bring a reproach upon the cause of God.<sup>5</sup>*LtMs, Lt 27, 1887, par. 1*

We were engaged in conversation, I should think nearly one hour, and you were so self-inflated you did not feel or sense your danger. Before we ceased talking, you did seem to have some sense of your dangers and faithfully promised me that you would change your course entirely or give up preaching. Almost everything your eyes look upon suggests something impure to your imagination. Your thoughts have not been girded about, but have had loose rein.<sup>5</sup>*LtMs, Lt 27, 1887, par. 2*

In the meetings we held at Oakland I bore remarks expressly for you, and I felt that unless you there should meet with a change of

heart, you would go on from one degree of guilt to another. You did make some confessions. You stated in the meeting that if the brethren knew you as you were, they would be surprised that you would attempt to preach the truths to others. You have not sinned ignorantly. I warned you as a mother would warn a son. You made the remark that no one had ever mentioned these things to you before, and you had not thought the case was one-half as bad as I represented it. Since that conversation, since our meetings in Oakland, I have had very feeble confidence in your piety or in your religion. When I heard of the effort made in Petaluma, I was sorry that you were connected with that effort, for I did not think you would make any success. I have looked upon you as an unclean man.*5LtMs, Lt 27, 1887, par. 3*

I have been shown that should your wife speak out the true sentiments of her heart, she could tell you that there was another chapter in her experience that was not made known to others that was eating into her life, besides the sorrowful experience of her early years. You show attention to ladies that cuts to the heart of your wife. You are free in your talk and in your deportment with women. What was your behavior toward your wife's sister? You were attentive to Hattie. You loved Hattie, but not your wife. You live not true to your marriage vows. And your free attentions, and kissing, and love-making to you wife's sister and to other ladies have been open to me, and I have expected that you would go on from step to step in your self-confidence until you would make shipwreck of your faith. Your mind has run in an impure channel. You have not been elevated, ennobled, refined, but have taken a low level while claiming to be a watchman upon the walls of Zion.*5LtMs, Lt 27, 1887, par. 4*

Is it any marvel that the Lord cannot do much for His people when there are hearts full of corruption while their lips are uttering the sacred truths of God's Word? Should the Lord's servants cultivate the feeling that in every place we stand before the people, in every plan and work we are doing the will of God upheld by His hand, their life will have a meaning and a sacredness which will be revealed in good works. Every service, every sacrifice which God requires will leave a solemn impression on the sincere soul. The thoughts of the heart, the words of the lips, and every plan and act

of the outward life will be most worthy and appreciated when the presence of the infinite One is most deeply felt.*5LtMs, Lt 27, 1887, par. 5*

All wrongdoing is a departure from God. Oh, that man would remember that he is ever in the presence of the Lord God of hosts. The pure in heart see God in all His works, the corrupt in heart have evil imaginings in all that they look upon. This is your case.*5LtMs, Lt 27, 1887, par. 6*

I hear you desire to be a physician. I would lift my warning voice that not an institution that I am acquainted with shall take you in your base and corrupt passions and imaginings in which you have indulged until the whole man is defiled. You seek to be a physician because you can then have the privilege of tampering with women and girls. You know that you exercise the power of your strong will upon their minds until the barriers are broken down and they will yield to you as a bird to the serpent's charm. I cannot but speak, painful as it is to me; you are a hypocrite. You clothe your base purposes and hellish lusts with the garments of sanctity to deceive and allure and ruin souls, and then say, "What have I done?" You would clothe your conduct, vile and criminal in the sight of God, with angel robes. The very atmosphere surrounding your soul is like a poisonous miasma. You know the truth and have corrupted your way before God. In the path you have been traveling lies immorality of every sort and depravity of ever description.*5LtMs, Lt 27, 1887, par. 7*

The mission of God's faithful watchmen in this age is not to help on the moral corruption, but to stay its progress. Terrible evils, dark, satanic, defiling to soul and body, have lifted their bold head, and God calls for His servants to cry aloud, and spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins. Let there be a positive, decided movement to meet this tide of moral corruption.*5LtMs, Lt 27, 1887, par. 8*

Married men charmed with other men's wives, and married women and young girls seeking to attract attention of married and unmarried men, the curse which we hope to avoid, has come into

our midst, and decided measures must be taken, or the camp will be leavened with this slime of Satan. God calls upon His faithful ones to arrest, if possible, this tide of moral pollution which is sweeping over our world. Vice has its known, avowed supporters, those whose craft it is to ruin soul and body. But ministers, watchmen upon the walls of Zion, shepherds over the flock of God, instead of watching the flock, pollute souls and bodies of those over whom they claim to be shepherds. They are spreading corruption.*5LtMs, Lt 27, 1887, par. 9*

You wish to study as a physician where your polluted mind may, with its vile imaginings, be fully gratified. If you attempt this work, with pen and voice I will certainly expose you. I will not be afraid to say, This man is a wolf in sheep's clothing. He is overbearing, tyrannical, and little capable of a human heart, of true, pure, uncorrupted sympathy. It is not a sudden impulse, a sudden overwhelming temptation that has come to you, but it is the habit of years of practice, the cultivation of the base passions; and yet you have been preaching the solemn third angel's message. And you would be a physician. Who would trust their wives, their daughters, to your lustful eyes? God pity you, for I see no chance for you. Not that God will not have mercy should you repent; but I do not see how such a mind as yours can have that repentance, that contrition of soul, that will meet the mind of the Spirit of God.*5LtMs, Lt 27, 1887, par. 10*

Your case has weighed upon my spirits because you have not resisted temptation. Your low passions have had the control. When those who know the Scriptures as you do sink so low, we must almost come to the conclusion that the world is fast falling into hopeless corruption, because the facts acted before us are just what the Scriptures declare should be just prior to the second appearing of Christ. How can they, in the face of light and evidence, increase the moral corruption by secret precept and practice and leading unsuspecting minds to confusion of ideas as to what constitutes sin? We can only regard the world as in the light of the description given in the Word of God.*5LtMs, Lt 27, 1887, par. 11*

There are strong realities we are required to meet. There never was an age when so much might be done as now to help forward the

great work of reform, the great cause of truth, in reclaiming the world. Vice is being unmasked in its most appalling forms even among those who claim to believe the truth. But as men of corrupt minds and tainted morals are growing worse, there should be on the other hand those who are seeking to be more pure. But we must look to our own soul's interest now; knowing the truth or professing it will not save us. Will our churches become corrupted with licentiousness? While men who claim to be God's messengers are holding up the standard of God's Word in order to bring sound doctrines into actual contact with men's souls, the truth must produce sound practice in their own lives. The power of sound words is to be prized; but unless backed up by daily practice in right actions, they will leave the teacher in no better condition than Chorazin and Bethsaida. The truth of God must be interwoven in the life practice, or it will save neither teacher nor listener. We can expect that no heart will be improved by a mere nominal assent to the truth. The power of its pure principles must be brought into the character to elevate, soften, refine, and beautify the whole man.*5LtMs, Lt 27, 1887, par. 12*

The only means of purifying man is to make him like-minded with God. The mind of God must become the mind of man. Man is still degraded; his only hope is in battling with every inherent tendency to evil and becoming a partaker of divine nature. The truth can do naught for your heart unless it is brought into the soul, sanctifying it by its pure influence. There are whitened sepulchers among us, whitewashed or sin-covered-over and concealed for years, but God sees what is within. All is impurity, all is moral deformity still in the eyes of Him who judges righteous judgment. Oh, how much we need religion. You have it not. You do not commune with God. You puffed up yourself, but the fruit of righteousness has not appeared in your life. You have not borne rich clusters of grapes, but thorn berries. Holiness, mercy, truth, purity, and love of God are not abiding principles in your heart. The result is that the outside of the platter may appear clean, but the inside is corrupt.*5LtMs, Lt 27, 1887, par. 13*

We have great light, but this will not save any soul. It is the pure heart, the willing mind, the earnest spirit, the God-fearing that will be saved. What will be the end of these things? Our ministry must

be cleansed from its moral defilement. Our churches must be cleansed. There must be greater spirituality to discern evil, to repress it, crowd it out of our ranks. I cannot speak hopeful words to you now. I am filled with shame and indignation at your course. May God pity you.<sup>5</sup>*LtMs, Lt 27, 1887, par. 14*

**Lt 28, 1887**

Waggoner, Brother; Jones, A. T.

Refiled as *Lt 37, 1887*.

**Lt 29, 1887**

Maxson, Br-Sr.

Duplicate of *Lt 4, 1887*.

**Lt 30, 1887**

Rice, Brother

Norway

June 11, 1887

Portions of this letter are published in *3SM 43-44; ML 235, 242; MM 166, 172, 207, 212-213; TSB 147; WM 168*. <sup>+</sup>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 Rice:

I arise at three o'clock this morning with a burden on my mind for the Health Retreat. In my dreams I was at the Health Retreat, and I was told by my Guide to mark everything I heard and to observe everything I saw. I was in a retired place, where I could not be seen, but could see all that went on in the room. Persons were settling accounts with you, and I heard them remonstrating with you in regard to the large sum charged for board and room and treatment. I heard you with firm, decided voice refuse to lower the charge. I was astonished to see that the charge was so high. You seemed to be the controlling power. I saw that the impression made by your course on the minds of those who were settling their bills was unfavorable to the institution. I heard some of your brethren pleading with you, telling you that your course was unwise and unjust. But you were as firm as a rock in your adherence to your course. You claimed that in what you were doing, you were working for the good of the institution. But I saw persons go from the Retreat anything but satisfied.<sup>5</sup>*LtMs, Lt 30, 1887, par. 1*

I then saw you engaged in business transactions with others. I saw that your management was not wise, that by it the institution would not gain, but lose.<sup>5</sup>*LtMs, Lt 30, 1887, par. 2*

I became much burdened. My Guide said, "Brother Rice is not qualified to fill the position he occupies. He needs to be transformed in character. He needs to be more conciliatory. He is too dictatorial. He wishes his will to be regarded as law. He is not willing to receive

counsel or advice.*5LtMs, Lt 30, 1887, par. 3*

“Dr. Gibbs is a man of tender heart, pitiful and courteous. He has been so often wounded and crushed by cruel transactions that his health is becoming seriously affected. His life is embittered. He looks on the dark side. His state of mind causes him to neglect the duties devolving on him as a physician.*5LtMs, Lt 30, 1887, par. 4*

“This condition of things must be changed. An altogether different mold must be placed on the institution.*5LtMs, Lt 30, 1887, par. 5*

“The physician-in-chief has needed help that he has not received. But he must not allow discouragement to come upon him; for this will unfit him for his work. Dr. Gibbs is no novice, but a skilful physician. He has humbled himself and submitted to treatment most galling to any man. But he is not without fault. He is inclined to allow his mind to be diverted by interests outside his work. He does not do justice to his work. He should be prompt in filling his appointments. He should counsel with his brethren. He should use his tact and energy in his work for the patients.*5LtMs, Lt 30, 1887, par. 6*

“But Dr. Gibbs is not the only one at fault. Your superintendent is not a man of far-seeing judgment. He is not discriminating. He does not understand that in dealing with some he is to have compassion, making a difference.*5LtMs, Lt 30, 1887, par. 7*

“Both Dr. Gibbs and Brother Rice need to stand on a higher level. Amiability of disposition is to be combined with firm integrity. The men and women connected with our institutions are to be pure, upright, honest, and trustworthy, and they are also to be tenderhearted, and compassionate, filled with sympathy for all. They are to be pleasant in deportment and kind in their intercourse with others. They are to be courteous and polite. They are to be meek and forbearing and easy to be entreated. They are not to set up their will and their way as infallible.*5LtMs, Lt 30, 1887, par. 8*

“Every one connected with the Retreat, from the manager to the humblest worker, should be constantly learning how to adapt himself to the situation. Brother and Sister Heald are too unsocial. Social intercourse is essential in an institution for the care of the

sick. In our institutions, fragrance of Christian character, true Christian courtesy are much needed.*5LtMs, Lt 30, 1887, par. 9*

“The physician and superintendent should work together with mutual interest, taking counsel with each other. But your superintendent acts according to his own ideas. He is stubborn and unyielding. He thinks that his decisions should not be questioned. He is not condescending; and he makes enemies where he should make friends. The spirit of love and the law of kindness are fast disappearing from the Health Retreat.*5LtMs, Lt 30, 1887, par. 10*

“Sad will it be for the institution if there is no change in the management. Can we expect Christ to overlook the present condition of things?*5LtMs, Lt 30, 1887, par. 11*

“Your superintendent must be changed in mind, changed in spirit, or he will become unfitted to serve God in any branch of His work. He must have less of self. He must receive more fully of the Spirit of God. He must bring religion into all business transactions. Business and religion are never to be divorced. His heart needs to be filled, by the sanctification of the Spirit of the greatest Educator the world has ever known, with the principles of kindness and love. The oracles of God do not condemn merely the grosser vices. They strike at every wrong trait of character, molding the whole man, internally and externally, abasing his pride and self-exaltation, leading him to bring the Spirit of Christ into the smaller as well as the larger duties of life. They teach him to be unswerving in his allegiance to justice and purity, and at the same time always to be kind and amiable.*5LtMs, Lt 30, 1887, par. 12*

“In no branch of God’s work is one man’s mind and one man’s judgment to be absolute authority to those connected with him. Workers should not move without counselling together. The propositions made by one are to be laid before his brethren, to be explained, and accepted or rejected.*5LtMs, Lt 30, 1887, par. 13*

“The grace of God leads men to place themselves, in all their business transactions, in the place of those with whom they are dealing. It leads men to look not only on their own things, but also on the things of others. It leads them to reveal tenderness, sympathy, and kindness. Cherishing a right spirit, living a holy life—

this is what being Christlike means.*5LtMs, Lt 30, 1887, par. 14*

“Those who are connected with our institutions need to be ever learning of Him who is meek and lowly in heart. They need to realize that the plan of redemption is a plan of mercy, set in operation by the Lord, to soften what is hard and rugged in man’s nature and deportment.*5LtMs, Lt 30, 1887, par. 15*

“When the truth is received in love, it exerts a transforming influence on the character. Abraham is a pattern of piety. He was a true gentleman. Because he was taught of God, he knew what was due from man to his fellow man. Let not men allow their business dealing to rob them of their humaneness. Jesus, the precious Saviour, the pattern Man, was firm as a rock where truth and duty were concerned. And His life was a perfect illustration of true courtesy. Kindness and gentleness gave fragrance to His character. He had ever a kind look and a word of comfort and consolation for the needy and the oppressed.”*5LtMs, Lt 30, 1887, par. 16*

This is a portion of what was spoken.*5LtMs, Lt 30, 1887, par. 17*

Brother, the light that I have regarding the condition of things at the Retreat alarms me. I fear that you are exacting and forbearing. This will greatly lessen your influence and will injure the reputation of the institution with which you are connected. In the place of the institution’s reaching the place God desires it to reach, it will be narrowed and dwarfed in its work. Let men feel that they have not been dealt with considerately, and they will go away from the institution with an unfavorable impression of it, and this unfavorable impression they will take to others.*5LtMs, Lt 30, 1887, par. 18*

Your sincerity may not be doubted, your uprightness may not be questioned. But sincerity and uprightness will not atone for a lack of kindness and conciliation. Remember that there are those who have an interest in the institution fully as great as the interest you have in it. Do nothing without counselling with your brethren. Your conduct is so lacking in kindness and sympathy that the good you possess is evil spoken of. Your management is not only an offense to your brethren, but an offense to God. The course you pursue in choosing a few as favorites is against you.*5LtMs, Lt 30, 1887, par. 19*

You must live and work for Christ's sake. Selfishness is to have no part in the work of God. The desire to have one's own way, contrary to the judgment of co-workers, is to find no place in our institutions. "All ye are brethren." [*Matthew 23:8.*] A spirit of love and tenderness is to be shown. In our sanitariums, and in any institution, kind words, pleasant looks, a condescending demeanor are of great value. There is a charm in the intercourse of men who are truly courteous. In business transactions what power for good a little condescension has!*5LtMs, Lt 30, 1887, par. 20*

How restoring and uplifting the influence of such dealing upon men who are poor and depressed, borne down to the earth by sickness and poverty! Shall we withhold from them the balm that such dealing brings?*5LtMs, Lt 30, 1887, par. 21*

It may seem to you that in dealing thus you will lose money, but it is not so. Far greater than the apparent loss will be the gain. God marks our every action as we deal with the suffering and afflicted. If men realized how much hope and courage could be inspired in hearts by condescension, how different would be the condition of things in our world!*5LtMs, Lt 30, 1887, par. 22*

Remember that human kindness is not an unfailing spring, but a spring which must be supplied from the Fountain of life, or it will run dry.*5LtMs, Lt 30, 1887, par. 23*

Those in responsible positions will have to deal with those whose lot is far from easy. Toil and deprivation, with no hope for better things in the future, make their burden very heavy. And when pain and sickness are added, the load is almost greater than they have strength to bear. Let not God's stewards put sharpness into their dealing with such ones. This would be cruelty itself. Let them clothe themselves with courtesy as with a garment. Let them be kind and conciliatory in their dealing with the lowliest and poorest. God will see and reward such dealing.*5LtMs, Lt 30, 1887, par. 24*

In the day of judgment Christ says to those on His right hand, "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. ... Inasmuch as ye have done it unto one of the least of these

My brethren, ye have done it unto Me.” “Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” [*Matthew 25:35, 36, 40, 34.*]*5LtMs, Lt 30, 1887, par. 25*

I have been shown that provision should be made for the sick among us who are too poor to pay for care and treatment. Each church should have a fund for the relief of such ones; and when necessary, the sick should be sent to one of our institutions for treatment. In the cases of such ones the sanitariums should charge no more than one-half the usual sum for board and treatment, and the church to which the sick ones belong should settle the bill.*5LtMs, Lt 30, 1887, par. 26*

Those thus helped are to remember that obligations are mutual. Never are they to fret or complain because they think they are not receiving all the attention they think they ought to have. They are not to think that all the time of the physician is at their command. They are only a few of the many who are to be cared for. They are to be patient and cheerful, talking hope and courage. Thus they will be a blessing to the institution.*5LtMs, Lt 30, 1887, par. 27*

Our God wants His people to cherish loving-kindness and tender sympathy. There is not among us half the practical godliness that there should be. Fine discernment is needed. We need to learn the meaning of the words, “Of some have compassion, making a difference.” [*Jude 22.*] A true Christian is the poor man’s friend. He deals with his perplexed and unfortunate brother as one would deal with a delicate, tender, sensitive plant.*5LtMs, Lt 30, 1887, par. 28*

God wants His workers to move among the sick and suffering as messengers of His love and mercy. He is looking upon us, to see how we are treating one another, whether we are Christlike in our dealing with all, high or low, rich or poor, free or bond. Some with whom you have dealings may be rough and uncultured, but because of this do not be less courteous yourself. When you meet those who are careworn and oppressed, who know not which way to turn to find relief, put your hearts into the work of helping them. It is not God’s purpose that His children shall shut themselves up to themselves, taking no interest in the welfare of those less fortunate than themselves. Remember that for them as well as for you Christ

has died. Conciliation and kindness will open the way for you to help them, to win their confidence, to inspire them with hope and courage.*5LtMs, Lt 30, 1887, par. 29*

This matter may not at first appear to you as it is, but look closely into the matter. The great Physician was a loving, compassionate healer.*5LtMs, Lt 30, 1887, par. 30*

If those whom God in His providence has placed in responsible positions in His institutions are sharp, exacting, dictatorial, overbearing, the institutions with which they are connected will suffer great loss. The effect of their course will react on them, robbing them of peace and rest.*5LtMs, Lt 30, 1887, par. 31*

A strong will is a blessing if sanctified to God. Put your will on the side of God's will. Let your life be controlled by the wide, generous principles of the Bible, the principles of good will, kindness, and courtesy. Place less confidence in self. Remember that in a multitude of counselors there is safety.*5LtMs, Lt 30, 1887, par. 32*

No one in an institution, not even the superintendent, should take the position that he is free to follow his own judgment in all things. Let no one think that he knows so much that he no longer needs to learn. Unless we are constantly learning of Christ, and unless we are willing to take counsel and advice from our brethren, we shall fail in our work, for we shall become self-sufficient; and with those who are self-sufficient God can not work.*5LtMs, Lt 30, 1887, par. 33*

Brother Rice, you are slow to comprehend the situation, slow to see what must be done in a critical time, when matters need to be set right without delay. Go to the Lord in prayer, pleading with Him for strength, so that the enemy shall not obtain the victory over you and use you as his agent in introducing the leaven of evil into God's institution.*5LtMs, Lt 30, 1887, par. 34*

The man who occupies the position of superintendent must be brave and true, ready to stand fearlessly for what he knows to be right. He must be a man who is quick to discern and discriminate, a man who can make wrong right with as little friction as possible. A lack of discernment, a failure to reason from cause to effect, often brings about in our institutions a condition of things that is very

displeasing to God. God's Spirit has been dishonored and almost grieved away from the Retreat by unwise management. Lack of tact and discernment has made an impression that a long time will be needed to efface.*5LtMs, Lt 30, 1887, par. 35*

Had the matron of the Retreat had the benefit of experience, she could better have borne the responsibility of such a position. But she was inexperienced, and in following her own plans and the plans of Brother Rice, she has at times acted very unwisely.*5LtMs, Lt 30, 1887, par. 36*

The one who occupies the position of matron in an institution should be a woman of experience, who in an emergency knows what needs to be done. She should be a woman of executive ability, a woman who is willing to bear burdens, and who daily goes to God for wisdom. She should be a woman who knows what the rules of propriety are, and who observe them.*5LtMs, Lt 30, 1887, par. 37*

In the night season I saw you in the company of the matron of the institution. As far as your attentions to each other were concerned, you might have been man and wife. Your conduct toward each other was wrong in the sight of God, and my heart was grieved by the condition of things. I asked, "Who hath bewitched you, that ye should not obey the truth?" [*Galatians 3:1.*] God is displeased. You have grieved His Holy Spirit. Sister Heald will never again be what she once was. Both of you are guilty before God. Your course has thrown your influence on the side of wrong. It is as the leaven of evil. If these indiscretions on your part and on the part of others had not been, the condition of things at the Retreat would have been altogether different.*5LtMs, Lt 30, 1887, par. 38*

You are without excuse. The warnings given to others have been given to you. But in your self-righteousness you have screened yourself behind the esteem in which you have been held by others.*5LtMs, Lt 30, 1887, par. 39*

I have been shown that in some things the regulations of the Health Retreat are not strict enough, while in others, they are harsh and oppressive. There has been laxness and looseness in the association of the sexes. Many things have been done that are a disgrace to the doers. These actions have had a constant tendency

to break down the barriers of restraint erected by God to preserve the sanctity of individuals and of families. The spirit of laxness has had a harmful influence on Dr. Burke, causing him to lose respect for Dr. Gibbs and Brother Rice. His course has been marked with selfishness and underhand dealing. It has had a tendency to lessen the confidence of the patients in Dr. Gibbs. But Dr. Gibbs is not the only one who has injured the institution.*5LtMs, Lt 30, 1887, par. 40*

Those who are connected with the Retreat are to put away all lightness and frivolity. Their lives are to be in harmony with the truth they have received.*5LtMs, Lt 30, 1887, par. 41*

There are some, both men and women, who gossip more than they pray. They have not clear spiritual discernment. They are far from God. When they talk with the patients, their attitude seems to say, Report, and we will report it.*5LtMs, Lt 30, 1887, par. 42*

Helpers who follow this course are to be labored with and reprov'd. And if they refuse to change their course, let them be dismissed. If they are allowed to continue in the institution, they will bring about a condition of things that will separate the Lord from the institution. It is far better to send away the rebel workers than to shut the Lord out of the institution. Let the helpers, in whatever department they work, be discreet. If they repeat all they hear and talk of all they see, they will be a curse to the institution. There are those who find delight in telling things to create a sensation. This is demoralizing to an institution and should not receive the least countenance.*5LtMs, Lt 30, 1887, par. 43*

**Lt 31, 1887**

Bourdeau, Martha

Basel, Switzerland

January 1, 1887

Portions of this letter are published in *TDG 9*.

Dear Sister Martha:

I wish you a happy New Year. Let us put away everything like distrust and want of faith in Jesus forever. Let us commence a life of simple child-like trust, not relying upon feeling, but upon faith. Do not dishonor Jesus by doubting His precious promises. He wants us to believe in Him with unwavering faith. There is a class who say, I believe, I believe, and claim all the promises which are given on condition of obedience. While they claim everything in the promises of God, they do not the works of Christ. God is not honored by any such faith, it is a spurious faith. Then we see a people trying to keep all of God's commandments, but there are many of these who do not come up to their exalted privileges and claim nothing. God's promises are to them who keep His commandments and do those things that are pleasing in His sight.<sup>5</sup>*LtMs, Lt 31, 1887, par. 1*

I find, Sister Martha, that I have to fight the good fight of faith every day. I have to put to the stretch the powers of faith and not rely upon feeling, and act as though I knew the Lord heard me, and would answer me and bless me. Faith is not a happy flight of feeling, it is simply taking God at His word and believing, because God said He would do this, and so I am much interested in your experience. The Lord let His blessing rest upon you at that praying season; and if you had looked and believed on Jesus then fully, you would have received a much larger measure of the Spirit of God. But your husband's coldness, his unbelief and manifest inability to appreciate a blessing proffered, was a loadstone to you, and you did not swing out fully upon the promises. But I hope you will not allow the want that is evident in the experience of your husband [to] be the means of keeping your soul in darkness and discouragement. While he seems to feel so anxious in regard to

you, if he would just leave Martha in the hands of a merciful God and work for his own deliverance through perfect surrender to God, then Martha would come out all right. I hope you will not become in any way discouraged. It will require far more of the Spirit of God to be brought to bear upon the heart of your husband to break up his Pharaseeism—I thank God I am not as other men—then the Lord will work for him; but he does not see himself. He has woven himself into the woof and warp of his experience, that God has but little to do with him. When he is able through grace to see himself, then Jesus will be his restorer.*5LtMs, Lt 31, 1887, par. 2*

But stand free in God. Let not his ideas become yours. Unless he does empty himself of his supreme self-complacency and humbles himself at the foot of the cross of Calvary, he will deceive his own soul, by relating wonderful incidents in a past experience, but he has not a fresh, new, joyful experience in God.*5LtMs, Lt 31, 1887, par. 3*

Well, Martha, God wants you to be free; He wants you to be believing, to be trustful, and just cease to doubt, and believe. May God help you. Self-righteousness is a terrible plague-spot, but it does not belong to you at all; you are altogether distrustful of self, and write and talk bitter things of yourself. But a New Year has opened upon us. Let it be a happy New Year. To you, my sister, nestle in the sheltering arms of Jesus, and do not wrestle yourself out of His arms; just believe and praise God and go forward. We are almost home.*5LtMs, Lt 31, 1887, par. 4*

The Lord is coming. Look up and rejoice, for your redemption draweth nigh. I see in Jesus a compassionate, loving Redeemer, one who can save to the uttermost all who come unto Him. Bear your whole weight on the promises of God. Believe it is your privilege to believe.*5LtMs, Lt 31, 1887, par. 5*

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Switzerland

Basel

January 14, 1887

Dear Sister Martha Bourdeau:

I have not been able to write much at all of late. No letters have been written by me except some on urgent matters that could not be put off.*5LtMs, Lt 31, 1887, par. 6*

I have had a severe attack of malaria, but I am better, though still weak. I hope whatever may occur you will not lose your faith in God. I commenced a letter to you New Years, but could not finish it. May enclose the little I did write in this. I hope that you both will feel at the feet of Jesus that help and blessing that He is willing to richly bestow.*5LtMs, Lt 31, 1887, par. 7*

I hope, my Brother A. C. Bourdeau, that you will make decided efforts in God to be rid of yourself, praise, talking of self, taking glory to yourself that belongs to God. Self-righteousness in prayer is unblest: humility in prayer is answered and blessed. These are the great subjects that concern us.*5LtMs, Lt 31, 1887, par. 8*

I wish, Bro. Bourdeau, you could be repentant as that poor trembling worshiper who scarcely dared to lift his eyes to God. Certainly he did not pray to be seen of men, when that bitter cry came from his lips, "God be merciful to me a sinner." [*Luke 18:13.*] His business is with his God, and he must have pardon and peace. He does not go through with a relation of his good deeds. He felt his case was so desperate that no angel could help him. He was before the holy heart-searching God of heaven who reads the secrets of the heart. He must have help, he needed mercy and grace, and he had no claim upon God for this at all. How could he tell how the case would turn with him? It was a solemn moment, he was looking forward to the judgment, and onward to eternity. He bowed his head and smote his breast and threw himself upon the mercy of a sin-pardoning Saviour. Humility is not a mistaken sense of inferiority, which results from a false standard. Whatever a man thinks true excellence consists in, he will think humbly of himself for not possessing it; false humility consists in not condemning oneself for not reaching a false imaginary standard, and this degrades the soul. But true humility consists in recognizing the inferiority that mortals are subject to and feeling our utter and entire dependence upon God. Humility is self-abasement of the soul on account of sin, when

the soul has the most distinct views of Jesus, the matchless love of Jesus.*5LtMs, Lt 31, 1887, par. 9*

Let go of A. C. Bourdeau and forget him if you can, and remember Jesus; He is your only hope, your only helper. God help you to cling to Jesus, and lose sight of self, and no longer talk of self, not flatter self, and pity self, and extol self. All this comes as easy as your breath, and unless you are emptied of self, Jesus will not come in. Should He work for you, you would [not] exalt self. May the Lord help you to see yourself, and surrender self, and talk of Jesus. When the soul is emptied of self and Jesus fills it, your words will be of Jesus, of His love, of His power. Your testimony will not be stale, or spiritless. You will know how to pray in the Spirit. May God help you, my dear brother, to be a free man in Christ Jesus.*5LtMs, Lt 31, 1887, par. 10*

With much love.*5LtMs, Lt 31, 1887, par. 11*

**Lt 32, 1887**

Jones, C. H.

Basel, Switzerland

January 31, 1887

Previously unpublished.

C. H. Jones

Dear Brother:

Your letters have been read with interest, and I am pained to read in regard to the Health Retreat. Although there may be wrong management in some respects, I do not despair. Because it is no more than existed in the sanitarium when it first started in Battle Creek. We had to battle for years, and we had most excellent men as a board to counsel, and oh, how many meetings were held. God only knows the battles and heartaches and the satanic workings to make of none effect the efforts that were put forth. But we would not give up. One doctor after another would be changed to try and prove another, and such inconsistent, blind works in the management were simply fearful. But we worked and prayed, and prayed and worked. The half has never been told and never known. And at this day there are those who think they find cause for complaints, and everything does not move without a jar now in its present state of prosperity.<sup>5</sup>*LtMs, Lt 32, 1887, par. 1*

I expected that there would be mismoves in this case at the Retreat, but I did not expect that you and some others would feel just as you do about it. We do not expect such an institution will be established without many complaints being made. We are sorry indeed that occasion has been given for these complaints.<sup>5</sup>*LtMs, Lt 32, 1887, par. 2*

You speak of the *Health Journal* and relate what Elder Waggoner says. Now this does not affect me at all. I can read this like a book. He has been receiving treatment at the sanitarium, and that the journal has found the slightest favor with Dr. Kellogg is a marvel, if it

has. But I would not advise it to be stopped. The *Good Health* is not what we need to build up our Health Retreat. We need something much less scientific, so that common minds can be benefited. *5LtMs, Lt 32, 1887, par. 3*

Give it up? no, no! If among all the talent in that office different ones cannot keep that journal a live paper, coming out quarterly, I should be ashamed to acknowledge it. If every one of those who are writers will do a little, it may be a journal that will be a means of much good. I shall send articles and selections for it. Elder Waggoner is not the only man that makes that journal what it should be. If he ceases to have any care of it, it shall not die for that. *5LtMs, Lt 32, 1887, par. 4*

I know we all need the pity of the Lord, for our narrowness and selfishness. A little of the missionary spirit that abounded in the heart and work of Christ would, if cherished by those who claim to be laborers together with God, be one of the greatest blessings that could come to the various branches of our work. Now what if in the place of grumbling and finding fault all should see what they could do to help the institution? This would be a work wholly praiseworthy. *5LtMs, Lt 32, 1887, par. 5*

Because Satan is at work to destroy its influence through making the most of unwise movements of unbusinesslike men, should we let it go under? No, I say no! Let it be braced up. There are those of our people who are wealthy and who will complain of the price of board and treatment and who will leaven others, but I hope there are those who will be found on the right side of the question. If there are wrong moves, God will work to correct them. *5LtMs, Lt 32, 1887, par. 6*

I am not pleased with the unpleasant relations between the Pacific Press workers and the Rural Health Retreat managers. You think that Elder Rice has not shown an unselfish spirit in his working to get means for the Retreat. Will you consider whether in his place you would have done any better? I fear not. Elder Rice may not be the man for the place. Time will tell whether he is narrow and a poor financier. I certainly should not take Brother Church's testimony in all points on this subject. If the man were right and sound in his

principles, the first thing that he would have done would have been to pay his pledges, and not put off the payments until he received another payment. I am not pleased with the features of this case; it looks scaly. If the case he mentions was as he related it, that ten dollars was charged for his daughter when she occupied a room with her mother, surely this was not just, but wrong; and if patients were neglected and left two or three days without examination, it was wrong. It is this that has been acted over many times at the sanitarium, and it is not right wherever it is practiced.*5LtMs, Lt 32, 1887, par. 7*

We have urged upon them at the Health Retreat to move cautiously and not get buried up in debt. Sister Douglas told the improvements that should be made and extensive plans of accommodations, but she did not give of her abundant means to help to make these improvements. Those who have every nicety in their homes and every convenience will see the want of many things. But I tell you the plans will have to be narrow until some persons of broad ideas shall come in to lift the poor sick child upon its feet. It is easy to look on and tell what should be done when there is no means to do it with.*5LtMs, Lt 32, 1887, par. 8*

Let the institution move slowly and surely and in the fear of God, and with His glory in view, and all will be well. Let others feel that this is an instrumentality of God, that it must and shall succeed, and it will succeed. I am just as sure that there will be grumblers, and the most perfect and constant in this line will be our own people who ought to be in better business.*5LtMs, Lt 32, 1887, par. 9*

Have you written or made known to Elder Loughborough just what you have to us? If not, do so at once, and let him take the means if possible to correct any unfairness or avaricious spirit that is dealing with dishonesty; for if there is one particle of unfair dealing with saint or sinner, it should be nipped in the bud. I believe that institute will be that which God would have it yet. If managers are not right, then they must be changed for those who are right.*5LtMs, Lt 32, 1887, par. 10*

But there is danger of selfish feelings existing in the office at the Pacific Press, in the Review and Herald office, in the sanitarium,

and in the colleges, and in the Health Retreat. The hearts of the managers and workers should be wholly under the influence of the Spirit of Christ. Self must be subdued; the spirit softened; the grace of Christ come in; and the glory of God be kept ever in view. There should be a spirit of love to see every branch of the work of God prospering. Our particular part should not be made the one thing alone, but our thought and interest should be united in the other branches of the work.*5LtMs, Lt 32, 1887, par. 11*

The Lord is coming, the end is near, the judgment is set, the books are to be opened, and every man judged according to the deeds done in the body. May the Lord help us individually to meet God's moral standard of righteousness, that we may be without spot or wrinkle or any such thing.*5LtMs, Lt 32, 1887, par. 12*

Will you please when you write mention in regard to Addie what she is doing, if she is gaining all that knowledge that is essential to help me in my work. I hope she will have every advantage that will prove for her good to help me. How little my brethren know of my expenses in my work. But the Lord knows all about it, and I pray that suitable help may be provided for me. I believe it will be to prepare matter for the press. I can obtain [an] abundance of mechanical workers, but those who will fit matter for publication are rare. I could use two good, sound workers if I had them.*5LtMs, Lt 32, 1887, par. 13*

With much love to you and yours,*5LtMs, Lt 32, 1887, par. 14*

I remain your sister in Christ.*5LtMs, Lt 32, 1887, par. 15*

**Lt 33, 1887**

Laborers at Lausanne

Refiled as *Lt 66, 1886*.

**Lt 34, 1887**

Loughborough, J. N.

Basel, Switzerland

February 5, 1887

Portions of this letter are published in *PM 226-227; LDE 34-35; 3Bio 359.*

Eld. Loughborough

Dear Brother and Fellow Laborer in Christ:

I arise this morning before any one is up to pen a few lines to you. I have recently received a letter from Eliza Burnham from Aus. She writes encouragingly about the work there, but questions in regard to her going there. I think she expected to have more to do with the paper and feels that she does not fill the place that Eld. Haskell and others designed she should in taking more responsibility in the work of the paper. I fear it was a mistake her going. Well, I am hoping that Addie is making the best efforts in her power to become a brainworker, to bear responsibilities, learning to prepare articles for the paper and be prepared to do acceptable work in my line. I have much that I desire to do in preparing books for the press. I can find plenty of persons to do the mechanical work, but it is most difficult to secure help for the special work, one who has a knowledge of Bible truth and one who will be a safe worker in my line. Whenever you shall come across one who can do this kind of work, I wish you to ascertain their ability and notify me.*5LtMs, Lt 34, 1887, par. 1*

I think I have written to you recently in regard to letters received from Bro. C. H. Jones. Bro. Church was at the Institute and returned with no favorable report. It made my heart ache to read such things. I have carried the burden of that Institute on my soul for years, and I have hoped and worked and prayed that it should prove a success, and I am not inclined to see it go backward, but forward.*5LtMs, Lt 34, 1887, par. 2*

Eld. Waggoner mentioned dropping the *Health Journal*. I hope you

will do all you can to keep it alive and to have the very best spirit of articles in it that can be found. Eld. Waggoner has been a guest at the sanitarium at Battle Creek, and he recommends to discontinue the *Health Journal* and take *Good Health* in its place. Now, Eld. Loughborough, the minds of our California people are not advanced far enough in health reform to receive the most good from *Good Health*. The crib is placed too high. You can, with the counsel of A. T. Jones and Dr. Waggoner, prepare articles that are already in print that are simple, yet full of knowledge, by perusing the back numbers of *Health Reformer*. I would today that the *Good Health* were more after the same order, for I think there is more simplicity and good religion in the *Reformer*, and matter that will benefit all classes and minds, than that contained in *Good Health* as a whole. *5LtMs, Lt 34, 1887, par. 3*

We want that *Good Health* shall be circulated, and we want to shape our work and our efforts to reach the people where they are, much in the same way Christ worked in simplicity, that the uninformed may be reached and the highest minds may be benefited also. There is danger of burying the truth so deep in science that the common minds for whom we labor and who will compose the members of our churches will fail to see it and appreciate it. We want the truth as it is in Jesus. We want to meet the wants of our people. There are plenty of scientific journals and papers to be found in our work that will give all the information wanted in higher scientific feeding for minds that can comprehend these deep subjects. We need something more simple that will awaken and lead the minds to climb up gradually to take in the subject of hygiene. We want just such a journal as the *Health Journal* as we have on the Pacific Coast, as perfect as it can be made. We want it more to be a monthly journal rather than a quarterly. We want it to be crowded with good living matter. *5LtMs, Lt 34, 1887, par. 4*

We heard the very same complaints made in regard to the *Health Reformer* under the management of Drs. Ginley and Russell. We said, No, it shall not go down. It was proposed that Hall's *Journal of Health* take its place. We said, No! And we say now, No! The *Health Journal* shall not cease. And I am sorry that the thought was entertained by any one on the Pacific Coast. The *Good Health* will

do its work in its place, but it cannot supply the need on the Pacific Coast. The *Journal of Health* has its place to do its certain work and meet a want for the present time. It will grow, it will advance in time, it will become a precious enlightener to the minds of those in the darkness of false habits, false customs, and erroneous living. But we must give it a chance to grow, and I propose that ere long it become a monthly in the place of a quarterly journal. Let not the religious phase be dropped out. Keep before the people Bible hygiene, temperance from a Christian standpoint. Work, pray and work, and believe, and success will be the result of persevering, determined effort.<sup>5</sup>*LtMs, Lt 34, 1887, par. 5*

February 4

Just before starting to Tramelan I received and read your letter with interest, wherein you give some account of the Health Retreat. I hope the Lord will preside at that place. You speak of Sr. Gilbert going there to nurse. I have no objection to this, but many complaints were made in reference to her management while at the sanitarium. She was willing to tell others what to do and have them wait on her, but was very choice in regard to her own doing and exhibited rather a turbulent spirit in her way of managing. If Sr. Gilbert were with her ability sanctified by the Spirit of the Lord, I think she would be one who could fill a good place, but if she is dictatorial and unconsecrated, she would not be the one to go in there. I should not at the very first place her in the front; but after she is tested, and they become acquainted with her, then they will be able to understand whether she is a person to fill a higher position. We need someone who knows how to adapt herself to the situation. Let her fill the position of which you speak. You can do this to try her and test the matter.<sup>5</sup>*LtMs, Lt 34, 1887, par. 6*

Now another point. If Sr. Heald is a school teacher, why could she not assist you some in preparing articles for the *Health Journal*? Why not make arrangements for some one in particular to be taking the burden on? We have the *Health Reformer* full of good articles right to the point; why should not others bear some burden in this matter? I do not know that Sr. Heald has any experience in this matter, but surely there ought to be those of a literary ability who can do this kind of work, and I hope they will be found. All our

people in the publishing house on the Pacific Coast who have ability should feel under obligation to make that journal live.*5LtMs, Lt 34, 1887, par. 7*

The articles I have referred to in the *Health Reformer* will need careful revising. But they are full of instruction; there is food that the people need. Just look these good books over, and you will find enough to set a good table for our people and outsiders on the Pacific Coast. If all of the articles are not of as high tone as the matter in the *Good Health*, would not that be a great idea to kill the *Health Journal* and have *Good Health* take its place because Eld. Waggoner does not stand at its head to take the credit of its success? I hope and pray that the Lord will guide you all and give you wisdom.*5LtMs, Lt 34, 1887, par. 8*

Is it as Bro. Church suggests, that there is a want of harmony with physicians, superintendent, and workers at the Retreat? If this is the case, the Lord will not preside there. What is the influence of Bro. Lockwood? Sr. Lockwood is a worthy woman and useful and good in any place if she does not listen too much to her husband. Bro. Lockwood seeks to do the will of the Lord in all things, but his poor, shattered nerves are a continual trouble, leading him into difficulty.*5LtMs, Lt 34, 1887, par. 9*

I learn from a letter Eld. Healy has written to Bro. Ings that things are not in the best condition at Healdsburg. I am sorry to learn this. He states that some portions of my letters have been taken advantage of, and health reform has been carried to extremes. If this is the case, there will be a reaction. I guarded Eld. Daniels on this point, and he needs to be continually cautioned not to do this kind of work, for he is not fitted for it. He will move too strong and impulsively in whatever he puts his mind to do. He needs to be balanced continually by the Spirit of the Lord; and unless he is under the control of the Spirit of God, guarding his weak points, he will move inadvisably. I understand that Bro. Daniels has, as it were, set time stating that the Lord will come within five years. Now I hope the impression will not go abroad that we are time setters. Let no such remarks be made. They do no good. Seek not to obtain a revival upon any such grounds, but let due caution be used in every word uttered, that fanatical ones will not cease any thing they

can get to create an excitement and the Spirit of the Lord be grieved. We want not to move the people's passions to get up a stir, where feelings are moved and principle does not control. I feel that we need to be guarded on every side because Satan is at work to do his uttermost to insinuate his arts and devices that shall be a power to do harm. Anything that will make a stir, create an excitement on a wrong basis, is to be dreaded, for the reaction will surely come. Move cautiously, do not exalt Eld. Daniels. He cannot bear it.*5LtMs, Lt 34, 1887, par. 10*

February 4

Last Christmas we were sent for to come to Tramelan. Bro. and Sr. Ings accompanied me. Bro. Ertzenberger was here to speak to the Germans. He was my interpreter on the Sabbath. I gave the first dedicatory discourse in the first little building erected in Europe aside from the mission. And this was put up by Bro. Roth's own family to have a place to accommodate the people. Heretofore they had worshiped in a private house. Our friends came in from Bienne and Chaux de Fonds. We had most excellent meetings. The national church was secured for me to speak in on Sunday afternoon. The notice was sent to the minister to be read in his church in the forenoon service, but he refused to do so, thinking that I would speak on the Sabbath question. The people had heard that Mrs. White had visions, and they concluded that she was a sorcerer. Nevertheless three hundred people were out and gave the best of attention. John Vuilleumier from Basel interpreted for me. I was quite free, and excellent impressions were made upon the people, and the minister was sorry that he did not give out the notice of the meeting. Said he did not know what the subject would be, but afterwards said if he had known what my subject was to be, he would have noticed it. I spoke on the mission of Christ.*5LtMs, Lt 34, 1887, par. 11*

February 4 [6?]

I was sent for again to come and speak to our people on the Sabbath and in the same church on Sunday. We came on Friday, had a meeting that evening with our people in their new chapel. Yesterday Bro. Ings spoke on the gifts, with freedom. The people

were deeply interested, and in the afternoon I spoke, and the Lord spoke to the hearts of many. Bro. Guenin's wife had become so prejudiced by Bro. Czechowski's course that she took no part with the family and church, and she had no confidence in any one who came from America, but she broke down and bore a good testimony. Their son had taken a wrong course and there was alienation between him and his father's family and did not attend meetings. He also broke down and confessed with deep feeling. Another man who had been wrong confessed. We had a very interesting social meeting, the Spirit of God was in our midst, softening and subduing the souls of our brethren and sisters. Bro. Guenin made interesting remarks. He said he had for years been praying for his brother that he might see and take hold of the truth. During the Week of Prayer he made this case a special subject of prayer. He went to see him to see if he could not do something to convince him of the truth. He found his brother deeply convicted, but was not ready to take his stand. About two weeks since, while working on Friday towards sundown, his tools seemed so heavy that it seemed he must drop them and keep the Sabbath, which he did. The tract *Sufferings of Christ* brought the decision that he would not break another Sabbath. He told his employer what his intentions were, expecting to lose his place, but he was told to go right on with his work. Bro. Guenin was filled with joy and says there is another man of much influence who is also convicted of the truth. I sought to impress upon them the importance of feeling a greater interest for those who know not the truth, and all resolved that they would take hold as they had never done before. They had had but little faith, but they would seek God and become missionaries in seeking to be co-laborers with God. There was a determination to give themselves up to God with all their heart. I told them that we learn God's truth by doing His will. *5LtMs, Lt 34, 1887, par. 12*

Today I speak upon the subject of temperance. The minister who refused to give notice of my appointment says he will consider it a privilege to open the meeting for me. He is president of the temperance association in this place. Although I have to speak to the people through interpreters, yet God does move upon the hearts of the hearers. They want me to remain here some days and speak evenings to the people. I would like to do this, but there is some danger healthwise. It is a time when dressing is put on the

land and the atmosphere is dreadful. You inhale poison at every breath. When here last Christmas I inhaled the poison of impurities in the house where I stayed so that I was obliged to go home after speaking Sunday afternoon. I was a great sufferer for three weeks, unable to eat and suffering excruciating pains that came near ending my life, and I fear I must leave again tonight.*5LtMs, Lt 34, 1887, par. 13*

After the meeting Sabbath, we had a praying season for the young man who had been far away from God. John Vuilleumier interpreted. It was an affecting scene. After we arose from our knees, I addressed the young man most earnestly, entreating him to take a firm, decided stand for God and the truth. He then went to his three sisters, all women grown, firm in the truth, confessed to them with weeping and kissed them. He with tears shook hands with all in the room. The peace of God seemed to come to this house. We hope the Lord will work here. Our brethren here have had great anxiety that I should find access to this people. Here is where the truth first started in Europe. Here is where the first church of believers was raised up. It is a beautiful place, with its groves of evergreens, and its clear blue sky free from fogs. It is a mountainous region, the atmosphere is healthful, if it were not for the sin of polluting it with corruption.*5LtMs, Lt 34, 1887, par. 14*

**Lt 34a, 1887**

Loughborough, J. N.

Basel, Switzerland

February 11, 1887

Previously unpublished.

Brother Loughborough:

Is it possible that Brother Harmon has exchanged his place for a farm in Nevada? I am sorry if this is so. I can see no light in it. I am afraid he will be making a mistake, but perhaps it is not true. Please mention this in your next. *5LtMs, Lt 34a, 1887, par. 1*

Ellen G. White

I send you this [enclosure] to read to our brethren in California. And may the Lord help to set the matter home to hearts is my prayer. If the helpers in the institution are not heart and soul in the work, or if they have not discretion to sustain those who are bearing responsibilities there, they had better be dismissed if they do not reform. And, Elder Loughborough, the less you have of such helpers as Sister Boyd, the better it will be for all concerned. *5LtMs, Lt 34a, 1887, par. 2*

The practice of getting sick patients to work and take treatment is not good policy. They become acquainted with the inside track and take advantages and do not know how to make a good use of their knowledge. They claim all the attention of paying patients and are the least pleased and the most difficult to manage. Better give them a little treatment, or let the churches where these come from pay for their treatment. But these sick workers are all a farce, a terrible burden, and they will leave generally dissatisfied, complaining. Great wisdom will need to be used. I am sorry that Brother Church has anything to complain of or that he should lose confidence in the institution. What we all want is good religion, meekness, patience, forbearance, and the sanctifying power of truth in the heart. I send you this, written while others have been sleeping. *5LtMs, Lt 34a,*

1887, par. 3

**Lt 35, 1887**

Bourdeau, Martha

Basel, Switzerland

February 6, 1887

Portions of this letter are published in *DG 145-149*.

Dear Sister Martha:

We came here [Tramelan] last Friday, and the Lord has given me some precious tokens for good. I spoke with much freedom to our brothers and sisters from *Malachi 3:16*. The Lord spoke to hearts. Abel Guenin who has been discouraged for a long time, had taken no part in the meetings, broke down and confessed his wrong, his indifference, and his discouragements. Said he would no longer remain in the place he was then in. He would come into harmony with the church and do his duty in the fear of God. The tears ran down his face while he talked. His mother has taken no part with the church and has been much prejudiced against any one from America; spoke for the first time. She bore a good testimony.*5LtMs, Lt 35, 1887, par. 1*

A young man, a baker employed by Oscar Roth, made a humble confession. The Spirit of the Lord was indeed in our meeting. A sweet melting power was there. After meeting, we had a praying season in Brother Roth's house for the son of Brother Guenin. I prayed while Bro. John Vuilleumier interpreted. The blessing of the Lord came in and the young man with tears running down his face shook hands with his sisters and confessed his wrongs. It was a precious season indeed.*5LtMs, Lt 35, 1887, par. 2*

Sunday afternoon I spoke to about two hundred people in the National Chapel. The minister was present. He refused to read my appointment last Christmas or the Sunday after Christmas. This time he opened the meeting by singing and prayer. I spoke with great freedom upon temperance. We hope that good was done. I hope that we will be able to educate the people to have faith in God, not simply feeling, but a firm reliance upon His Word.*5LtMs, Lt 35,*

1887, par. 3

My mind goes to you, Martha, in Torre Pellice, and I believe that yourself and husband should attend the meeting of the conference. We want to see you, and we want to see you trusting fully in the precious Saviour. He loves you, who gave His life for you because He valued your soul. I had a dream not long since. I was going through a garden, and you were by my side. You kept saying, "Look at this unsightly shrub, this deformed tree, that poor, stunted rose bush. This makes me feel bad, for they seem to represent my life and the relation I stand in before God." I thought a stately form walked just before us, and he said, "Gather the roses and the lilies and the pinks, and leave the thistles and unsightly shrubs, and bruise not the soul that Christ has in His choice keeping."*5LtMs, Lt 35, 1887, par. 4*

I awoke; I slept again, and the same dream was repeated. And I awoke and slept, and the third time it was repeated. Now I want you to consider this and put away your distrust, your worrying, your fears. Look away from yourself to Jesus; look away from your husband to Jesus. God has spoken to you words of encouragement; grasp them, act upon them, walk by faith, and not by sight. "Faith is the substance of things hoped for, the evidence of things not seen." *Hebrews 11:1.5LtMs, Lt 35, 1887, par. 5*

Jesus holds His hand beneath you. Jesus will not suffer the enemy to overcome you. Jesus will give you the victory. He has the virtue; He has the righteousness. You may look to yourself to find it and may well despair in doing this because it is not there. Jesus has it. It is yours by faith because you love God and keep His commandments.*5LtMs, Lt 35, 1887, par. 6*

Do not listen to Satan's lies, but recount God's promises. Gather the roses and the lilies and the pinks. Talk of the promises of God. Talk faith. Trust in God, for He is your only hope. He is my only hope. I have tremendous battles with Satan's temptations to discouragements, but I will not yield an inch. I will not give Satan an advantage over my body or my mind.*5LtMs, Lt 35, 1887, par. 7*

If you look to yourself, you will see only weakness. There is no Saviour there. You will find Jesus away from yourself. You must

look and live to Him who became sin for us, that we might be cleansed from sin and receive of Christ's righteousness.*5LtMs, Lt 35, 1887, par. 8*

Now, Martha, do not look to yourself, but away to Jesus. Talk of His love, talk of His goodness, talk of His power, for He will not suffer you to be tempted above that you are able to bear. But in Christ is our righteousness. Jesus makes up our deficiencies because He sees we cannot do it ourselves. While praying for you I see a soft light encompassing a hand stretched out to save you. God's words are our credentials. We stand upon them. We love the truth. We love Jesus. Feelings are no evidence of God's displeasure.*5LtMs, Lt 35, 1887, par. 9*

Your life is precious in the sight of God. He has a work for you to do. It is not unfolded to you now, but just walk on trustingly without a single word, because this would grieve the dear Jesus and show that you were afraid to trust Him. Lay your hand in His; He is reaching over the battlements of heaven [for it] to be laid confidently in His. Oh, what love, what tender love has Jesus manifested in our behalf. The Bible promises are the pinks and the roses and the lilies in the garden of the Lord.*5LtMs, Lt 35, 1887, par. 10*

Oh, how many walk a dark path, looking to the objectionable, unlovely things on either side of them, when a step higher are the flowers. They think they have no right to say they are children of God and lay hold on the promises set before them in the gospel, because they do not have the evidence of their acceptance with God. They go through painful struggles, afflicting their souls, as did Martin Luther to cast himself upon Christ's righteousness.*5LtMs, Lt 35, 1887, par. 11*

There are many who think they can come to Jesus only in the way the child did who was possessed of the demon, that threw him down and tore him as he was being led to the Saviour. You are not of the kind that should have any such conflicts and trials. Richard Baxter was distressed because he did not have such agonizing, humiliating views of himself as he thought he ought to have. But this was explained to his satisfaction at last, and peace came to his heart.*5LtMs, Lt 35, 1887, par. 12*

There is no requirement for you to take on a burden for yourself, for you are Christ's property. He has you in His hand. His everlasting arms are about you. Your life has not been a life of sinfulness in the common acceptance of the term. You have a conscientious fear to do wrong, a principle in your heart to choose the right, and now you want to turn your face away from the briars and thorns to the flowers.*5LtMs, Lt 35, 1887, par. 13*

Let the eye be fixed on the Son of righteousness. Do not make your dear, loving, heavenly Father a tyrant; but see His tenderness, His pity, His large, broad love, and His great compassion. His love exceeds that of a mother for her child. The mother may forget, yet will not I forget thee, saith the Lord. [*isaiah 49:15.*] Oh, my dear, Jesus wants you to trust Him. May His blessing rest upon you in a rich measure, is my earnest prayer.*5LtMs, Lt 35, 1887, par. 14*

You were born with an inheritance of discouragement, and you need constantly to be encouraging a hopeful state of feelings. You received from both father and mother a peculiar conscientiousness and also inherited from your mother a disposition to demerit self rather than to exalt self. A word moves you while a heavy judgment only is sufficient to move another of a different temperament. Were you situated where you knew you were helping others, however hard the load, however taxing the labor, you would do everything with cheerfulness and distress yourself that you did nothing.*5LtMs, Lt 35, 1887, par. 15*

Samuel who served God from his childhood needed a very different discipline than one who had a set, stubborn, selfish will. Your childhood was not marked with grossness, although there were the errors of humanity in it. The whole matter has been laid open before me. I know you far better than you know yourself. God will help you to triumph over Satan if you will simply trust Jesus to fight these stern battles that you are wholly unable to [fight] in your finite strength.*5LtMs, Lt 35, 1887, par. 16*

You love Jesus, and He loves you. Now, just patiently trust in Him, saying over and over, Lord, I am Thine. Cast yourself heartily on Christ. It is not joy that is the evidence that you are a Christian. Your evidence is in a Thus saith the Lord. By faith, I lay you, my

dear sister, on the bosom of Jesus Christ.*5LtMs, Lt 35, 1887, par. 17*

Read the following lines and appropriate the sentiment as your own:*5LtMs, Lt 35, 1887, par. 18*

“Other refuge have I none,  
Hangs my helpless soul on Thee;  
Leave, oh leave me not alone!  
Still support and comfort me;  
All my trust on Thee is stayed,  
All my help from Thee I bring;  
Cover my defenseless head  
With the shadow of Thy wing.  
Plenteous grace with Thee is found,  
Grace to pardon all my sins;  
Let the healing streams abound,  
Make and keep me pure within!  
Thou of life the fountain art,  
Freely, let me take of Thee,  
Spring Thou up within my heart,  
Rise to all eternity.”*5LtMs, Lt 35, 1887, par. 19*

I made two copies of the enclosed, one to send to you; but it was too poor, I thought, to be read, so laid it by and did not send it News Year’s as I intended. I think you can read it holding it up to the light.*5LtMs, Lt 35, 1887, par. 20*

**Lt 36, 1887**

Frey, Henri

Basel, Switzerland

February 10, 1887

This letter is published in entirety in *18MR 254-262*.

Brother Henri Frey:

I am burdened in regard to your case. I view you as in a perilous condition. You have not as yet seen your true standing before God. You are not closely connected with God. My text this morning was for yourself and a few others who are in the same condition spiritually as you are. You cannot do justice to the work in which you are engaged, because you do not bring the wisdom of God into your labor. Your hands are not clean; your heart is defiled; your practices are not right. You need a thorough conversion, and your moral taste needs to be entirely renovated. You need to cultivate the idea that you are handling sacred things, because you are connected with the work of God. Your heart will not be made better while the light of truth is shining all about you and you keep its pure principles out of your life and apart from your character. *5LtMs, Lt 36, 1887, par. 1*

Unless you feel the need of a thorough transformation, you will ere long be separated from the work of God; you will not, you cannot do justice to the work of God. There will have to be a decided change in the moral atmosphere that surrounds your soul. You are not being sanctified through the truth; your thoughts are not elevated, ennobled, refined. You seek a low level, low and common; your influence is not good. Your associations are of that character to tarnish the moral atmosphere. Evil angels are around you, pressing their darkness upon you. You are not helping those with whom you associate to a pure, elevated, holy life, but you are becoming more like them in character. You profess to believe the truth, but are you practicing the truth? Are you becoming better acquainted with the reasons of our faith? *5LtMs, Lt 36, 1887, par. 2*

I have a deep interest for your soul, but I dare not withhold the truth from you. You might have been much further advanced than you are now in genuine religious experience. Angels of God are looking upon the most secret actions of your life. I tell you in the fear of God you are not a Christian. To be a Christian is to be Christlike. You are not practicing truth. You are not open, you are not frank. You are not exerting a correct influence. You are not pure in thought or in actions. "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." *1 Kings 18:21*. Religious principles in you are weak; you need to be a thoroughly converted man. But your low principles are constantly dragging you down to a low standard. You need now to turn square about. Take time to consider. You are to decide for yourself. Will you follow bad examples or good? Ask yourself, Am I working in such a manner that my character building will stand storm and tempest? Is Christ Jesus my foundation? Is my soul hid with Christ in God?*5LtMs, Lt 36, 1887, par. 3*

You need to act now to break the power of Satan that holds you before you can place your feet in the footprints of Jesus, to be self-denying, pure, and uncorrupted even with bad examples on all sides. While the worldlings would be glad to see you adopting their habits and their ways, you have not moral courage enough to say, I am Christian, trying to be a child of God.*5LtMs, Lt 36, 1887, par. 4*

Oh, that I could impress upon you, as well as upon every young man, to take heed what kind of timber you put into your character building. It is essential that you thoroughly comprehend the importance of starting in your lifework with correct principles and a proper theory of life. Let young men burst from the bondage of all unmanly selfish indulgences and unscholarly habits, and like a brave, high-toned spirit resolve to stand in their God-given manhood as masters of themselves. Let them constantly ascend to meet a higher level. Let their eyes be single to God's glory, and let them closely examine every habit, every practice in the light of God's Word, scorning to be deceived by the devil. Let them bring every motive and every habit and phase of their character to God's holy standard of righteousness, for they will all be brought into judgment.*5LtMs, Lt 36, 1887, par. 5*

Let your heart be examined. Do justice to yourself. What are you doing with the light and privileges that God has given you? Are the youth degrading the dignity of the mind as well as of the body? With eternity in view, with God before your eyes, will you let Satan take possession of your thoughts and your affections? I call upon you, my brother, to have regard for your own well-being for time and for eternity. You must choose for yourself. It is life or death with you. Just as long as you are intemperate, you will be unable to appreciate eternal things. The principle you adopt becomes a living, molding influence; it will enter and will dwell in the depths of your nature. You are determining what kind of food your soul shall have, what shall be the complexion of your future life and character. Let not one taint of deception be cherished by you. Do you consider, young man, in choosing your principles of action and subjecting your mind to influences, you are forming your character for eternity? You can hide nothing from God. You may practice evil habits in secret, but [they are] not hid from God and angels. They view these things, and you must meet them again.<sup>5</sup>*LtMs, Lt 36, 1887, par. 6*

God is not pleased with you; you are required to be far in advance of what you are now in spiritual knowledge. With all the privileges and opportunities that God has granted you, you do not have corresponding works. You owe a duty to others, and a duty imperfectly understood will be imperfectly performed. There will be mistakes and errors that will not only be injurious to yourself, but will help to fasten wrong practices upon others. You have habits of appetite that you indulge to the detriment of the health of the body as well as the soul. Your habits have been intemperate, after the habits and customs of the world, and your health has been injured by your indulgence of appetite. The brain has been beclouded, and you will never have clear, pure thoughts until your habits and practices are in accordance with the laws of God in nature.<sup>5</sup>*LtMs, Lt 36, 1887, par. 7*

Make it the law of your life to touch not, taste not, handle not beer, fermented wine, tea, coffee, or tobacco. Having deliberately decided to be a man, free yourself from every lust which wars against the soul, adopt a right principle of action in all things, reverence and obey God. Make it the purpose of your life to be all that God designed you should be. Let no temptation be of sufficient

attraction to you to swerve you from principle. Then God will be to you a present help. He will give you His wisdom as a lamp to your feet.*5LtMs, Lt 36, 1887, par. 8*

You know scarcely the first principles of true godliness, but you may know; you may arise from this grossness, from this earthliness, and repress all sensuality. Firmness and sanctified decisions are what you need to turn square about, to repent of your sins, to be converted and make it the law of your life to be true to yourself and true to your God. Then, while you work out your salvation with fear and trembling, it is God that worketh in you to will and to do of His own good pleasure. No halfway purpose will do. For you it must be a thorough decision. A conscientious surrender of your entire life to God is essential for you.*5LtMs, Lt 36, 1887, par. 9*

You have not been standing in such a relation to God that heavenly angels could be round about you. You need a power brought into your mind to elevate it, for it has been allowed to be tarnished. The Bible alone presents a standard for human character and a perfect guide under all circumstances. The Christian soldier is to look to his Captain for orders and to obey promptly. The intelligent mind is one of God's most precious gifts to man, and He demands of us the full improvement of it. Every person is under obligation to live so that he can look upon his own conduct and character with feelings of respect, and not with shame and mortification.*5LtMs, Lt 36, 1887, par. 10*

Has Christ been woven into your life experience? It is your privilege to be a partaker of the divine nature, escaping the corruption that is in the world through lust. You have too often been listening to the temptations of Satan, and he has had such influence over you that the grace of Christ has not been a controlling power in your life. The apostle exhorts, "Abstain from fleshly lusts, which war against the soul." [*1 Peter 2:11.*] You must aim high. Let your language be, "I study, I work for eternity." You have no time to lose. Both the understanding and the heart need to constantly maintain the most intimate and conscious connection with the pure, sacred springs from which they will derive their light and inspiration.*5LtMs, Lt 36, 1887, par. 11*

You are living in hourly contact and conscious communion with the principles of truth and righteousness; and if there is not a corresponding rising in moral and intellectual power, if you do not co-operate with the divine influences, you will become hard and unimpressible. The light will become darkness to you. Your heart must be changed, its principles elevated, and your heart beat, and your eye flash in response to the deep, holy principles which your own strenuous efforts may combine with the grace of God implanted in your nature. Your morals then will be sound, your principles firm. In this aim you may be ambitious, for you are drinking from the true source of wisdom and virtue. Behold in the cross of Christ the only safe and sure path for you to reach true elevation in this life and the great reward of eternal life.*5LtMs, Lt 36, 1887, par. 12*

You have infirmities which you ought not to have, if your habits were in accordance with the laws of life and health. You must stand on the foundation of temperance in all things. The taste is to be brought under the control of reason, the appetite subdued, and the passions controlled in order for you to secure a well-balanced mind to co-operate with all your efforts and purposes to secure the life which is to come.*5LtMs, Lt 36, 1887, par. 13*

You cannot with safety pursue the course you have done. There is conniving at sin, a covering up of sin. They that are Christ's have crucified the flesh with the affections and lusts, and those seeking for heaven are endowed with whatsoever things are honest, whatsoever things are lovely and of good report. There is an unseen witness in your meetings and your association with those who are corrupted and corrupting. The Word of God forbids our attaching undue importance to our works, but it nowhere forbids self-respect. There is a conscious dignity of character which is not pride or self-esteem, but is the safeguard of youth. He is impressed that he has a reputation to sustain, a character to lose or to keep. In God's inspired book you will have a faultless instructor, an unerring counselor, an unailing guide.*5LtMs, Lt 36, 1887, par. 14*

Let the youth consider that they can serve God by a consistent Christian life in any place and amid any surroundings, if it is their duty to be in such a place. If God calls them, in His providence, as

He did Daniel, to positions of trust where temptations would be constantly assailing them, in the place of thinking it impossible to serve God, they would know that the grace of God would brace them to meet and resist temptation in every form. They must not limit the power of God. The great and all-wise God who has given ability and powers to man will give him work corresponding to his ability.*5LtMs, Lt 36, 1887, par. 15*

Imagine the temptations found in such a court as Babylon, and at a period of life when temptations have a peculiar power to tarnish and pollute morals. It was just such a situation as we would consider favorable for a man to lose his soul in. Certainly it would not be chosen by a man who wanted to save his soul. Daniel and his associates feared God. They determined not to yield their faith or their principles. They were young, and these four youth, in God's own providence, were placed in this perilous position that through them God's power might be revealed. These men were not God-fearing and God-loving because circumstances favored it; the godliness was within themselves, and they clung to it and held it fast. Circumstances were continually of that nature to subvert, to attract, to lead to self-indulgence, to crush out godliness. But it was not crushed; genuine purity and God-fearing principles were interwoven with their life and character.*5LtMs, Lt 36, 1887, par. 16*

Many blame their circumstances and plead as an excuse for their condition that they are unfavorably situated, being thrown into the society of the irreligious and self-indulgent and intemperate. But do not let yourself be deceived. You can shape your surroundings, in the place of bending and being molded in character by circumstances. Godliness will stand the test, because it has a living root to sustain it, a wellspring from which it draws its nourishment.*5LtMs, Lt 36, 1887, par. 17*

The corruption of the human heart is that which leads it to love the society of the careless and unholy. The true secret of every true follower of Jesus, and his continued, unsullied integrity, is that he loves truth, he loves righteousness. His moral taste is not depraved; and although surrounded by evil, the deep work of the truth wrought in his heart keeps the soul true and steadfast to God, even in very bad circumstances. This is the fruit that grows on the Christian tree,

the faith that realizes the presence and help of God at all times. There is a constant dread of incurring the displeasure of God, whom they reverence and whom they love. It was this principle that preserved Joseph amid temptation. You must cultivate real faith in God, in His gracious goodness, faith in His presence. You must pray as you have never prayed before.*5LtMs, Lt 36, 1887, par. 18*

Albert Dietschy is no help to you and you are no help to him, because you do not exercise the power of influence for good. Your influence is to strengthen the temptations of Satan, to lead each other away from truth, purity, and holiness. Angels blush over your words and your actions. You have become tempters to one another. You both need to greatly humble your souls at the foot of the cross and learn meekness and lowliness of heart. It is genuine godliness woven in the character that will make young men a light in the world. Albert Dietschy has no excuse for his course of irreligion, his proving a tempter to others. He has had instruction from his youth; and unless he is thoroughly converted from his ways, he will become weaker and still weaker in moral power, and the Spirit of God will leave him to carry out his own self-will, to his own ruin.*5LtMs, Lt 36, 1887, par. 19*

Fearing God—how little of it there is! There are those connected with this establishment who may grow in grace and the knowledge of the truth and become fitted for a holy heaven. There are those who will be like the men who helped to build the ark. They hear the truth, they have every advantage to become men of moral worth, yet they will not choose the good society, but the corrupt. If there is an influence that is not heavenly, they will gather to their side and unite with them; and although they act a part in the preparation of the truth which is to fit a people to stand in the day of the Lord, they will perish in the general ruin like Noah's carpenters who helped to build the ark. God help you that you may not be of that class.*5LtMs, Lt 36, 1887, par. 20*

**Lt 37, 1887**

Waggoner, E. J.; Jones, A. T.

Basel, Switzerland

February 18, 1887

This letter is published in entirety in *15MR 18-28*.

Dear Brethren Waggoner and A. T. Jones:

I have something to say to you that I should withhold no longer. I have been looking in vain as yet to get an article that was written nearly twenty years ago in reference to the “added law.” [*Galatians 3:19*.] I read this to Elder [J. H.] Waggoner. I stated then to him that I had been shown his position in regard to the law was incorrect, and from the statements I made to him he has been silent upon the subject for many years. *5LtMs, Lt 37, 1887, par. 1*

I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have any understanding of any one’s ideas and views, and that not a mold of any man’s theories should have any connection with that which I write. I have sent repeatedly for my writings on the law, but that special article has not yet appeared. There is such an article in Healdsburg, I am well aware, but it has not come as yet. I have much writing many years old on the law, but the special article that I read to Elder Waggoner has not come to me yet. *5LtMs, Lt 37, 1887, par. 2*

Letters came to me from some attending the Healdsburg College in regard to Brother E. J. Waggoner’s teachings in regard to the two laws. I wrote immediately, protesting against their doing contrary to the light which God had given us in regard to all differences of opinion, and I heard nothing in response to the letter. It may never have reached you. If you, my brethren, had the experience that my husband and myself have had in regard to these known differences being published in articles in our papers, you would never have pursued the course you have, either in your ideas advanced before our students at the college, neither would it have appeared in the *Signs*. Especially at this time should everything like differences be

repressed. These young men are more self-confident and less cautious than they should be. You must, as far as difference is concerned, be wise as serpents and harmless as doves. Even if you are fully convinced that your ideas of doctrines are sound, you do not show wisdom that that difference should be made apparent.*5LtMs, Lt 37, 1887, par. 3*

I have no hesitancy in saying you have made a mistake here. You have departed from the positive directions God has given upon this matter, and only harm will be the result. This is not in God's order. You have now set the example for others to do as you have done, to feel at liberty to put in their various ideas and theories, and bring them before the public, because you have done this. This will bring in a state of things that you have not dreamed of. I have wanted to get out articles in regard to the law, but I have been moving about so much, my writings are where I cannot have the advantage of them.*5LtMs, Lt 37, 1887, par. 4*

It is no small matter for you to come out in the *Signs* as you have done, and God has plainly revealed that such things should not be done. We must keep before the world a united front. Satan will triumph to see differences among Seventh-day Adventists. These questions are not vital points. I have not read Elder Butler's pamphlet or any articles written by any of our writers and do not mean to. But I did see years ago that Elder (J. H.) Waggoner's views were not correct and read to him matter which I had written. The matter does not lie clear and distinct in my mind yet. I cannot grasp the matter, and for this reason I am fully convinced that the presenting it has been not only untimely, but deleterious.*5LtMs, Lt 37, 1887, par. 5*

Elder Butler has had such an amount of burdens, he was not prepared to do this subject justice. Brother E. J. Waggoner has had his mind exercised on this subject, but to bring these differences into our general conferences is a mistake; it should not be done. There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth, and to take differences into our conferences where the differences become widespread, thus sending forth all through the fields various ideas, one in

opposition to the other, is not God's plan, but at once raises questionings, doubts whether we have the truth, whether after all we are not mistaken and in error.*5LtMs, Lt 37, 1887, par. 6*

The Reformation was greatly retarded by making prominent differences on some points of faith and each party holding tenaciously to those things where they differed. We shall see eye to eye ere long, but to become firm and consider it your duty to present your views in decided opposition to the faith or truth, as it has been taught by us as a people, is a mistake and will result in harm, and only harm, as in the days of Martin Luther. Begin to draw apart and feel at liberty to express your ideas without reference to the views of your brethren, and a state of things will be introduced that you do not dream of.*5LtMs, Lt 37, 1887, par. 7*

My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once [they are] made public, minds would seize [upon them,] and just because others believed differently would make these differences the whole burden of the message and get up contention and variance.*5LtMs, Lt 37, 1887, par. 8*

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. Speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point, arguing that point, magnifying that point, when it is really a matter which is not of vital importance and will be understood differently. Twice I have been shown that everything of a character to cause our brethren to be diverted from the very points now essential for this time should be kept in the background.*5LtMs, Lt 37, 1887, par. 9*

Christ did not reveal many things that were truth, because it would create a difference of opinion and get up disputations, but young men who have not passed through this experience we have had would as soon have a brush as not. Nothing would suit them better

than a sharp discussion.*5LtMs, Lt 37, 1887, par. 10*

If these things come into our conference, I would refuse to attend one of them; for I have had so much light upon the subject that I know that unconsecrated and unsanctified hearts would enjoy this kind of exercise. Too late in the day, brethren, too late in the day. We are in the great day of atonement, a time when a man must be afflicting his soul, confessing his sins, humbling his heart before God, and getting ready for the great conflict. When these contentions come in before the people, they will think one has the argument, and then that another directly opposed has the argument. The poor people become confused, and the conference will be a dead loss, worse than if they had had no conference.*5LtMs, Lt 37, 1887, par. 11*

Now when everything is dissension and strife, there must be decided efforts to handle, [to] publish with pen and voice these things that will reveal only harmony. Elder J. H. Waggoner has loved discussions and contention. I fear that E. J. Waggoner has cultivated a love for the same. We need now good humble religion. E. J. Waggoner needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness, that he may teach this to the people.*5LtMs, Lt 37, 1887, par. 12*

But how do you think I feel to see our two leading papers in contention? I know how these papers came into existence, I know what God has said about them, that they are one, that no variance should be seen in these two instrumentalities of God. They are one, and they must remain one, breathing the same spirit, exercised in the same work, to prepare a people to stand in the day of the Lord, one in faith, one in purpose.*5LtMs, Lt 37, 1887, par. 13*

The *Sickle* was started in Battle Creek, but it is not designed to take the place of the *Signs*, and I cannot see that it is really needed. The *Signs of the Times* is needed and will do that which the *Sickle* cannot. I know if the *Signs* is kept full of precious articles, food for the people, that every family should have it. But a pain comes to my heart every time I see the *Sickle*. I say it is not as God would have it. If Satan can get in dissension among us as a people, he will only

be too glad.*5LtMs, Lt 37, 1887, par. 14*

I do not think that years will wipe out the impressions made at our last conference. I know how these things work. I am satisfied that we must have more of Jesus and less of self. If there is a difference upon any parts of the understanding of some particular passage of Scripture, then do not be with pen or voice making your differences apparent and making a breach when there is no need of this.*5LtMs, Lt 37, 1887, par. 15*

We are one in faith in the fundamental truths of God's Word. And one object must be kept in view constantly, that is harmony and co-operation must be maintained without compromising one principle of truth. And while constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. We have a world-wide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work. To have unity and love for one another is the great work now to be carried on. There is danger of our ministers' dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects, when their own soul needs practical godliness.*5LtMs, Lt 37, 1887, par. 16*

There has been a door thrown open for variance and strife and contention and differences which none of you can see but God. His eye traces the beginning to the end. And the magnitude of mischief God alone knows. The bitterness, the wrath, the resentment, the jealousies, the heart burnings provoked by controversies of both sides of the question cause the loss of many souls.*5LtMs, Lt 37, 1887, par. 17*

May the Lord give us to see the need of drinking from the living fountain of the water of life. Its pure streams will refresh and heal us and refresh all connected with us. Oh, if the hearts were only subdued by the Spirit of God! If the eye were single to God's glory, what a flood of heavenly light would pour upon the soul. He who spake as never man spake was an Educator upon earth. After His resurrection He was an Educator to the lonely disappointed disciples traveling to Emmaus, and to those assembled in the upper chamber. He opened to them the Scriptures concerning Himself

and caused their hearts to bound with a holy, new, and sacred hope and joy.*5LMS, Lt 37, 1887, par. 18*

From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above united with the church below [is] warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known.*5LMS, Lt 37, 1887, par. 19*

It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth. They listen to the discourses preached, they seem to be deeply interested as they hang upon the lips of the speaker; and if his words are sublime, they are delighted, tears flow as the love of Christ is the theme brought before them. But with the close of the discourse the spell is broken. Enter the homes, and you will be surprised to not hear one word that would lead you to think that a deep impression was made as the circumstances warranted in the presentation of such elevating things. It was exactly as if they had listened to some pleasant song or melody. It is done and the impression gone like the morning dew before the sun. What is the reason of this? The truth is not brought into the life. They did not accept the truth spoken as the word of God to them. They did not look past the instrument to the great Worker within the heavenly sanctuary. You did not take the word as a special message from God of whom the speaker was only the one who was entrusted with the message. Is it then any marvel that the truth is so powerless, that with a large number, if there is some excitement, a little animal ecstasy, a little head knowledge, the influence is no deeper?*5LMS, Lt 37, 1887, par. 20*

There is altogether too much sermonizing. There is too little listening and hearing the voice of God. But hearing only the voice of man, and the hearers go to their homes with souls un nourished, but empty as before and prepared to sit in judgment upon the sermon,

commenting upon it as they would upon a tragedy, reviewing the matter as a human effort. Let this mind be in you which was also in Christ Jesus. Fill the mind with the great humiliation of Christ, and then contemplate His divine character, His majesty and glory of the Highest, and His disrobing Himself of these and clothing His divinity with humanity. Then we can see a self-denial, a self-sacrifice that was the marvel of angels.*5LtMs, Lt 37, 1887, par. 21*

Oh, it was poverty indeed apportioned to the Son of God that He should be moving upon a province of His own empire and yet not to be recognized or confessed by the nation He came to bless and to save. It was poverty that when He walked among men, scattering blessing as He trod, the anthem of praise floated not around Him, but the air was often freighted with curses and blasphemy. It was poverty that, as He passed to and fro among the subjects He came to save, scarcely a solitary voice called Him blessed. Scarcely a solitary hand was stretched out in friendship, and scarcely a solitary roof proffered Him shelter. Then look beneath the disguise, and whom do we see?—Divinity, the eternal Son of God, just as mighty, just as infinitely gifted with all the resources of power, and He was found in fashion as a man.*5LtMs, Lt 37, 1887, par. 22*

I wish that finite minds could see and sense the great love of the infinite God: His great self-denial, His self-sacrifice, in assuming humanity. God humbled Himself and became man and humbled Himself to die, and not only to die, but to die an ignominious death. Oh, that we might see the need of humility, of walking humbly with God and guarding ourselves on every point. I know that Satan's work will be to set brethren at variance. Were it not that I know the Captain of our salvation stands at the helm to guide the gospel ship into the harbor, I should say, Let me rest in the grave.*5LtMs, Lt 37, 1887, par. 23*

Our Redeemer liveth to make intercessions for us, and now if we will daily learn in the school of Christ, if we will cherish the lessons He will teach us in meekness and lowliness of heart, we shall have so large a measure of the Spirit of Jesus that self will not be interwoven into anything that we may do or say. The eye will be single to the glory of God. We need to make special efforts to answer the prayer of Christ that we may be one as He is One with

the Father. He who declared Himself actually straitened while in the days of His humiliation, because He had many things to say to His disciples which they could not bear now, the wonders of redemption are dwelt upon altogether too lightly. We need these matters presented more fully and continuously in our discourses and in our papers. We need our own hearts to be deeply stirred with these deep and saving truths. There is danger of keeping the discourses and the articles in the paper, like Cain's offering, Christless.*5LtMs, Lt 37, 1887, par. 24*

Baptized with the Spirit of Jesus, there will be a love, a harmony, a meekness, a hiding of the self in Jesus that the wisdom of Christ will be given, the understanding enlightened; that which seems dark will be made clear. The faculties will be enlarged and sanctified. He can lead those He is fitting for translation to heaven to loftier heights of knowledge and broader views of truth. The reason that the Lord can do so little for those who are handling weighty truths is that so many hold these truths apart from their life. They hold them in unrighteousness. Their hands are not clean, their hearts are defiled with sin; and should the Lord work for them in the power of His Spirit, corresponding with the magnitude of the truth which He has opened to the understanding, it would be as though the Lord sanctioned sin.*5LtMs, Lt 37, 1887, par. 25*

That which our people must have interwoven with their life and character is the unfolding of the plan of redemption and more elevated conceptions of God and His holiness brought into the life. The washing of the robes of character in the blood of the Lamb is a work that we must attend to earnestly while every defect of character is to be put away. Thus are we working out our own salvation with fear and trembling. The Lord is working in us to will and to do of His good pleasure. We need Jesus abiding in the heart, a constant, living wellspring; then the streams flowing from the living Fountain will be pure, sweet, and heavenly. Then the foretaste of heaven will be given to the humble in heart.*5LtMs, Lt 37, 1887, par. 26*

Truths connected with the second coming of Christ in the cloud of heaven will be talked of, written upon more than now. There is to be closed every door that will lead to points of difference and debate

among brethren. If the old man was purged from every heart, then there would be greater safety in discussion, but now the people need something of a different character. There is altogether too little of the love of Christ in the hearts of those who claim to believe the truth. While all their hopes are centered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points.*5LtMs, Lt 37, 1887, par. 27*

The Bible is but yet dimly understood. A life-long, prayerful study of its sacred revealings will leave still much unexplored. It is the deep movings of the Spirit of God that are needed to operate upon the heart, to mould character, to open the communication between God and the soul before the deep truths will be unraveled. Man has to learn himself before God can do great things for him. The little knowledge imparted might be a hundredfold greater if the mind and character were balanced by the holy enlightenment of the Spirit of God. Altogether too little meekness and humility is brought into the work of searching for the truth as for hidden treasures; and if the truth were taught, as it is in Jesus, there would be a hundredfold greater power, and it would be a converting power upon human hearts; but everything is so mingled with self that the wisdom from above cannot be imparted.*5LtMs, Lt 37, 1887, par. 28*

**Lt 38, 1887**

Sister

Basel, Switzerland

February 24, 1887

Portions of this letter are published in *TDG 63*.

My dear Sister:

I received your letter yesterday and will hasten to reply. In the first place I would call your attention to the precious promises in the Word of God. All who are children of God have not the same powers, the same temperament, the same confidence and boldness.*5LtMs, Lt 38, 1887, par. 1*

I am glad indeed that our feelings are not evidence that we are not children of God. The enemy will tempt you that you have done things that have separated you from God and that He no longer loves you, but our Lord loves us still as we may know by the words He has placed on record for just such cases as yours.*5LtMs, Lt 38, 1887, par. 2*

“If any man sin we have an advocate with the Father, Jesus Christ the Righteous.” *1 John 2:1*. “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” *1 John 1:9.5LtMs, Lt 38, 1887, par. 3*

Now my dear sister, I have evidence that God loves you, and that precious Saviour who gave Himself for you that you might be saved will not thrust you from Him because you are tempted, and in your weakness may have been overcome. He loves you still.*5LtMs, Lt 38, 1887, par. 4*

Peter denied his Lord in the hour of His trial, but Jesus did not forsake poor Peter; although Peter hated himself, the Lord loved him; and after His resurrection, He lovingly remembered Peter and called him by name and sent to him a loving message. Oh, what a kind, loving, compassionate Saviour we have, and He loves us

though we err.*5LtMs, Lt 38, 1887, par. 5*

Now do not worry yourself out of the arms of the dear Jesus, but lie trustingly in faith. He loves you, He cares for you, He is blessing you, and He will give you His peace and grace. He is saying to you, Thy sins be forgiven thee. Notwithstanding you may be depressed with bodily infirmities, yet this is no evidence that the Lord is not working in your behalf every day. I tell you Jesus loves us although we err and are betrayed into sin. He will forgive us, He will pardon and that abundantly. Gather to your soul the sweet promises of God.*5LtMs, Lt 38, 1887, par. 6*

Jesus is our constant, unfailing friend, and He wants you to trust in Him. God is at work and Satan is at work. The Lord is working to save and Satan is working to destroy. The corruption that is in the world, all the unholy influences on every side are ever working on us to sink us to their low level. Satan would have our minds drawn away from the mighty Helper to pondering over our degradation of soul and feeling that all its substance is being wasted and God dishonored.*5LtMs, Lt 38, 1887, par. 7*

Look away from your wretchedness to the perfection of Christ. We cannot manufacture a righteousness for ourselves. Christ has in His hands the pure robes of righteousness, and He will put it upon us. He will speak sweet words of forgiveness and promises. And He presents to the thirsty soul fountains of living waters, whereby we may be refreshed. He bids us to come unto Him with all our burdens, all our griefs, and He says we shall find rest. We must therefore believe if we come to Him that He speaks pardon, and we must show our faith by resting in His love. The heart is moved by all that is tender and pure and lofty—high ambition, holy joys, ennobling motives, endearing sympathies, and needful help.*5LtMs, Lt 38, 1887, par. 8*

He sees the guilt of the past and He speaks pardon, and we must not dishonor Jesus by doubting His love. This feeling of guiltiness must be laid at the foot of the cross of Calvary. The sense of sinfulness has poisoned the springs of life and true happiness. Now Jesus says, Lay it all on Me; I will take your sin, I will give you peace. Destroy no longer your self-respect, for I have bought you

with the price of My own blood. You are Mine, your weakened will I will strengthen, your remorse for sin I will remove. Then turn your grateful heart, trembling with uncertainty, and lay hold upon the hope set before you. God accepts your broken, contrite heart. He offers you free pardon. He offers to adopt you into His family with His grace to help your weakness, and the dear Jesus will lead you on step by step if you will only put your hand in His and let Him guide you.*5LtMs, Lt 38, 1887, par. 9*

Search for the precious promises of God. If Satan thrusts threatenings before your mind, turn from them and cling to the promises; and let the soul be comforted by the brightness, as the cloud is dark in itself when filled with the light is turned to the brightness of gold, for the glory of God is upon it.*5LtMs, Lt 38, 1887, par. 10*

May the Lord bless to your soul these few words He has prompted me to write to you.*5LtMs, Lt 38, 1887, par. 11*

## Lt 39, 1887

Bourdeau, D. T.

NP

1887

This letter is published in entirety in *20MR 132-139*.

Much-respected fellow laborer:

I have been shown that God has a work for you to do, and you can do it to His acceptance if you rely firmly upon the arm that is infinite. But you must not think that He would have you bear the whole burden of His work. The cause is the Lord's; He will take care of His own. You could do much greater and more efficient work if you would cultivate calm trust in God and not become anxious and worried, as though Jesus still lay in the sepulcher, and you had no Saviour. He has risen; He has ascended to the heavens and is your advocate before the throne of God. You may prefer your requests to God, knowing that you have a faithful High Priest, who will be touched with the feeling of your infirmities; for He has been tempted in all points like as we are. Do not feel that God is unmindful of you, but always remember that He loves you and is willing to give you rest and peace in Him.*5LtMs, Lt 39, 1887, par. 1*

There is a great work yet to be accomplished in saving souls. God has made His messengers the depositaries of His truth, weighty with eternal interests; and He has delegated them to carry it to all tongues and people. Light is to shine forth amid the moral darkness, to reveal sin and error.*5LtMs, Lt 39, 1887, par. 2*

Every man who preaches the truth should cultivate the qualities necessary to an educator. He is to present every man perfect in Christ Jesus. He should see that all who receive the truth are firmly established in the faith and that no part of the work is left incomplete. God's work should 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 need wisdom and a

better knowledge of Satan's devices, that he may not, right before our eyes, accomplish the ruin of precious souls. There is a Source of strength at our command, and we need not become discouraged or be driven from the field.*5LtMs, Lt 39, 1887, par. 3*

Considering the greatness of the work, God would have His laborers keep themselves in the very best condition of physical and mental health, that they may have clear minds and calm nerves. These teachers are representatives of Christ and should cultivate that meek and quiet spirit which He ever exhibited, learning daily lessons in His school. They should labor as though they believed that God was close by their side, to do what it is impossible for them to do. They are to work in God. "Without Me," says the Saviour of the world, "ye can do nothing." [*John 15:5.*]*5LtMs, Lt 39, 1887, par. 4*

Every worker should labor intelligently, with an eye single to the glory of God. He should take special care not to abuse any of his God-given faculties.*5LtMs, Lt 39, 1887, par. 5*

The Lord would have you, my brother, reform in your method of labor, that you may have a well-balanced mind, a symmetrical character, and spiritual strength to counsel wisely. Men who have experience in the knowledge of the truth are too few for you to be sacrificed. You are almost constantly overtaxing both your physical and mental powers, because you allow yourself to feel too intensely. You have a vivid imagination and put much intensity into your preaching, which keeps the mind on a constant strain, with the voice raised to a high pitch; and not only are you wearied, but the people are annoyed and their interest lessened. The reaction is sure to come; for you do not know how to let yourself down gradually from such a strain, and the poor mortal body feels the wear. A corresponding depression follows the high pressure. You should not allow yourself to make your labors unnecessarily severe.*5LtMs, Lt 39, 1887, par. 6*

When your labors have been protracted to an unreasonable length, then comes a feeling of weariness and a lack of vitality, and every part of the being cries out with pain and distress. Your vocal organs cannot bear the strain you have put upon them by long, loud talking

and praying. A high tone of voice is an expenditure of vital force which is entirely unnecessary and is a violation of the laws of health. You can, with carefulness, calm consideration, and self-control, work temperately, and yet do good work for the Master. You should consider it a sin to waste your strength; for you can use it all to a wise purpose. You tax yourself in writing as well as in speaking. God does not require this. Observe strictly the laws of health, and you will be fresh to do good work for the Master; you will have fresh manna to feed the sheep in Christ's pasture. Preach less; minister more. If one half your time were given to preaching, and the other half to visiting, or resting your vocal organs, you could generally do more good and leave a better impression.*5LtMs, Lt 39, 1887, par. 7*

Some of your lengthy discourses would have far better effect upon the people if cut up into three. The people cannot digest so much; their minds cannot even grasp it, and they become wearied and confused by having so much matter brought before them in one discourse. Two thirds of such long discourses are lost, and the preacher is exhausted. There are many of our ministers who err in this respect. The result upon themselves is not good; for they become brain weary and feel that they are carrying heavy loads for the Lord and having a hard time. Thus they begin to ponder over their feelings and pity themselves and remove their eyes from Jesus, the author and finisher of their faith. Jesus does not ask this sacrifice on their part; He requires obedience rather than sacrifice.*5LtMs, Lt 39, 1887, par. 8*

The truth is so different in character and work from the errors preached from popular pulpits, that when it is brought before the people for the first time, it almost overwhelms them. It is strong meat and should be dealt out judiciously. While some minds are quick to catch an idea, others are slow to comprehend new and startling truths, which involve great changes, and present a cross at every step. Give them time to digest the wonderful truths of the message you bear them.*5LtMs, Lt 39, 1887, par. 9*

The preacher should endeavor to carry the understanding and sympathies of the people with him. Do not soar too high, where they cannot follow; but give the truth point after point, slowly and distinctly, making a few essential points; then it will be as a nail

fastened in a sure place by the Master of assemblies. If you stop when you should, giving them no more at once than they can comprehend and profit by, they will be eager to hear more, and thus the interest will be sustained.*5LtMs, Lt 39, 1887, par. 10*

Jesus will work with your efforts if you take counsel of Him. He looks upon you with the tenderest compassion. He loves you and wants you to be happy. He knows your every weakness, and He pities you and wants to help you. The work is great, and you may act a part in it, if you will take hold of the strength of almighty power. You have precious ability; and if you employ it wisely, and stay your soul upon God, Jesus will recognize you as a co-laborer with Him. Look up, my brother; in the name of Jesus, I bid you look up. Do not look at yourself; do not express doubts; but talk faith, hope, and courage, and Jesus will bring you off more than conqueror.*5LtMs, Lt 39, 1887, par. 11*

Jesus saw Satan tempting you and magnifying your trials before you. You were distrustful. If in pain, you thought it the precursor of your speedy dissolution. This is the enemy's work; but you can resist him, you can be a conqueror. God wants you to be cheerful, free, happy, and trustful, ready to 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 which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Your trials are God's workmen; and if borne with patience, they will prepare you for a recompense of reward. Therefore you should be of good courage under them.*5LtMs, Lt 39, 1887, par. 12*

You are in a hard field, but it is where God would have you. There is work to be done, but you will be surprised when I tell you that in order to do it, you must work less. You must husband your vital forces, in order to accomplish more and better work. Counsel with your brethren, and work in harmony with them; they will be a strength rather than a hindrance to you. Do not try to go on your own independent judgment.*5LtMs, Lt 39, 1887, par. 13*

Your family need to exercise great caution in bringing matters of a disagreeable nature to your attention. They should not tell you of

grievances or complaints against any one; for when your brain is tired and worn, anything like another's wrongdoing awakens a train of thought that is most painful and distressing, and you concentrate your mind on these small things till they grow to gigantic proportions, and then you are liable to say something that will wound yourself and others. Thus you mar the work of God and lessen your influence. Your brethren do not understand your peculiar temperament, and therefore they do not know what your words mean, nor how to handle your case.*5LtMs, Lt 39, 1887, par. 14*

It is the plan of Christ for two to be united in ministerial labor, in teaching and educating the people whom they bring into the faith. I have been shown that you should unite in labor with your brother or some other minister. You should not go alone. Two can be a help to each other, if they will be entreated and listen to counsel. If your brother, or some one else, labors with you, God wants you both to be cheerful, hopeful, and trustful, casting all your care on Jesus, and committing the keeping of your souls to Him as to a faithful Creator. Represent Jesus in character. Be strong, yea, be strong in the strength of Jesus. Neither of you should tax himself to the utmost; or you may be called upon at any time to use your long experience in doing a work in vindication of the truth that will require calm nerves, candid reflection, and forcible arguments. You two brothers are the most experienced workers who understand French; therefore there is a large field for your labors, if you will work intelligently, in the fear of God. The light and privileges you have had lay you under obligation to God to use this light in blessing others.*5LtMs, Lt 39, 1887, par. 15*

Do not either of you feel that the whole weight and burden of the cause rests on your souls. Jesus is the great burden-bearer, and 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.*] Talk less about yourselves and more of Jesus and His sufferings. The less you talk about yourselves, the better will be your influence. Meekness and lowliness are daily lessons to learn in the school of Christ. You need to lie low at the feet of

Jesus. *5LtMs, Lt 39, 1887, par. 16*

Bro. \_\_\_\_\_ does too much, while Bro. \_\_\_\_\_ 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 greater earnestness and vitality to represent the importance of the truth to the people. He should be more thoroughly devoted to the work and not have his interests divided. He allows things of minor importance to draw his mind away from the work, when it should be concentrated on his ministerial duties. *5LtMs, Lt 39, 1887, par. 17*

Bro. \_\_\_\_\_ should be guarded that he does not take himself from the work to serve tables. He has too often bound upon himself burdens which prevented his putting his energies into the work. He should consecrate his powers and abilities to God, to save perishing souls. In the past it has sometimes been the case that Bro. \_\_\_\_\_ has not clung to an interest with such perseverance and zeal as would enable him to bind off his work completely and thoroughly, so that he could present every man perfect in Christ. He should devote less time and thought to temporal things and more study and earnestness to eternal things. If the enemy can create things to draw you away from your work, he will be diligent to do it. But if he sees he cannot obtain this power over you, he will abandon his object. As an interest is about to close up, be careful not to ripen it off abruptly. Keep the confidence of the people, if possible, that the souls who are in the valley of decision may find the true path and walk in the way to life. *5LtMs, Lt 39, 1887, par. 18*

Be cautious in your labors, brethren, not to assail the prejudices of the people too strongly. There should be no going out of the way to attack other denominations; for it only creates a combative spirit and closes ears and hearts to the entrance of the truth. We have our work to do, which is not to tear down, but to build up. We are to repair the breach that has been made in the law of God. It is the nobler work to build up; to present the truth in its force and power, and let it cut its way through prejudice, and reveal error in contrast with truth. There is danger that our ministers will say too much against the Catholics and provoke against themselves the strongest prejudices of that church. There are many souls in the Roman Catholic faith who are looking with interest to this people, but the

power of the priest over his charge is great; and if he can prejudice the people by his stay-away arguments, so that when the truth is uttered against the fallen churches they may not hear it, he will surely do it. But as laborers together with God, we are provided with spiritual weapons, mighty to the pulling down of the strongholds of the enemy.*5LtMs, Lt 39, 1887, par. 19*

When the servants of God are tried and tempted, and are disappointed in obtaining human sympathy, let them remember Jesus in His hour of greatest agony in Gethsemane. His disciples did not watch with Him one hour. Sleep overpowered their senses. 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, and acquainted with grief.” [*Isaiah 53:3.*] No man’s trials or sacrifices could compare with those 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. He endured the overwhelming weight of woe in order that He might bring many sons and daughters unto glory. He suffered rejection, coldness, contempt from those He came to bless; persecution, betrayal, crucifixion from those He humiliated Himself to save. The whole flood tide of human woe beat upon His soul.*5LtMs, Lt 39, 1887, par. 20*

The followers of Jesus need not be amazed if they are made partakers of His sufferings. Their motives will be questioned, and they will meet with disappointments on every hand; but Christ endured all this. How can He look upon those for whom He has paid so infinite a price and “be satisfied” [*Isaiah 53:11*], when they have never appreciated His great gift to them? “Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied, and faint in your minds.” [*Hebrews 12:3.*]*5LtMs, Lt 39, 1887, par. 21*

The work of Christ’s representatives will be similar to that of their Redeemer. They are to communicate that which is heavenly and divine. And they are not to look to self, nor trust in their own efforts. Neither should they place too high an estimate upon their own work. When they see that others do not regard their efforts as they

themselves estimate them, they should not feel that their labors might as well cease; for this is the work of the enemy. We live to God, not to men. God estimates our work at its full value. He measures nobility of character; and whether men appreciate us or not in our lifetime, our character lives after we are gone. After man has no 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.*5LtMs, Lt 39, 1887, par. 22*

True Christians will have an experience like that of Christ in the wilderness of temptation, especially those who engage in rescuing souls from the snares of Satan. They will meet the assaults of the enemy of all righteousness; and as Christ overcame, so may they overcome through His grace. No one should feel that he is abandoned of God because he is subjected to sore temptations. If he remains unshaken by the temptations, Satan will leave him, and angels will minister to him 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 borne witness for Jesus, relying wholly upon the Word of God, "It is written," and thus have resisted every advance of Satan, till they have beaten him back and gained the victory.*5LtMs, Lt 39, 1887, par. 23*

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, so that He might succor all who should be tempted. And let us remember, too, that He identifies His interests with His tempted, suffering ones.*5LtMs, Lt 39, 1887, par. 24*

We all have a personal influence. Our words and actions leave an indelible impress. It is our duty to live, not for self, but for the good of others; not to be controlled by feelings, but by principle. We should consider that our influence is a power for good or for evil. We are either a light to cheer or a tempest to destroy. God would have His workmen show themselves men. In our association with men, we are bound by the law of Jehovah to influence them in the direction of good. This power of personal influence will be felt by 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 put forth to that end—to do the greatest amount of good. To overdo wearies and disables us, and cripples the powers God has given us, so that much less good is done than might have been accomplished had we worked 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! They are the connecting link between God and man and reveal 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 and opens to men their duty more powerfully than mere words can do.*5LtMs, Lt 39, 1887, par. 25*

God is not pleased to have his representatives worry and wear themselves out so that they cannot diffuse the sweet fragrance of heaven in their lives. We have but one life to live in this world. Jesus came to teach us how to live that life, that we may represent the character of heaven. We must never grow fainthearted; for it would be far worse for ourselves and others within the sphere of our influence than if we bore our trials with courage and fortitude. 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.*] Let us ever preserve the love of Jesus, presenting the truth as it is in Him.*5LtMs, Lt 39, 1887, par. 26*

**Lt 39a, 1887**

Bourdeau, D. T.

Chaux-de-Fonds, Switzerland

1887

Previously unpublished.

Dear Brother Bourdeau:

I have a letter partly written to you, but did not bring it to this place. In a card to Bro. Whitney you speak of being taxed with writing out a synopsis of your discourses for the benefit of Brn. Geymet and Badant. Now this is a burden that you should not take upon you, for the Lord does not lay upon you any such burden; and in the place of its being a benefit to these brethren, it is the worst thing that you can do for them. I have had special testimony upon this point for several of our ministering brethren who were doing the same thing.*5LtMs, Lt 39a, 1887, par. 1*

It was shown that all such education and training is an injury. These men, if they are to be educated and trained for the exposition of the Scriptures, should not be taught to depend upon any man, and should be taught to look to God; to go to Him for help, for knowledge, and for His power and His Spirit. Bro. A. C. Bourdeau told me he had done the same thing in several places. I told him that in every instance he had done them harm. You have decided defects in your ministry. In your discourses you ramble. You take in too much matter; you have too many points, and bring in too great an array of what you think are convincing arguments, which cover up the truth and do not make it plain to the hearer. I have been shown that if you would bring into your discourses one half or even one third of the matter you do, your discourses would be far more clear and interesting, and your hearers would retain the points much better.*5LtMs, Lt 39a, 1887, par. 2*

If I had thought that you had any intention of training these brethren to imitate your manner of presenting the truth, I would have spoken to you on these points; but I did not think they were with you for any

such purpose. These men are not to have you do the searching of the Scriptures or to be brains for them. They must learn; and if God has called them to the work, He will impart to them His Holy Spirit, while they shall search and dig for the truth as for hidden treasure, praying, believing, pleading with God that He will constantly help them. If taught to look to you to manufacture their discourses for them, you step in between these men and the true Educator Jesus Christ. Let them go to the Fountain Head. This very first lesson given them is not in God's order. Let them work in their own harness and not wear Saul's armor, but work as best they can in their own way and with their own humble talent. Let them pray and search the Scriptures for themselves. When you present to them even a skeleton of a discourse, a synopsis or anything of the kind, you are doing a work which wearies you; and just as far as you go in this direction, you are doing them great injury. I speak decidedly on this point. You must give God a chance to work upon mind and upon heart. You must not take the work out of God's hand to do yourself. This is the testimony I have borne to many. Your brother said that he had lost a book valuable to him because it contained many valuable discourses. I told him that every sermon he had ever preached that was put into writing or print was lost. I thought it was the greatest blessing that could come to him, for he did not see the necessity of preparing himself before entering the pulpit by diligently searching the Bible and opening his heart to the impressions of the Holy Spirit. He trusted to his old, oft-repeated discourses, and the people frequently had presented before them matter that was as dry as a chip. It had not the freshness of thought with the sweet spirit and power that God gives to His workers.*5LtMs, Lt 39a, 1887, par.*

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I need not say more in reference to this matter. The work that is expected for you to do is not to mold and train these men to your copy. You are to have an oversight of the work, give some cautions and some instructions how to labor; but when it comes to your giving them your discourses to preach to the people, you are doing a work which will not be blessed of God to them, and you will be in danger of thinking that you have done a very great work in fitting these men for the ministry, when you have done a very great work to unfit them for the ministry. These men, if God accepts them, will have to seek their knowledge from the Scriptures and will have to

search and pray and think. They will often be discouraged and driven to God for enlightenment. Now these men must come up in this way. Your thoughts are not to be put into their heads. They may get a lesson like a school boy from your discourses and repeat your arguments; it may be as dry as the hills of Gilboa that had neither dew nor rain. You are in danger of educating whoever is with you too much after your order. Let these men work their way, looking constantly to God for guidance, not to yourself. I noticed when any of us addressed the people, you would arise and think you could add something to what was said; and you sometimes talked from ten to thirty minutes to make more plain, in your mind, that which was spoken. I have been shown that you do err here. You do not strengthen the impression, but you weaken it. I have frequently spoken earnestly, and I know under the deep movings of the Spirit of God, and you have thought that the matter was not complete until you should talk from ten to thirty minutes to deepen the impression. This you ought not to have done, for it weakened the impression. I did not want to tell you to sit down, but I thought you ought to have had more wisdom, for you were only darkening counsel by words.*5LtMs, Lt 39a, 1887, par. 4*

Now if Brn. Geymet or Badant speaks to the people, they will no doubt make imperfect efforts; but should you get up and supplement their efforts, you leave the matter in your mind in a better shape, but not so in reality. The men must learn as they practice. If they have real errors in doctrine, then out of the desk correct them. If they fail to give clear ideas, they are to be taught to study the subject more perfectly. But if you go about with them and do all the preaching because you think that you can do it better, it is far better for them to go alone and work by themselves, seeking to improve constantly, praying for wisdom and for grace to make improvement. They are to cast all their burden on the Lord. And if they feel no burden and will submit to take discourses from your pen and from your brains, they had far better tarry in Jerusalem until they be imbued with wisdom from on high, and not to look to any living man for the qualifications or endowment. God raised up men in the Reformation and put His Spirit upon them and sent them forth to bear light of truth to others.*5LtMs, Lt 39a, 1887, par. 5*

## Lt 40, 1887

Underwood, Brother; Farnsworth, Brother

Basel, Switzerland

April 13, 1887

Previously unpublished.

Dear Brethren Underwood and Farnsworth:

I received a letter from Eld. Butler containing the intelligence that you were both going to California to attend the important meetings there. I was somewhat surprised at this, that you should both think of going to these meetings. The contents of this letter in other matters also surprised us, but I had a dream the night before the letter came which is a sure dream. Cautions were given of dangers ahead, and I am somewhat burdened. I am anxious, I must say, and not altogether assured in reference to your understanding the work or the people in Cal. or Oregon from reports. From the very first of the work in Oregon, they had been inclined to draw away from the conference in Cal. We have labored with them untiringly to bring these people in the upper California conference in harmony with the workers of the publishing house on the Pacific Coast, and I have had the most decided testimonies in reproof of their drawing off in feelings and sympathies from the conference of Cal. While I know that strenuous efforts have been made by the brethren to harmonize in Southern Cal. or on the Pacific Coast, there have been impressions made and work performed to build up separate interests.<sup>5</sup>*LtMs, Lt 40, 1887, par. 1*

Bro. Van Horn's course was not that of wisdom. And Bro. Boyd's course has not in all particulars been wise in regard to these things. The education and labor to have those in Oregon and the Upper Columbia Conference with their means and influence to sustain the work in Oakland and Healdsburg has been the opposite of this. Great favors have been asked and granted to have students come to Healdsburg College at the very lowest rates, and they are constantly expecting to draw favors, but have done nothing to reciprocate these favors. It was not wise for them to start a school

in Oregon because the students could never receive the mold there that they should have and would become narrow and bound and would ever in afterlife realize its lack in efficiency and promptitude of action and in breadth and depth of thought. But I cannot enter into all the particulars. A. T. Jones and Elder Loughborough know well the labor we have put forth to build up the work aright in Oregon. I hope nothing will be done to cast an influence and to sow the seeds of distrust in regard to the interests in California, but every effort be made to bind the work and workers together. I know that both of these brethren, Farnsworth and Underwood, move strong, and they make great mistakes, for they are only mortal men; and unless they are moving wholly in the fear of God, and are not impressed with reports that may be made recently from Cal., they may make mistakes. *5LtMs, Lt 40, 1887, par. 2*

I know that Bro. Farnsworth, also Bro. Burrill, followed the direction or counsel of another man's mind without the wisdom and prudence that the Counselor would have exercised had He been on the ground Himself, and a work was done of strangling the progress and advancement of the work in New York, which eternity alone will unfold. I must tell you N. Y. will never recover from the measures taken there. Bro. Wilbur Whitney nor Bro. Burrill ever conversed with me about these matters. I have done my duty, and I did not wish to have any conversation on the subject. But some men who might have been saved and been encouraged to help advance and build up the work and not lost confidence in the workers will never be aroused to their duty till the trump of God shall sound, and then they will see where they left a straightforward, onward path and faith in the work and workers, which could never be revived, but was buried. All the warnings, all the reproofs and testimonies will never undo the work that Bro. Farnsworth helped to do in N. Y. I will not state fully the matter to you, for it will do no good now; but I want you to remember the report of the spies and never approach any where near to their work. *5LtMs, Lt 40, 1887, par. 3*

Then the strong position that Eld. Underwood took to kill the *Sabbath School Worker* was because of reports he had heard. There was no reason but that the paper should live. There was no reason that it should be strangled to death. I tell you, my brethren, I am afraid of you both unless you shall live so close to Jesus that

you will be living channels of light. Men make strange work if for one moment they do not take counsel of God and rely upon the leadings of His Spirit. Now I know from higher authority all the movements made to strangle the S. S. *Worker* were not prompted by minds that were free from prejudice. That paper was needed, but strange work will be made if the mind is open to impressions from other minds that God is not leading and guiding. I write this because I feel it my duty. I think you need it. I hope that you will both, if you work in California, work so God can work through you and not carry out plans and projects of any man, but lay your souls on the altar of God and keep close to the bleeding side of Jesus. Humbling self at every step, talk of Jesus, talk practical godliness, build up and not tear down. God knows we are in need of building up the work and not have men who will put on the brakes and not keep the car from rolling up the steep ascent. I shall be glad to have you visit the important meetings in Cal. and Oregon if you are in that position where God can work in you and through you and by you. But unless you are where God can communicate to you His will and move upon you by His Spirit, you are unfitted to be the help that Cal. needs. But I believe you can be a real blessing to Cal. and will be if you do not become entangled and trammelled with other men's ideas and prejudices. Brethren, seek God. Humble your hearts at every step.<sup>5</sup>*LtMs, Lt 40, 1887, par. 4*

Bro. Farnsworth, never, as long as you live, repeat your work in N. Y. Bro. Underwood, never, as long as you live, repeat your work in Battle Creek in killing the S. S. *Worker*. These movements cost too much to be repeated. I never saw time of greater peril to the work and cause of God than at the present time, because men do not walk carefully and understandingly before God and in the light of His countenance. I have been writing to our brethren in California and seeking to draw them in close harmony with their brethren in all parts of the work. Let this be your effort, and God will bless you. I write in love for your souls and the souls of His people for whom you labor. Put self out of sight, I beg you.<sup>5</sup>*LtMs, Lt 40, 1887, par. 5*

**Lt 41, 1887**

Wilcox, Brother and Sister

Basel, Switzerland

April 12, 1887

Previously unpublished.

Dear Brother and Sister Wilcox:

I received your letters and will try to answer them. I am sorry that Bro. Butler left the impression that I thought you should not come to England because you justified yourself when reproved. I did not regard it in this light. I did not at any time think that you braced yourself up to resist what I said. Bro. Butler has certainly received a wrong impression.*5LtMs, Lt 41, 1887, par. 1*

There were reasons given in my letter that were objectionable to your being in England. I considered the matter of your wife and child's coming; where they are you should be. I am glad that your wife is in better health, and is not wholly absorbed in herself. But to take her to such a field as England, knowing she could be no help to the work there, and considering your own poor health, and the little helpless child, it looked to me to be injustice to you all.*5LtMs, Lt 41, 1887, par. 2*

Sister Wilcox has had an experience in her life that has made her a helpless burden much of the time, when she need not have been so. There is a sort of helplessness about her which is as natural as her breath, but, which I do believe she is making efforts to overcome, and yet temptation will be strong in the direction of laying her weight upon others.*5LtMs, Lt 41, 1887, par. 3*

You wrote to have rooms prepared in the mission for your family, that your wife was feeble and so forth. Now, Bro. Wilcox, you could not be in that mission house with your feeble wife and your child without occupying so much space that there would be no place to use for the accommodation of a mission. It is, I consider, very objectionable to transport over to England those who will only be

helpless burdens to a poverty-bound mission, and then there would be your own poor health with that of your wife. It seemed to me, from all that has been shown me in regard to this mission, that there should be transported only such as could be a help and not a hindrance. There are inconveniences to be met here that you would not meet in America. It did not seem justice to me to transport your family here after you wrote that your wife was very feeble. She is not fitted for a missionary life at all. And as you should be with your family, it seemed clear to me you should remain with them in America.*5LtMs, Lt 41, 1887, par. 4*

You are well aware that much of your time was spent in tears and gloom and physical weakness in consequence. And then your feelings in other directions which you mention in your letter show a weakness that has been an offense to God.*5LtMs, Lt 41, 1887, par. 5*

Your relation to Sister Thayer, your being so much in her society, you both were very critical with others, especially the young, and yet your own example was not worthy of imitation. Your association with the work made this course of action offensive to God. And this, if there were no other cause, would be sufficient reason that you should remain in America among your brethren. In many respects you are a weak man. Your fasting, your long prayers, and then continuing in the same objectionable course of action, seems to me, shows an unbalanced mind. You should be where there are those who can help you. I regard these failures as an offense to God, the outgrowth of an ill-balanced, one-sided character and calculated to give the wrong mold to all with whom you connect in the work. Your spirit or your temperament is not of that kind that would make you a safe missionary and a well-balanced Christian. You are very set, very firm in your own ideas. And unless you are a transformed man, your weaknesses will be copied by others to their ruin. I speak plainly in these matters. I consider you a very weak man in many respects.*5LtMs, Lt 41, 1887, par. 6*

In regard to your ability to issue the *Present Truth*, your work has been good. I know of no fault here in particular, and for this reason I wish it were so that you could continue your work in England upon the paper. The Lord understands all these things.*5LtMs, Lt 41,*

1887, par. 7

Sister Thayer told me decidedly, when we first saw her at Grimsby, that she wants to go to America. I talked the other way, but her mind seemed fully settled to go. Arrangements were made to have her go and put herself into a position to learn bookkeeping, and in that case you would have to remain another year. But after the conference at Basel decided that she should go to America. She then said that she did not want to go. Several letters from different sources came to me after she went to America that Sister Thayer thought she was sent to America because they wanted to get rid of her and did not want her in England. There the green-eyed monster, jealousy, came in, and she made impressions there that were not true. Poor Sister Thayer gained much sympathy. I was obliged to answer several letters stating the facts in the case.*5LtMs, Lt 41, 1887, par. 8*

Now had she done the work for which she was sent there, it would have been a great blessing to the cause of God in England, as well as in Switzerland. But she let her strong, set will control her and did not perfect the work for which she was sent to America. She acted in the matter as though she would follow her own mind and judgment and give herself up to this gloom and self-martyrdom that is so offensive to God, and she left impressions everywhere that she was a misused person.*5LtMs, Lt 41, 1887, par. 9*

I wonder that the Lord bears so long with the perversity of human beings. I am so pained over this child's-play work in God's cause that I cry out in anguish of spirit, Oh, that those who are so exacting and critical as yourself and Sister Thayer have been would turn your criticisms upon your own hearts, your motives and your spirit; for if God has ever spoken by me, unless you both are transformed by the grace of Christ, your unholy traits of character will overcome all good, and you will never enter heaven. This Christian warfare is not child's play; it is earnest, solemn work.*5LtMs, Lt 41, 1887, par. 10*

Well, I will say no more on this point, except this: it takes more labor to keep straight and in working order those characters that are ill balanced than to convert souls from the world. It is the wearing,

exhausting labor with the least profit. I feel sorry for you. You sin and repent, and sin and repent, and keep it up, I fear, to the end, until the heart, the fountain, is made pure. Now my duty is done in this matter. In regard to your coming to England, if you feel it your duty to come, we will be glad to see you. God will tell you what your duty is, if you will humble yourself before Him; but while you are self-sufficient and think yourself about perfect, God can do nothing for you. I hope that you will seek the Lord. I hope His converting grace will take possession of your soul. I hope that you will become altogether what God would have you and that you, by learning in the school of Christ, will be softened, subdued, and perfect a Christian character and be a firm, bold soldier of the cross of Christ. If this does not take place, you will fall under temptation and lose your soul. *5LtMs, Lt 41, 1887, par. 11*

**Lt 42, 1887**

Butler, G. I.

Basel, Switzerland

April 13, 1887

Previously unpublished.

Dear Brother Butler:

Your letter is received. You speak of many things. I have arisen at half-past two to write to you. I am greatly disappointed at your decisions. I was in my dreams in your councils the night before the letter came, and I was very sad, for I could not sanction your movements, for there was too much of the opinion of men and but little of the counsel of God.*5LtMs, Lt 42, 1887, par. 1*

I told them in the morning that we should hear of things that day that would make us sad, and in a few hours your letter came. I will not say much for fear of being misunderstood and casting burdens where I should not. I cannot feel that your course toward Elder Waggoner is altogether right. I think you have shut off the man where he has no chance of his life. He cannot recover himself, and placing Elder Haskell as editor of the *Present Truth* is simply a farce. I see no light in these things. Then we are waiting to have Elder Haskell come here to consult together and start the work in England, but he is held there in America and we are here and time [is] being lost. Why not take Elder Farnsworth to do the work in New England and release Elder Haskell to come to Old England. I see nothing before us, but perplexity. But so it must be. We shall probably be detained here another year. I cannot see the hand of the Lord in these arrangements.*5LtMs, Lt 42, 1887, par. 2*

Do not take too great stock in reports brought to you from California by those who do not understand the situation. Sometimes I feel that I must hasten to America, then again I think the work here is unfinished and we do not want to leave it thus. Much as we have desired to be at the California camp meeting, I have not attended one general state meeting in California since the one in Healdsburg

when I was raised up from my severe sickness. I greatly desire to attend some camp meetings east of the Rocky Mountains, but this delay makes it impossible. There is great need of some one who can write and issue books, but we have not one here who is able to do this, in Switzerland or England. Brother B. L. Whitney tries to write, but he buries up his ideas in such a mass of words that he cannot do much to the best effect. We are distressed at the outlook for bookmakers. I had written you letters, but thought best not to send them. We must seek God with fasting and with prayer. We must not let go of faith. Perhaps the way has closed up for help to come to England, and we may have to remain. It seems thus now. I think we shall not at present appearances cross the broad waters for one year longer. If we can in that time bind off the work there, we will leave Europe in peace and feeling that we have done all that is required of us.*5LtMs, Lt 42, 1887, par. 3*

Please, my brother, do not exalt Elder Farnsworth. It will ruin him if you do. His only safety is in keeping low at the feet of Jesus. He is inclined to be self-sufficient. I send you a copy of a letter sent them at California, supposing they will go there. I was hoping to learn something in regard to Bro. and Sr. Maxson, but was disappointed. We seem to be so far isolated here in Europe from our American brethren, but we will seek to trust in God and wait patiently for Him, and He may work for us in unexpected ways. Oh, that the Lord would reveal Himself and work mightily in our behalf. I will hope and pray and trust.*5LtMs, Lt 42, 1887, par. 4*

**Lt 43, 1887**

Brown, Brother [M. H.]

Basel, Switzerland

April 15, 1887

This letter is published in entirety in *21MR 412-413*.

Dear Brother Brown:

In your letter to me you make inquiry in regard to yourself, if you were one who was to be blamed. You are one who thought that your course of action was all right, but you have not moved in wisdom.*5LtMs, Lt 43, 1887, par. 1*

The letter you sent to Eld. Butler, in reference to Eld. Wilbur Whitney's course, pained my heart. I felt then, and have since, that you were betraying your brother. Since I read that letter, I have not had that confidence in you as formerly.*5LtMs, Lt 43, 1887, par. 2*

When the burden was rolled upon me in regard to New York, the light was plainly given that your course had not been perfect before the Lord. You have helped to place matters where they now are and have left the whole load of censure rest upon Wilbur Whitney. I have not talked a word with Bro. Whitney about this matter. I may do so sometime in the future. I have expected that you would fall under temptation. I feared after the part that you have acted that the prospering hand of God could not sustain you. You needed Bro. Wilbur Whitney in your conference, but after such a course had been pursued toward him there, the brethren had no confidence in him; and in his management he could do no good, so we urged his coming here where his help is greatly needed and will be appreciated. The Lord reads the purposes of the heart. He will bring out all this to His glory. But the unwise course pursued, not the fact of the financial embarrassment, has left an influence upon the conference which will prove the ruin of souls, and those who have done this work will see it as it is in the judgment when the books shall be opened and every man will be judged out of those things that shall be written in the books. Satan has exulted at the turn

things have taken. The work is retarded for years by the same spirit that moved the unfaithful spies to bring their evil report.*5LtMs, Lt 43, 1887, par. 3*

I learn by letters from New York that Bro. Brown has accepted and is now preaching the flat-world theory. Is it possible that this theory has been brought by Bro. Wilcox from England and that you have accepted it and are teaching it? My brother, our work is to teach the third angel's message. Stick to the message. It is a weakness of Eld. Wilcox to get hold of hobbies and to stick to some things that he had better let alone.*5LtMs, Lt 43, 1887, par. 4*

Any kind of a theory or hobby that Satan can lead the minds of men to dwell upon he will draw their attention to so that they shall not be engaged in giving the solemn message for this time. Do not, my brother, become entangled with ideas that have no connection with the work for this time. It is better to be teaching the truth as it is in Jesus. Better to be seeking for true godliness, heart holiness, freedom from all selfishness, freedom from all envies and jealousies. It is better to pray and humble the soul before God and let the world, round or flat, be just as God has made it. Try most earnestly, by faithful continuance in well-doing, to seek for a clear title in the inheritance in the earth made new. Better lead the flock of God to drink at the higher streams, better by precept and example seek God while He may be found, call upon Him while He is near. There is a revival needed in the church. When the teachers are drinking fresh draughts from the well of Bethlehem, then they can lead the people to the living stream. My soul is weighed down with the burden of the condition of things in New York. May the Lord raise up helpers, men whom He can teach, humble men whom He can lead to bear a clear, sharp testimony in faith.*5LtMs, Lt 43, 1887, par. 5*

God help you to seek His face, to walk carefully, to put self out of sight, and exalt Jesus.*5LtMs, Lt 43, 1887, par. 6*

I hope Bro. Wilcox will be a truly converted man; this is his great need at the present time. He wants meekness, he wants humility, he wants genuine piety, and without it he is as sounding brass and a tinkling cymbal. His soul and your soul need the indwelling of

Jesus. Whether the world is round or flat will not save the soul, but whether men believe and obey means everything.*5LtMs, Lt 43, 1887, par. 7*

**Lt 44, 1887**

Trustees of the Pacific Publishing House

Basel, Switzerland

April 19, 1887

Portions of this letter are published in *5T 580-586; 2SM 209; 4MR 117-118*.

To the Board of Trustees of the Pacific Publishing House:

I have written so much matter recently to come before our brethren that it may not be necessary for me to write much more, but I feel somewhat anxious in regard to matters in California. I see that the greatest danger with us as a people is of being separated from the Source of our strength. I fear that our brethren in California will deem it their strength to enlarge and keep building addition to addition, while your income is not sufficient to warrant any such outlay. I know that this is your danger. Your plans need binding about. Our strength is not in the large buildings and in constantly increasing facilities of machinery, but it is in having God as our Counselor and our Manager.*5LtMs, Lt 44, 1887, par. 1*

I tell you that troublous times are before us, and whether you will be able to hold your position in Oakland any great length of time remains to be seen. There is already too much invested in enlargements, and I fear you may be planning to do more of the same. Do not, I beg of you, invest more means in buildings. The time will not justify this. And again in your meetinghouse, I fear that the minds of some will run for display. Better, far better, have a tabernacle built not like the one in Battle Creek, but more simple. I wish that the Hamilton church could have been purchased and no building done.*5LtMs, Lt 44, 1887, par. 2*

We have a work to do which but few realize—it is to carry the truth to all nations. Take this in its fullest significance, and there will be a binding about the natural inclinations for convenience and display.*5LtMs, Lt 44, 1887, par. 3*

Many to whom the truth is brought here in Europe see it, but there are poverty, hunger, and want that stare them in the face. There will have to be for many in all parts of Europe homes prepared in America. There are men here with four, six, or eight in their families, and can earn only forty cents per day, and they are in danger of losing even that. It is a sorry picture. If our brethren could see what is necessary to be done in foreign fields and how limited the means in the treasury, they would not gratify taste and inclination to expend means for appearances. We shall stand better in the eyes of the community if we have buildings that are neat, modest, and without display.*5LtMs, Lt 44, 1887, par. 4*

There is a work that is to be done, and it seems to me that our people cannot understand the work in foreign fields. Little things will come up that are made prominent and that draw minds apart in views and also in feelings. Ideas vary, hearts are not in harmony when every thought and power should be devoted to concentrated action for this important time to draw together. Satan is playing every game to weaken God's people. There must be a reaching higher, not seeking to excel in the outlay of large buildings and in display, but in the powers, the capabilities, the capacity that they may know how to manage these large interests. Provisions should be made, means invested—a fund secured to educate men and women of other nations and in our own country to be fitted to reach the higher classes. We have too little working talent in the different branches of the cause.*5LtMs, Lt 44, 1887, par. 5*

We want new enterprises set on foot. We want talent, ability to devise and plan how souls that are in the darkness of error can be reached. We want the light and intelligence of varied minds—not to quarrel with them because their ideas do not just fit our ideas. We want wider, broader plans, not in buildings, but in workers to spread the light of truth. There have been mistakes made in not seeking to reach the higher classes. There have been mistakes made in not seeking to reach the ministers, opening the truth to them. There is a large work to be done, and how few have any sense of it. We must wake up, we must work from a higher standpoint.*5LtMs, Lt 44, 1887, par. 6*

Those who embrace the truth now have every advantage in some

respects, their accumulation of knowledge in the light of truth brought out in our publications. The light of rich and varied experiences is that which should be appreciated now. We know how hard the work moved at first, how much was arrayed against it, how little facilities at our command to use in the advancement of the truth. But now all is changed; light is shining in clear rays. There is not that kind of training given to our churches that there should be to walk in all humility of mind, to put away all pride of external display, and to labor for the inward adorning.*5LtMs, Lt 44, 1887, par. 7*

The efficiency and usefulness of the church are precisely what the zeal, purity, self-denial, intelligent labor of its ministers make it. There must be a living missionary spirit which will characterize its individual members. We must have deeper piety, stronger faith, and larger views. We must by faith move forward in setting in operation facilities to do more thorough work in personal effort. What we need is a living religion. A single individual of enlarged conceptions of duty whose soul is in communion with God will have a living zeal for Christ. He drinks at no low, turbid, polluted streams, but from the pure, higher waters at the Fountain Head, and he can communicate a new spirit and power to the church. God would have His church who are believing solemn, sacred truths vitalized as the pressure from without increases.*5LtMs, Lt 44, 1887, par. 8*

The Spirit of God from heaven, working with the sons and daughters of God, will surmount obstacles and hold the vantage ground above the enemy. What victories God has in reserve for a truth-loving, commandment-keeping people. Could the host of young men as well as those of mature age awake to their God-given responsibility and gird on the armor with alacrity and zeal to do the work of faithful soldiers of Christ, they would realize great results. The fields are already whitening for the harvest; and if primitive Christianity will enter the heart of those who claim to believe the truth, it would be as a new life, a power. The people who are in darkness would see the contrast between truth and error, between darkness and superstition, and the sanctifying, elevating power of truth. Those who believe the truth, who love the truth, who practice the truth have done nobly in giving of their means to God who made them stewards, lent it them in trust to do this very work

and sustain these God-like enterprises. But there is a lack of capable workers. The cause already reels under the burden it has undertaken to carry. We have truth, we have light, we have rich and glorious endowments from heaven in truth made ready at our hands; but there has been a neglect to educate, to train and discipline men and women to work in the opening, ripening harvest fields.*5LtMs, Lt 44, 1887, par. 9*

It will not be wise to be constantly expending means to open untried fields while there is so little being done in plans and enterprises to prepare workers to enter these fields and supply the great necessity. God's work must be done, but it is hindered, bound about for the want of agents to execute the work. God calls for men—pure-minded men, large-hearted, large-minded, devoted, humble men—to send into these new fields. There has not been all done that should have been done to have men fitted to do missionary work. God's work for this time calls for cultivated men who are Bible students, who love the truth that they open to others, [and who bring it] into their own lives and characters. Christ calls for workers, cultivated, sanctified, self-sacrificing, brave men; and when those do to the utmost of their capabilities, then the Lord will work with their efforts. We want men who cling to Jesus, who love Jesus, who will appreciate the infinite sacrifice made in behalf of fallen humanity. We want lips touched with holy fire, hearts pure from the defilement of sin.*5LtMs, Lt 44, 1887, par. 10*

We have allowed men to think themselves fitted for the work, without a proper education. [Those] with shallow piety and large ambition to be thought first, are not the men for this time. The men who think more of their way than of the work are not wanted.*5LtMs, Lt 44, 1887, par. 11*

Teachers are needed—men who have moral qualities, who can be entrusted with the culture of intellect. Men sound in the faith, who will have tact and patience. Men who are Christian gentlemen. Men who walk with God, who will abstain from the very appearance of evil, who will stand closely connected with God, that they can be channels of light. They are engaged in making impressions that will never be effaced, but be as enduring as eternity. They are giving to minds developments and tendencies that they will bear through

eternity. What [they] neglect to do in this training process will remain undone. Who will undertake this work? We would that strong young men who are rooted and grounded in the faith would be so connected with God that they could safely enter the higher schools and obtain a drill there, and they could become acquainted with theology there taught, and it would be a process of fitting them up to meet the prevailing errors, and all the time they could be a channel of light, dropping the seeds of truth into other minds. *5LtMs, Lt 44, 1887, par. 12*

There has been a keeping away from the people who are not of our faith altogether too much. While we should not associate with them to please inclination, there are honest souls that we should labor for cautiously, wisely, and intelligently, full of love for their souls. Much good could be done by youth who are established, who are not easily influenced or swayed from the right by surroundings. *5LtMs, Lt 44, 1887, par. 13*

Who will walk with God? Who will pray much? Who will put forth most earnest endeavors to gather all the light he can? The worker should come to the work prepared to put forth the highest mental and moral energies with which nature and the grace of God and cultivation has endowed them. Success will be proportionate to the consecration and self-sacrifice in which the work is done more than to the natural or acquired endowments. But God requires the most earnest efforts and continual endeavors to acquire qualifications for usefulness, then earnestness in the use of them. God must work with the human effort or nothing can be done. Christ says, Without Me ye can do nothing. [*John 15:5.*] Divine grace is the great element of saving power; it co-operates with the clearest, strongest, and most earnest human efforts in the inculcation of truth. *5LtMs, Lt 44, 1887, par. 14*

We have had altogether too much talk of coming down to the common mind, and there is a careless, irreverent, slipshod class of men attempting to preach who would better be toiling in the soil than preaching the sacred truth of God. God wants men of mind and of talent who can weight arguments, men who will dig for the truth as for hid treasures. These men will be able to reach not only the common, but the higher classes. Such men will ever be

students of the Bible. They will keep their soul alive to the sacredness of the responsibilities of the work. These will make full proof of their ministry. God knows every man according to the fidelity and spirit of consecration with which he fulfills his mission, but there is no place for the slothful in this great work—no place for the self-indulgent and those who are incapable of making life a success in any calling—no place for half-hearted men who are not fervent in spirit to endure hardness, or opposition or reproach, or death for Christ's sake. The Christian ministry is no place for drones. "Be ye strong, quit ye like men." [*1 Corinthians 16:13.*] Ask of Him who suffered reproach, insult, and mockery for your sake, "Lord, what wilt Thou have me to do?" [*Acts 9:6.*]*5LtMs, Lt 44, 1887, par. 15*

None are too highly educated to become the humblest disciple of Christ. Those who feel it a privilege to give the best of their life, their learning to Him from whom they received, these will shun no labor, no sacrifice, to render back to God in highest service His entrusted talents. In the great strife in many of the workers, the solemnity and sacred character of the mission is lost sight of. Deadly curse of sin continues to blight and blot and deface the moral image of God in these unsanctified men because they refuse to work as Christ worked. We see the need of a lifting up of low, common ideas and the necessity of [all] men accepted for this great and holy work being trained men and continuing their education after they engage in the work. If they have not obtained an education before, they are not competent for the work and to accept this holy trust and to carry forward the work of reformation. These workers must have the Word of God abiding in them.*5LtMs, Lt 44, 1887, par. 16*

Now in short we want more uplifting, greater cultivation and refinement and nobility of soul in our workers, and then it is an improvement that will show results in eternity. We must have men fitted for the great and solemn work. Young men must soon bear the burdens older ones have borne before them. We have lost time in neglecting to bring to the front young men and preparing them with a higher and more solid education than they are now receiving. The work is constantly moving forward, and we must obey the command, Go forward.*5LtMs, Lt 44, 1887, par. 17*

I write unto you, fathers, because ye have known Him which was from the beginning. These links one after another constitute the link of connection between the old disciples and those who are younger, who have not had an experience in the special events of prophecy. The young in the rise of this message will have to be educated by the old standard-bearers. They must come into the front. They must become counselors in this work that older ones have been doing; and considering this these teachers must feel that too great pains cannot be taken to fit men for the holy trust, while the standard-bearers are still able to hold the banners aloft so long as they live. We hope to see these who have fought in the battles still winning victories. We hope ever to rely upon these, confidently looking upon them as so thoroughly acquainted with the wiles of Satan that nothing will move them from the old paths, turning not to the right hand or to the left. They remember the days of old. They know Him who is from the beginning. They will, we hope, be ever light-bearers, faithful witnesses for God. Their trumpet will ever give a certain sound. They are living epistles known and read of all men.*5LtMs, Lt 44, 1887, par. 18*

Let us thank God that a few are left as was John to repeat their experience in the opening of the truths and the reception of them which we now hold dear. But one after another are falling at their post, and it is only wisdom that we should be preparing for others to come in and lift the burdens and take the work where these experienced ones leave it. 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. Then there must be efforts made to fit men for the work. They must come in contact with burdens and responsibilities. Those who are now young must be strong men. The Word of God abiding in them will make them pure men, and men who are full of courage, full of hope, of devotion, of faith. They must give counsel, and they must plan and execute.*5LtMs, Lt 44, 1887, par. 19*

We see the work is greatly retarded because of men unfitted now for responsibilities which they are appointed to carry. Shall this great want continue and increase? Shall these great responsibilities drop from the hands of the old experienced workers into hands unable to manage them? This great field in Europe as well as in

America is God's moral vineyard and must have laborers. Are we not neglecting a very important work of educating and training and seeking the blessing of God upon these students with the object before them to fill important positions of trust? Keep the work high, reaching the highest possible standard, and yet let the worker be educated [to] be meek and lowly in heart, not ignorant, not novices, but those who can meet men of the higher class and reason with them out of the Scriptures. This work I wish to call your attention to and then have all see that we must have men trained for labor. This is our part, and God will do His part.*5LtMs, Lt 44, 1887, par. 20*

(After reading, please let the Cal. Conf. Committee and the trustees and faculty of the Healdsburg College read it also.—E.G.W.)*5LtMs, Lt 44, 1887, par. 21*

**Lt 45, 1887**

Butler, G. I.

Refiled as *Lt 16, 1887*.

**Lt 46, 1887**

Kellogg, J. H.

Basel, Switzerland

April 22, 1887

Portions of this letter are published in *TDG 121*; *LDE 173*; *11MR 302*.

Dr. Kellogg

Dear Brother:

I have just written to Dr. Maxson and wife again and hope to have a reply as soon as possible. But there are some things I wish to speak to you about with regard to your feelings toward Bro. Haskell. You are in danger of feeling too strong over the supposed injuries he has done you. But, my brother, if he really did you a wrong, cannot you see that he will be the sufferer and not you? I am sure you should act the Christian gentleman in this case and forgive him and not allow any estrangement. *5LtMs, Lt 46, 1887, par. 1*

Should not a physician of your tact and your skill discern the pitiful condition of Elder Haskell's health? You are an overworked man, and this is the reason why these things have so great an influence upon your mind, and it is because of this fact that Elder Haskell feels so. I think you must realize that Elder Haskell is an overworked man and that he is liable to lose his mental and physical powers unless the Lord takes him in special charge. I feel very sad over his case. I know the advancement of the cause is dearer to him than his life, and when I think how hard he has worked in behalf of the cause and its advancement, I feel bad for him. Will my brother remember his own great indebtedness to the Lord and how much he needs His forgiveness and His pity and love? Will he remember that the unforgiving spirit manifested toward a brother, even if there were an injury designed, which I do not believe, but suppose this to be the case, if you forgive not your brother his trespasses, neither will your heavenly Father forgive you your trespasses. *5LtMs, Lt 46, 1887, par. 2*

I know Elder Haskell feels much afflicted over this rupture between you and him, and I ask you as a physician to relieve the mind and soul of Elder Haskell by healing this rupture. Let it not live any longer. Anything of this sort wears upon the mental powers and unfits him for usefulness. Elder Haskell ought really not to do any work for one year, but I would not tell him so for I fear he would die if I should, but you are a physician. I bring that case to you to employ your skill in healing a diseased mind if you expect the great Physician to heal you under affliction and difficulty. Will you, my brother, undertake this case? Will you employ your skill in doing all in your power to be in union with Brother Haskell? Write to him as a brother; break down every barrier, and let there be no differences between you. Love as brethren, be pitiful, be courteous. I prescribe for you the love of Christ to be taken in large doses, and it will work a great change, for it has wonderful healing properties. Do you not think all heaven would look upon you with pleasure if you should open your heart to the pitying love of Christ? Elder Haskell will brood over this matter, and so will you just as long as this difference shall live and be cultivated between you. But let every root of bitterness be dug up and buried. It is possible that you have mistaken views in regard to Elder Haskell's real motives. And again you may think and talk and feel more than you should feel, and you misapprehend your brother. *5LtMs, Lt 46, 1887, par. 3*

He is in need of sympathy now. Worn physically and mentally, he may make mistakes. He has not always moved perfectly, neither has our good Brother Butler, neither has Dr. Kellogg; and as we need the pitying love of Christ, let us give to others pity and sympathy even when we feel that they have injured us. Satan will be highly pleased to have you cherish an unforgiving spirit instead of drawing together in even cords. But Jesus, who places a high value upon men, is grieved to see division among brethren. I wish we could all be as Jesus has given us an example in His life. He came not to destroy men's lives, but to save them. He used His powers to bless, but never to hurt. His words, His bearing, and His work were full of divine tenderness. Nothing could disturb His absolute patience or rouse Him to vindictiveness. Jesus endured patiently the most contemptuous sneers, the bitterest criticism, and the most marked hostility. *5LtMs, Lt 46, 1887, par. 4*

My brother, we must be partakers of the divine nature. We must be imbued with the Spirit of Christ. But let us consider what is gained by allowing our feelings to have control. If you rise superior to slights and to supposed injustice and wrong and act calmly and go right along doing your duty without talking of your difficulties, for this only irritates the soul, but leave it all with Jesus, you will gain precious victories and show yourself a man in the sight of God. Show yourself to be a man of tender compassion, one who will practice the virtues of Christ. When you allow these aggravating things to unbalance you, then you injure and wound yourself and others. You can have moral elevation by keeping calm under provocation. Satan and all his emissaries delight to see that you can be plagued and irritated and unbalanced and overborne by the deep-laid plots of Satan. Be at peace with your brother at once. You cannot afford to let a day pass without your doing this. Make no reference to what he has done to you, judge not his motives. Your duty is to be reconciled to your brother, and bring peace and pardon to your own soul, in pardoning a supposed injury done to yourself. I know that will give you vantage ground over the enemy. Let nothing but wise and gentle words escape your lips. Should your brother meet with sudden death and the matter stay unsettled between you—I cannot bear the supposition—I want you to be in fellowship as brethren. I do not think that he intended to harm you, but he has moved unadvisedly. I do not think the course he pursued was right or wise, but can you not see his condition? He is in need of rest, pity, and tenderness.*5LtMs, Lt 46, 1887, par. 5*

I realize your situation; I know you need to be treated with tenderness, respect, and frankness by all your brethren, but do not lay it to heart if you are not. Jesus knows all about you; He will never make a mistake, but you cannot be a Christian if you do not forgive men their trespasses. Do it heartily, because you love the business of forgiving. We know a physician has his own troubles, the pressure of care and thinking over the cases of the sick; the opposition and the prejudices you have to meet must be very trying, when you feel assured that you are doing the best you can, then to be misjudged.*5LtMs, Lt 46, 1887, par. 6*

I can appreciate the situation. To put on hope and cheerfulness and rein up yourself to speak words of wisdom when you meet a

company of sufferers is not always an easy matter and takes your vitality. But I point you to One who knows all in its minutest details, and whose arms are open to receive and comfort you, and who has wise counsel for you. Yoke up with Christ, and do not allow your mind to become depressed. It seems to me you must hear these my words, you must let them affect you for good. Your happiness, health, both physical and spiritual, require you to take this counsel. Do not talk or think of disagreeable things. My heart is very anxious that you shall make a success in perfecting a Christian character. Oh, if you do escape the snares of Satan, if you do fight the good fight, if you do finish your course with joy, then you will walk within the city of God a conqueror, then the work done with an eye single to God's glory in this great calling as a Christian medical practitioner will bring to you a rich crown of glory.*5LtMs, Lt 46, 1887, par. 7*

God is very near you in your work, angels are close in attendance, then let not any feelings or any words or works of human beings overwhelm you. Rise above all these difficulties so trying to human nature. Every day has its own troubles for every soul that lives, then do not in any way, by feeling, word or look, increase the temptations of Satan upon one soul. When tempted to be hasty or passionate, remember Jesus your Pattern. I want you to have the gift of eternal life, and I beg you to seek peace and harmony for your own sake as well as for the sake of these whom God loves, who have devoted their lives to His service. May the Lord help you, strengthen and bless you, is my prayer.*5LtMs, Lt 46, 1887, par. 8*

Since I commenced this letter, your last has come, written I think by your own hand. I am glad to read it. It expresses much, and I tell you Jesus will be to you a present help in every time of need. And just look away from the disagreeable things to heaven above. Dwell upon the love and mercy of Jesus, His tender compassion, and be like Him in character. You look on this letter as the essence of simplicity. Well, it is written in the simplicity of Christ, and I speak to you not from your lofty position as a skilful, popular physician, but I speak to you as one of Christ's children having, meanwhile, no less respect for your calling and for your skill and your honor as a skilful physician. I speak to you as a child of God, as a member of my Father's family, as one for whom Christ has died to redeem, as one whom He wants to walk with Him in white, because you have

followed the Lamb whithersoever He goeth. Heaven is our home, and I cannot bear the thought that you will lose it.*5LtMs, Lt 46, 1887, par. 9*

My last letter to you was written very hastily, and I fear that I did not explain things as fully as I should have done.*5LtMs, Lt 46, 1887, par. 10*

In reference to the hundred dollars you sent for the mission, will you not use it to take yourself and wife to California. You have never visited us there, and I think you ought to do so. I am sure it would do good. Cannot you make arrangements to spend some weeks in California?*5LtMs, Lt 46, 1887, par. 11*

We are having unpleasant weather now. Last Thursday we had a snowstorm upon the mountains, Friday it snowed a little. Sabbath the ground was white with snow. All has disappeared in the valleys, but the mountains are still white. I do not call this a very even climate, for one day it is warm as in June, and the next day it is cold.*5LtMs, Lt 46, 1887, par. 12*

I shall be pleased to get back to America. Elder Haskell's delay I fear will hold us here another year, but the Lord's will be done. We have no right to say where we shall be or choose a part of the vineyard in which to work. I have left home and all my belongings and will not allow these temporal concerns to trouble my mind. A cow I valued at \$100 has died for want of management, but what is this compared with the great work in which we are engaged? If it is God's will I spend the rest of my life here, His will be done, not mine. It is my work to obey the orders of my Captain, Christ Jesus, and not to please myself.*5LtMs, Lt 46, 1887, par. 13*

I cannot feel just right to leave Europe without seeing something done in old England more than has been done. I see more and more what ought to be done. We are trying to set things in order here, but I tell you the crying need here is managers who will give the work the right mold, those who have discernment, who are quick to see and to execute. It would be of the greatest value to have men of right habits and managing ability. This we hope the Lord will send us. The danger is that after a time our American brethren will fall into the slow habits of those in this country, and let

things get all jumbled up, no order anywhere.*5LtMs, Lt 46, 1887, par. 14*

But improvements are being made. W. C. White is working with the Brethren Whitney to set the work here in order after the American style. Will it stay so? The burden rests upon me day and night, and my soul is pressed as a cart beneath sheaves, not alone for the work in Europe, but the California field and the state of the cause in Michigan, New York, Maine, and Massachusetts. But I keep saying to myself, This is God's work, this is God's cause, He has greater interest for all these places and all His churches than any of us poor mortals can possibly have. Jesus stands at the helm, He will ever be sure to guide the ship safely into the harbor. I know we have the truth. I know that every soul who endures faithful to the end will be saved.*5LtMs, Lt 46, 1887, par. 15*

Elder Canright has given up, and others who claim to be watchmen are proving themselves wholly unworthy to be entrusted with the care of the sheep and lambs; but we are warned that we may expect just such things, and if we have the truth, such things will come. There will be a shaking of the sieve, the chaff must in time be separated from the wheat. Because iniquity abounds, the love of many waxes cold. It is the very time when the genuine will be the strongest. There will be [a] separating from us of those who have not appreciated the light or walked in it.*5LtMs, Lt 46, 1887, par. 16*

I feel a deep, earnest interest that you shall not only win the crown of everlasting life, but that you should have daily as you pass along the comforts of the grace of Christ, that your faith shall hold firmly to Jesus. He will respond to the faith exercised in Him. I do not mean that you will have a happy ecstasy of feeling, but that intelligent faith that reaches things unseen, that simple faith that takes God at His word, and that can say, "Though He slay me, yet will I trust in Him." [*Job 13:15.*] I know that the Lord has helped you many, many times. I have the fullest confidence that He has made you a blessing to very many. May the Lord clothe you with His salvation. Walk in the light, press to the light, refuse to look at darkness or talk darkness; talk of things that are calculated to uplift the soul, come close to Jesus, commune with Him. He will be your wisdom, He will preserve you still to do a good work for Him. Satan, you must know,

will seek to hinder you in every possible way. He will delight to discourage you and shorten your life. I want your life spared, I do not want the devil to have his way. I want you to be a strong, well-balanced character, because the grace of Christ is given you in large measure. I know it is your privilege to have the blessing of God daily, and you cannot fill your position unless you do have it. May you be of good courage in the Lord. Turn your attention from disagreeable things. By beholding you become changed. Talk of pleasant things, talk hope and courage, and you will have hope and courage.*5LtMs, Lt 46, 1887, par. 17*

Yours with much respect and love.*5LtMs, Lt 46, 1887, par. 18*

**Lt 47, 1887**

Frey, Henri

Basel, Switzerland

May 7, 1887

Previously unpublished.

Brother Frey:

I have been hoping to see you occupying ere this a far different position spiritually than you now do, but I know that you do not see your dangers and realize your situation. You do not follow the light that God has given you. You do not heed good counsel and advice. I know that you cannot grow spiritually until you make more decided, determined, persevering efforts yourself. You do not seem inclined to come up to a higher, holier standard, and you will be ever wanting in spiritual knowledge and strength, to be indeed a true child of God until you meet the requirements of God in His Word.*5LtMs, Lt 47, 1887, par. 1*

You asked me whether it would be wrong for you to associate with a young man who was an unbeliever. Should you disconnect from his company? Now, my brother, you know perfectly well whether the influence of that young man is more to your disadvantage than your influence is to his advantage. You should not be a child in the knowledge of these things.*5LtMs, Lt 47, 1887, par. 2*

I proposed your going to England, hoping that it would be a real advantage to you spiritually, but it proved to be a source of temptation. Your soul was all open to Satan's devices. A spirit of flirtation was commenced there which has been to you a great detriment and a means of spiritual weakness. You do not have determination of purpose and firm power of will to be a man in the sight of God, a man of faith, a man growing constantly in experience, according to the light that shines upon you. You are seeking to drink at turbid streams and to forsake the fountain of living water. You are constantly reaching out for sympathy, and wanting to be propped up by human aids, but even here you do not

obtain that help which you might have if you would place yourself in connection with those who could help you, who have strength of character and experience. You do not seem to want this kind of society, but you want that kind of society that can give you no wisdom, but who need help as much as yourself in moral power. The Lord is willing to be gracious to you if you will only come where He can help you.*5LtMs, Lt 47, 1887, par. 3*

You have an experience to gain, and you are very slow in obtaining that experience which will be of any value to you. You have not placed yourself in the society of those who could help you, but rather you have chosen to be with those who would hinder you.*5LtMs, Lt 47, 1887, par. 4*

Now in regard to the young man of whom you spoke. You said you thought you might do him good. I ask you, "Are you doing him good?" You will either be a messenger of mercy to him, showing forth in your conversation and deportment the grace of Christ and the beauty of a truly reformed character, giving evidence of true heart work, or you will be just as surely imbibing his spirit, engaging in evil practices with him, and he will be molding you through this association while you are not doing him any good, or uplifting or reforming him.*5LtMs, Lt 47, 1887, par. 5*

I view your case as a very dangerous one for the reason that you do not in your very heart love purity and holiness, and do not distinguish between the common and the sacred. You would not, should your life close as it is, ever be an inhabitant of heaven, because you have not clean hands and a pure heart. You do not set your powers and capabilities to work, to live and walk in the light God has given you. You are not united to the Living Vine. You are not bearing fruit to the glory of God. Said Christ, "It is My Father's good pleasure that ye bear much fruit." [*John 15:8.*] While you remain in the condition you have been in, the Spirit of God cannot abide in your heart, and you are not in harmony with God. "Come out from among them and be ye separate, and touch not the unclean and I will receive you," saith the Lord, "and I will be a father unto you." [*2 Corinthians 6:17, 18.*]*5LtMs, Lt 47, 1887, par. 6*

You must comply with the conditions God has laid down in His

Word before you will be acknowledged as a son of God. You are looking for help from human sources. Your salvation is at stake; you must cease all this weak sentimentalism, you must sever the last cord that binds you away from Jesus. You will come no nearer to God or the truth than you are at the present time without you awake to your sore needs, and you will finally be separated from God and from His work. You are trusting too much to feelings and impulses and are not moving from a firm principle. Feelings good or bad will prove no shield to you against temptation. The assaults of the enemy will surely conquer you unless you put on the whole armor of righteousness. The adversary of souls is holding you in the slavery of sin. Feelings which are not traceable to any conviction of judgment have no stability in them. They are dependent on outward circumstances, affected by prevailing influences. Temptation will change your feelings and leave you without confidence in yourself and without confidence in God, and you will be left drifting without being anchored anywhere. You have great need of inward assurance that will strengthen your purposes to stand against the devices of the enemy. Your foes who eagerly seek your destruction will succeed unless you watch unto prayer. *5LtMs, Lt 47, 1887, par. 7*

You should be alarmed, for you are not gaining spiritual strength, but you are losing. As long as the light shines upon you in such clear and steady rays, as long as you are brought where you can be under right influences if you choose, and yet you show that you have no inclination to connect with these influences, but keep them apart from your life, and as long as you do not interweave the sacred principles of truth into your character, you are becoming less and less impressed by divine influences. You have great need to make a decided move from wrong influences, to cut yourself loose from all these human props and cheap sympathetic sentimentalism or you will lose your soul. *5LtMs, Lt 47, 1887, par. 8*

You have but one course before you, and that is to give up every sinful habit and practice; for if you regard iniquity in your heart, the Lord will not hear your prayers, and He cannot impart to you strength. You can be no help to the cause of God as far as your influence is concerned. Unless your heart is in the work, you had better be separated from it, for your influence while molded by the

influence of those you choose will be detrimental. It cannot elevate, ennoble, refine anyone who has connection with you.*5LtMs, Lt 47, 1887, par. 9*

The sympathy of women has been lavished upon you which has had a deleterious influence upon you, and this is one of Satan's snares wholly uncalled for and in no way in accordance with the position women should assume. But it has acted upon your mind in just that manner that Satan designed it should. It has deceived you and lessened your respect for women. You need a deep and thorough experience in divine things, and all this sentimentalism that would lead you to lean upon human aid Satan will provide for you, for these things separate you from God.*5LtMs, Lt 47, 1887, par. 10*

Your friends do not know how weak you are in moral power. They do not know that your thoughts are not elevated, that your conversation naturally flows in a cheap and low channel, that your manners are not elevated and refined, but altogether too gross. Every one of these women who have given you special attention would be disappointed in you when they became thoroughly acquainted with you. The truth of God brings no one down upon a low level, but up to meet the elevated standard of righteousness. I care for your soul, and I wish that you had a care for it also. Do you intend to remain as you are? Are you not alarmed for your soul? I fear you are resting in a false hope. Let the repenting sinner look to Jesus Christ as his intercessor. Let his attention be diverted from himself to Jesus dying upon the cross, a sacrifice to save him. Let his faith lay hold of the merits of Jesus Christ, and he sees the Way, the Truth, and the Life, and then his faith works by love. He hates sin because Christ hates it. The transforming grace of Christ is stamping upon his soul the divine image. Oh, how changed is he! Gratitude springs up in his heart, a strong tide of love flows in, and then he is ready and willing to suffer for Christ's sake, to deny self for Christ's sake. The heart is broken, and Jesus the loving Saviour takes possession of the soul.*5LtMs, Lt 47, 1887, par. 11*

Your soul, full of repentance, should not rely upon a form of religion, but struggle into life. That which will prove the greatest hindrance to this office is the irreligious lives of those who claim to be religious,

those who have made a profession of godliness, but have no love for the genuine truth and practical godliness. I tell you, my brother, Satan's snares have been set for your soul, and you are not making determined efforts to break his power, but you submit and are controlled without making scarcely an effort to resist him. Jesus will never leave you alone in your soul struggles. But you must choose different associates. You must stand fully and decidedly under the banner of Jesus Christ. You must make an entire surrender to God. Turn ye, turn ye, for why will ye die?*5LtMs, Lt 47, 1887, par. 12*

The truth must be brought into your life and sanctify your character. You must make more determined effort to break away from every association that would not have a direct tendency to elevate you. Are you content to have your life a failure? It certainly will be unless you change your course of life. You must seek as you never have done before to have a firm belief in the great verity of God's Word and, as a result, a constant realization of God's presence and an unwavering confidence in Him. Reason must be satisfied. God has spoken, then faith must seize with a firm grasp what God has said.*5LtMs, Lt 47, 1887, par. 13*

The divine message, if received as the word spoken to you from God, produces on the mind and heart and life a corresponding impression, for God's Word and God's Spirit work in harmony. Addressed to every part of man's nature, it touches every part of it, and is received into every part of it, and is fitted to exert a commanding influence. It commands and sways every faculty of the soul and every movement of the life. You will testify for Christ by words, by actions, and by unseen but felt influences. You must make a more decided effort, or Satan will surely gain possession of all your powers. Place yourself in your present spiritual weakness where temptation will not be so powerful upon you. Why do you seek to separate yourself from right influences, and choose those influences that will be a constant snare to your soul? You need to see yourself as a weak, sinful, erring creature, and one who needs special help, not from women's influence who are as weak as yourself, but from the living God.*5LtMs, Lt 47, 1887, par. 14*

Cut all these sources of sentimentalism, and place your undivided affections upon God. You have absorbed the soft sympathy and

unsanctified affections of women until it has bewildered your senses. It is more pleasant to you than you really imagine. It is Satan's temptations; the hours of prayer are neglected.*5LtMs, Lt 47, 1887, par. 15*

There is a kind of sympathy, fascinating to the human heart, but soul deceiving, soul tarnishing. Separate from all such influences. You must wholly denounce this kind of experience before you can be a strong man in the truth. Satan takes you on your weakest points. It is not sympathy you need, but influences that are uplifting, that will refine, ennoble, and fit you for positions of sacred trusts. You will just as surely be swept away from the truth and lose your soul as you continue to gratify self and thus parley with Satan and invite his temptations. Your religion will be as sliding sand, having no more foundation, be easily swept over with storm of trial or tempest.*5LtMs, Lt 47, 1887, par. 16*

The important truths you are daily brought in contact with will prove to you a source of life unto life or death unto death. Unless you are bringing your life and character to meet the realities of the truth, then it would be better had you no connection with the truth. God alone can be your Helper. Flee to the stronghold. The laying hold of the power of God by living faith will alone be able to supply you with that power to resist temptation. "How shall I do this great wickedness," said Joseph, "and sin against God?" [*Genesis 39:9.*]*5LtMs, Lt 47, 1887, par. 17*

You do not have a clear conscience. You feel under condemnation and feel easier when you are with those who have no spiritual discernment, no spiritual strength, like yourself. All these influences are shutting you away from the favor of God. His displeasure is upon you and in His name I tell you, you will become less qualified for performing the work in which you are engaged if you do not place yourself in connection and in communion with God. Do not be in connection and in communion with the enemy of souls, and with evil angels.*5LtMs, Lt 47, 1887, par. 18*

Your soul is in peril. Will you see it? The principles of truth which you hear, and which you are handling, have very little influence upon you, or hold upon your life, and do not sanctify your soul. You

have temptations constantly appealing to your taste and appetite. You keep in that class who have no fear of God, who have not the light of truth which is enough to weaken moral power, and you become like them to a large degree. One in spirit, one in indulgences. If you injure your health, you unfit yourself for your work and for all religious exercises. You need and must have a thorough conversion or you will never be saved. You must have a close connection with God. You have evidence that you do not love God or love the principles of truth. No one who has any realizing sense of his relation to God and his accountability to his fellow men will have a desire or a choice to be in the society of those who are not connected with God. The truth which takes hold of eternal realities will have no relish for insipid and degrading pleasures, common low themes of conversation.*5LtMs, Lt 47, 1887, par. 19*

If you anticipate being one of that number who will stand about the throne of God with the crown of glory upon your brow, you must prepare for this great change here in this life. Your thoughts must be altogether of a different character. The work must begin with the heart. That must be cleansed of moral defilement and made pure for the indwelling of the Holy Spirit. Here is your work; make an entire change by cleansing the soul temple of its moral defilement through Jesus Christ. God help you to make haste before it shall be too late.*5LtMs, Lt 47, 1887, par. 20*

**Lt 47a, 1887**

Frey, Henri

Basel, Switzerland

May 7, 1887

Edited copy of *Lt 47, 1887*. Previously unpublished.

Brother Frey:

I have hoped to see you occupying ere this a far different position spiritually than you now do, but I know you do not see your danger or realize your situation. You do not follow the light that God has given you. You do not heed good counsel. I know that you cannot grow spiritually without making more decided, determined, persevering effort. You do not seem inclined to come up to a high, holy standard; and until you do, you will ever be wanting in spiritual knowledge and strength.*5LtMs, Lt 47a, 1887, par. 1*

You ask me whether it would be wrong to associate with a young man who is an unbeliever—should you avoid his company? Now, my brother, you know perfectly well whether the influence of that young man is more to your disadvantage than your influence is to his advantage. You should not be a child in discerning these things. You said you thought you might do him good. But I ask, Are you doing him good? You will either show in your conversation and deportment the grace of Christ and the beauty of a truly reformed character, giving evidence of a true heartwork, or you will surely imbibe his spirit and engage in evil practices with him. Instead of your helping him, he will be molding you.*5LtMs, Lt 47a, 1887, par. 2*

You do not have a determination to be a man in the sight of God—a man of faith, constantly growing in experience according to the light which shines upon you. You forsake the fountain of living waters and are seeking to drink at turbid streams. You are constantly reaching out for sympathy and longing to be propped up by human aids; but even here you do not obtain that help which you might have if you would place yourself in connection with those who have strength of character and experience. You do not seem to desire

this kind of society, but prefer to associate with those who are as weak in moral power as yourself.*5LtMs, Lt 47a, 1887, par. 3*

I view your case as a very dangerous one, because you do not in your very heart love purity and holiness and do not distinguish between the sacred and the common. Should your life close as it is, you would never be an inhabitant of heaven, because you have not clean hands and a pure heart. You do not use your powers and capabilities as God has given you light. You are not united with the living Vine and are not bearing fruit to the glory of God. Said Christ, "Herein is My Father glorified, that ye bear much fruit." [*John 15:8.*]*5LtMs, Lt 47a, 1887, par. 4*

While you remain in your present position, the Spirit of God cannot abide in your heart, and hence you are not in harmony with God. "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." [*2 Corinthians 6:17, 18.*] You must comply with the conditions God has laid down in His Word before you can be acknowledged as a child of God.*5LtMs, Lt 47a, 1887, par. 5*

You need an experience which you are very slow in gaining. Unless you awake to your sore needs, you will come no nearer to God or the truth and will finally be separated from His work.*5LtMs, Lt 47a, 1887, par. 6*

You trust too much to feeling and impulse and do not move from firm principle. Feelings, of whatever nature, will prove no shield against temptation. The assaults of the enemy will surely prevail unless you put on the whole armor of righteousness. The adversary of souls is holding you in the slavery of sin. Feelings which are not traceable to any conviction of judgment have no stability in them. They are dependent on outward circumstances, affected by prevailing influences. Temptation will change these feelings and leave you without confidence in yourself or in God. You have great need of that inward assurance which will strengthen your purposes to stand against the devices of the enemy. Foes who eagerly seek your destruction will succeed unless you watch unto prayer.*5LtMs, Lt 47a, 1887, par. 7*

You should be alarmed; for you are losing spiritual strength. As long

as the light of truth shines upon you in such clear and steady rays, and its sacred principles are not interwoven in your character; as long as you could be under right influences, and yet you show no inclination to choose them, but rather avoid them; so long you will be less and less impressed by divine influences. Your salvation is at stake. You must make a decided separation from wrong influences. Throw away all these human props; cut loose from this unadvised, sympathetic sentimentalism; grasp the cord that binds you to Jesus.*5LtMs, Lt 47a, 1887, par. 8*

There is but one course before you, and that is to give up every sinful practice; for if you regard iniquity in your heart, the Lord will nor hear your prayers, and He cannot impart strength to you. The influence you exert in your present weakness can be no help to the cause of God; and unless your heart is in the work, you would better be separated from it. While you are molded by the influence of your chosen associates, your own influence will be detrimental. It cannot elevate, ennoble, or refine anyone who is connected with you.*5LtMs, Lt 47a, 1887, par. 9*

The sympathy of women which has been lavished upon you has had its deleterious influence. It has bewildered your sense. It is more pleasant to you than you realize, leading to neglect of even the hours of prayer. There is a kind of sympathy that is fascinating to the human heart, but it is one of Satan's snares. It is deceptive and tarnishes the soul. The unsanctified affection given you is no way in accordance with the position women should assume. But it has affected you just as Satan designed it should. It has deceived you and lessened your respect for women. You need a deep and thorough experience in divine things; and to hinder you from gaining it Satan will provide this sentimental sympathy that leads you to lean upon human aid instead of upon God. You need to see yourself as a weak, sinful, erring creature, one who needs special help, not from those who are as weak as yourself, but from the living God. Cut off these sources of sentimentalism, and place your undivided affections upon God.*5LtMs, Lt 47a, 1887, par. 10*

You must wholly renounce this kind of experience before you can be a strong man in the truth. Satan assails you on your weakest points. It is not sympathy you need, but influences that are uplifting,

that will refine and ennoble you, and fit you for positions of sacred trust. You will just as surely be swept away from the truth as you continue to gratify self, and thus parley with Satan and invite his temptations. Your religion will be like a structure built on sliding sand, having no more foundation, and as easily swept away by the storm of trial.*5LtMs, Lt 47a, 1887, par. 11*

Your friends do not know how weak you are in moral power. They do not know that your thoughts are not elevated, that your conversation naturally flows in a common, low channel, that your manners are not naturally elevated and refined, but altogether too gross. Every one of these women who have given you special attention would be disappointed when they became thoroughly acquainted with you. The truth of God lowers no one, but brings all who practice it up to meet the elevated standard of righteousness.*5LtMs, Lt 47a, 1887, par. 12*

I care for your soul, and I wish you had a care for it also. Do you intend to remain as you are? Are you not alarmed for yourself? I fear you are resting on a false hope. Let the repentant sinner look to Jesus as his intercessor. Let his attention be diverted from himself to the Son of God, dying upon the cross, a sacrifice to save him. Let his faith lay hold of the merits of Christ. Let him see the way, the truth, and the life; and then his faith will work by love. He will hate sin because Christ hates it. The transforming grace of Christ will stamp the divine image upon his soul. O how changed he is! Gratitude springs up in his heart. A strong tide of love flows in, and he is willing and ready to suffer, to deny self, for Christ's sake. The heart is broken, and Jesus, the loving Saviour, takes possession of the soul.*5LtMs, Lt 47a, 1887, par. 13*

The repentant sinner should not rely upon a form of religion, but strive for a living experience. That which will prove the greatest hindrance to the publishing house in \_\_\_\_\_ is the irreligious lives of those who claim to be religious, who have made a profession of godliness, but have no love for genuine truth and practical piety.*5LtMs, Lt 47a, 1887, par. 14*

The truth must be brought into your life to sanctify your character. You must make more decided efforts, or Satan will surely gain

possession of all your powers. You must break away from every association that does not have an elevating tendency and place yourself, in your present spiritual weakness, where temptation will not be so powerful. You must seek, as never before, to have a firm belief in the great truths of God's Word; and as a result you will have a constant realization of God's presence and an unwavering confidence in Him. Reason must be satisfied that God has spoken; then faith must seize with a firm grasp what He has said.*5LtMs, Lt 47a, 1887, par. 15*

The divine message, if received as words spoken to you from God, produces on the heart and life a corresponding impression; for God's Word and God's Spirit work in harmony. Addressed to every part of man's nature, it touches every part, is received into every part, and fits the receiver to exert a commanding influence. It has sway over every power of the being. It will testify for Christ by words, by actions, and by influences unseen, but felt.*5LtMs, Lt 47a, 1887, par. 16*

The important truths with which you are daily brought in contact will prove to you a source of life unto life or of death unto death. Unless you are bringing your life and character to meet the realities of the times, then it would be better had you no connection with the cause. God alone can be your helper. Flee to the stronghold. The Lord is willing to be gracious if you will only come where He can help you. Jesus will never leave you alone in your sore struggles. To lay hold of the power of God by living faith will alone give you strength to resist the enemy. Your conscience is not clear. You are under condemnation and feel easier when you are with those who, like yourself, have no spiritual discernment, no spiritual strength. All these influences are shutting you away from the favor of God.*5LtMs, Lt 47a, 1887, par. 17*

His displeasure is upon you, and in His name I tell you, you will lose what qualifications for His work you already have, unless you place yourself in communion with God. Do not connect with the enemy of souls and with evil angels. When Joseph was tempted by his master's wife, he exclaimed, "How can I do this great wickedness, and sin against God?" [*Genesis 39:9*].*5LtMs, Lt 47a, 1887, par. 18*

Your soul is in peril. Will you see it? The principles of truth which you hear and which you are handling have very little influence upon you, or they would take hold upon your life. They do not sanctify your soul. Temptations are constantly appealing to your inclinations and appetite. You associate with those who have no fear of God, who have not the light of truth, and this association is of itself enough to weaken moral power and cause you to become like them to a great degree—one in spirit, one in indulgence. If your health is injured, you are unfitted for work and for all religious exercises. You must have a thorough conversion, or you will never be saved. You must have a close connection with God. You give evidence that you do not love God or the principles of truth. No one who has any realizing sense of his relation to God and his accountability to his fellow men will choose the society of those who are not connected with God. The truth which takes hold of eternal realities will give no relish for insipid and degrading pleasures or low, common themes of conversation.*5LtMs, Lt 47a, 1887, par. 19*

If you expect to be one of that number who shall stand around the throne of God with the crown of glory upon their brows, you must prepare for this great change here in this life. Your thoughts must be of an altogether different character from what they are at present. The work must begin with the heart. That must be cleansed of moral defilement and made pure for the indwelling of the Holy Spirit. Here is your work—cleansing the soul temple of its moral defilement through Jesus Christ. God help you to make haste before it shall be too late.*5LtMs, Lt 47a, 1887, par. 20*

**Lt 48, 1887**

Frey, Henri

Grimsby, England

July 19, 1887

Previously unpublished.

Brother Henri Frey:

I have a few words to say to you this morning, and I pray God to give me wisdom that my pen shall not trace one word but that is in accordance with His Holy Spirit. I have already written you two letters which I felt urged by the Spirit of God to write you. Those letters were written you with much pain of heart, because I was aware that you did not see and feel the need of any such communication. I have not ceased to bear your case to the throne of God, that He would not allow the enemy to delude and ensnare your soul; but I have had much burden of heart for you, because I have seen that you were inclined to choose the society of those who would be no moral strength to you, and you have not felt your danger in so doing.<sup>5</sup>*LtMs, Lt 48, 1887, par. 1*

Since coming to Grimsby I learn that Sr. Green and her daughter are in much distress on your account, and they have advised with Eld. Lane with reference to your case. They wish to talk with me, but as yet I have not conversed with them directly. It is through them that I learn with much sorrow that you have been reprovved by those standing at the head of the office in Basel, and they were much distressed, especially the mother, who is much troubled about the matter. This is the first intimation I have heard of this matter, and I need not express to you my grief and my sadness that you feel that you have been dealt unjustly by and that you talk of going to Battle Creek to work in the Review office.<sup>5</sup>*LtMs, Lt 48, 1887, par. 2*

Now, my brother, you do not discern what manner of spirit you are of. I am aware of how much pain any such decision as God's servants have made at Basel has cost them, and the course

pursued toward you was only doing that which it was their duty to do. If there were not those at the head of such an establishment to look after the morals of those connected with such an institution, what condition of things would exist? Would it be a place where God's honor would dwell? Would it be a place where the moral and religious principles of youth would be strengthened and confirmed? or would it be a place where, by precept and example, the youth connected with that institution would be educated in beer and wine drinking and in the use of tobacco? Now your health, my brother, has been injured by your wrong habits. You have indulged a perverted appetite. You have had customs and habits the evils of which, for love of your soul, I have set before you plainly that you might see and correct them before it should be forever too late. You know that I have not flattered you, but I have tried to set before you your dangers as they exist; and O how anxiously I have watched to see a reform on your part, a change of conduct with you! But with sorrow I have not seen a decided change! I have in the fear of God presented before you what you may be if you fear God as did Daniel and resist temptations as he did in the courts of Babylon. He honored God by seeking to do God's will. He firmly brought the power of His will to his aid by placing that will on the Lord's side rather than on the side of Satan. And God gave Daniel wisdom and knowledge and understanding.*5LtMs, Lt 48, 1887, par. 3*

God expects men to co-operate with Him in the work by placing their wills in harmony with His will, and how sorry you make the dear Saviour and the heavenly angels by opening your heart to the temptation of Satan. You have had the privilege of choosing associates that would exert an influence over you for good, but you have of your own will placed yourself in the society and companionship of those who would only do you harm, and thus have surrounded your soul with an atmosphere that has a tendency to weaken moral power, and to encourage intemperate habits.*5LtMs, Lt 48, 1887, par. 4*

You have had little moral strength to resist temptations. Howsoever much you may have desired to be honored as Daniel was, you have not pursued that course that Daniel did in order to maintain moral dignity, purity, and righteousness. We will honor your dignity when we see that you have honor enough for your own dignity to be a

man true to God, to keep your pledge made before God, with the holy angels as witnesses. Now do not seek to preserve a false dignity; earn respect yourself, then you will have it, and no man can rob you of it. I beg of you, when reproved for your wrong course, do not do as Satan did in heaven; he maintained, because he was the most honored of all the angels, that he must not be taught or be reproved. He would not have lost his place in heaven had he not in pride refused to be set right by even God Himself. He so persistently presented his case as one aggrieved and abused that he carried a third of the holy angels with him in his fall. What will it amount to you if you have the sympathy of poor, shortsighted mortals and do not pursue a course so that you can have the favor of God? Who of your human friends can look into your heart and discern its secret workings? Who can help you by saying soft and pleasant words to you to break the force of the reproofs and warnings that God sends to His erring ones? There are those who will have no more spiritual discernment than to call evil good and good evil, and you are at so great a distance from God that you do not discern the voice of the True Shepherd from that of a stranger.*5LtMs, Lt 48, 1887, par. 5*

You may follow any voice that pleases your ear, that speaks words of flattery to you, but they do not and cannot cancel one sin that is written in the books of heaven. The Judge of all the earth declares, "I know thy works;" "By their fruits ye shall know them." [*Revelation 3:15; Matthew 7:20.*] It is not what knowledge you have, nor what exalted privileges you have had, that elevates you in the scale of moral value with God, but what you are in heart and principle in His sight. Do you work the works of God? Are you Christlike? You are handling sacred things and are exalted to heaven as was Capernaum in point of privileges, but like that city you may not be benefited with the light and with the grace bestowed upon you because you do not bring the same into your life and character.*5LtMs, Lt 48, 1887, par. 6*

The associates you persevere in keeping are separating you from God. Away from God you have no moral power, and you seek to supply your great deficiency by enlisting the sympathies of others as a man misjudged, as a man abused, when the simple truth and not half of that you know is laid home to your own soul. Now those

who would sympathize with you in your wrongdoing are your very worst enemies, and they are doing mortal injury to your soul; for in this attitude they repel and condemn the servants whom God has appointed, His delegated servants, men who have had years of experience, and through whom He works to repress evil, to reprove sin and all unrighteousness. There is reproof, rebuking to be done, else sin will lift its hideous head and triumph over righteousness. In every age of the world, the wrongdoer has received the sympathy of those who do not discern the works of God, and the ones who are soul-burdened, grieved, agonized, because they see souls imperiled, because they see the evil workings of those in responsible positions, have no sympathy because they have lifted the cross and done the disagreeable work of reproofing sin and wickedness in men who are handling sacred things. They receive as their reward reproaches. Their motives are misjudged, and they are considered hard, overbearing, and unchristianlike. *5LtMs, Lt 48, 1887, par. 7*

Satan wants this should be just so. You have thought thus. You have a defiant spirit. Now it will not answer to have this spirit, because it will prove your eternal ruin. It is the spirit that Satan suggests. Humble your heart under the reproof; you know that you deserve it. In the place of making light of your wrongs which grieve the Holy Spirit of God, confess your faults with meekness and soul sorrow, and no one will receive you and help you any more gladly than these very men that you have misjudged. *5LtMs, Lt 48, 1887, par. 8*

The office at Battle Creek or the office on the Pacific Coast would not accept your services in the state you now are. How much has been said, what testimonies have been borne to you and others in Basel, and what little impressions they have made upon you all. I know whereof I speak. I have spoken words of encouragement; I have spoken of the love of God; I have told you how abhorrent was sin in His sight; I have warned, entreated, and prayed for you all. This was no more than my duty, but only think of Jesus whom you have grieved—Jesus, who made so great a sacrifice for you, who gave Himself for you that He might cleanse you from all iniquity, and purify you unto Himself that you should be peculiar and zealous of good works. Shall all this be in vain? Will you grieve the Holy

Spirit of God, and then comfort yourself with human sympathy? Will you pursue a defiant course? If so, your ruin is sure.<sup>5</sup>*LtMs, Lt 48, 1887, par. 9*

It must be that the office at Basel shall be renovated. I have known that it must come. I have known that the frown of God would be upon its managers if they did not promptly and earnestly take hold of these matters that were a dishonor to God, a reproach to the truth, and set things in order. They have felt an interest in the associations that their young friends were forming. They have felt very anxious in this respect over you, and more than one whom you now regard as dealing harshly with you has prayed and wept over you. But they have duties to discharge which are very taxing to them and very unpleasant, or they will be unfaithful servants. And the very men that need to be sustained and pitied receive no sympathy, while the one who grieves daily the Spirit of God, who puts Him to an open shame, is the one who receives the sympathy. He pities himself, he excuses himself, he regards in the worst possible light every effort made to elevate, to ennoble him, and makes the worst possible use of the reproofs, of the warnings God sends him. Have you not had consideration? I know you have. There has been long forbearance with you. But what response has been made to all these efforts in your behalf? They have not been appreciated. They have seen that which you could not see, that the company you now keep, the principles you now adopt, the habits you are now forming are likely to settle the future with you with a certainty which is well nigh infallible. Well do they understand that the minds, the manners, and the characters of the workers in the office are an index of their future moral standing of all who shall connect with it.<sup>5</sup>*LtMs, Lt 48, 1887, par. 10*

The connection is very close between the present and the future. Now is the sowing time. The harvest will have to be reaped. Every step taken now will show itself in the interests and results of the years to come as long as time lasts. An unfortunate step taken now by you may lead to your lifelong misery and unhappiness, and should you now take the right steps, humble your heart before God, you may have a reviving light that will shine all along your pathway, growing brighter and brighter until the perfect day. "Whatsoever a man soweth, that shall he also reap." [*Galatians 6:7.*]<sup>5</sup>*LtMs, Lt 48,*

1887, par. 11

Let all the associations you form in your business, in companionship for leisure hours, and in alliance for life be with an eye single to God's glory. Let all be entered upon with earnest, humble prayer. You will then show that you do honor God, and God will honor you. But if you do, as I greatly fear you are now doing, discard the counsel of your brethren, and choose to maintain your own unchristianlike course, if you continue to choose for your associates those whom you know can give you no moral or physical strength, if you continue to connect as you have done with the irreligious, the impure, the skeptical, the intemperate, you will fix your character after a mold that will cause Satan to triumph and that will grieve the dear Saviour and cause great sorrow to your brethren whom I know love your soul.*5LtMs, Lt 48, 1887, par. 12*

You know who has said, "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." [*Proverbs 13:20.*] You have had the privilege to associate with those who would help you if you desired their society. You have chosen the company of those who would not elevate you and strengthen your morals or your spiritual interest. All this is because you have not been imbued with the Spirit of Christ. Your destiny is being fixed for two worlds. Let me see young men assert themselves in the school or the workshop or the office, and it needs no prophet's testimony to predict what they will be, what they will do, when they shall become full-grown men. You have had your choice of associations, but you have not chosen the society of those who would be any help to you.*5LtMs, Lt 48, 1887, par. 13*

Little do you think how deep an interest is felt in your welfare; but above all, God, your maker, looks down upon you and blends His claims with your highest welfare. I have bought thee with My own blood. "Ye are not your own." [*1 Corinthians 6:19, 20.*] Shall all this interest in heaven and on earth be felt for you in vain? Will you suffer yourself to be infatuated, dazzled by Satan's sophistry? Be sure of what kind and quality of feelings you have. You may feel that the men in responsibility cannot spare you, that your labors are so valuable that they cannot possibly do without them; but from what God has been pleased to show me of what the workers should

be in the office at Basel, unless there is an entire change in your attitude, a transformation in your character, God would be displeased with them if they retained you in connection with the sacred work of God, when you are certainly influenced by the wrong spirit, and not by the Spirit of Christ.*5LtMs, Lt 48, 1887, par. 14*

The youth look at you placed in a position the most responsible, and yet so weak in moral power that you dishonor God, dishonor the truth, and bring reproach upon the office. The youth see you taking a course of wrong, and they are easily persuaded to follow your example. Warnings are not heeded, because in your blindness, your perverted spiritual and moral taste, they are not felt to be appropriate for you. So skilfully has Satan baited his hook, that you are caught with his bait. Some fatal step will be taken by you ere you will perceive or suspect the danger to yourself. If your advisors, your sympathizers could see what they are doing, they would change their course of action if they had any regard for your soul. Should you go to America, you would carry yourself with you, and Satan would just as surely be found there as in Basel. If you are not man enough, with all the light presented before you, and daily handling sacred things as you are, to stand for right and maintain righteousness, and help those who carry the heavy responsibilities in Basel, think you that God would accept you as laborer together with Him in Battle Creek?*5LtMs, Lt 48, 1887, par.*

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You will find anywhere you go a class of inferior minds, those who have a hatred to restriction of what they call their liberties, who hate reproof, who despise counsel; and that company you will choose just as surely in Battle Creek as you have done in Basel. Shall you decide to be a man in God's sight? There are those to be met with everywhere who have no fixed principles. It is hard for them to resist temptation, let it come from what quarter, and in what form it may, and every precaution must be taken to surround them with influences that will strengthen their moral power. Let them be separated from these helpful influences and associations, be thrown with a class who are irreligious, and they will soon show that they have no real hold from above; they trusted in their own strength. They have been praised and exalted when their feet were standing in sliding sand. They are like Reuben, unstable as water,

having no inward rectitude, and like Reuben they will never excel. What you need is to see your dependence upon God and to have a resolute heart. Be a man where you are; show strength of character where you are; be able, through Christ Jesus, to say, No, I will not do this great wickedness and sin against God. That kind of easy good nature which can never nerve itself to give a decided refusal to any proposal that would injure his moral and religious influence in the sight of God and of man is always under the control of Satan far more than under the control of the Spirit of God. They are led into evil very easily because they have a very accommodating disposition, and it hurts them to give a square No: "I will not do this wickedness and sin against God." [*Genesis 39:9.*] If invited to take a glass with merry men or women, they are led as an ox to the slaughter; they join with the impious, who laugh at the ready compliance afterwards. There is no interior strength to fall back upon. They do not make God their trust. They have no high principles of duty. You are too self-confident in some things. You feel too wise to be taught and feel injured if cautioned and reprov'd. You will soon make shipwreck of faith unless you humble your heart before God.*5LtMs, Lt 48, 1887, par. 16*

Were your labors of double and triple value to the office to what they have been, we should say in no case should you be allowed to remain without an entire change in your moral and spiritual standing, for this influence would be constantly creating a condition of things that would counterbalance all you could do and would bring God's frown upon the men who suffered such things to exist.*5LtMs, Lt 48, 1887, par. 17*

I might say much more, but I will only say now, Humble your heart before the Lord, I beseech you; and when you are truly converted, you will be a blessing, you will not be a burden, but a burden-bearer. You will not grieve the Saviour nor your brethren. The dangers to which you are exposed lie directly with yourself. Then I beg of you, for your soul's sake, to turn away from your sympathizers, repent before God, and He will pardon you and make you a blessing and not a curse.*5LtMs, Lt 48, 1887, par. 18*

E. G. White.

July 20

Grimsby, England

This letter was designed to be sent last night, but it was not mailed and I add a few words this morning. I have just come from pleading with God in your behalf. What, I ask you, have you to complain of in the treatment you have received at the hands of your brethren who are placed as stewards of God over the souls of those in their employ, who must watch for souls as they that must give an account? When the council in England was held, I interceded that your expenses should be paid to attend, and the brethren, although their means were limited, felt that they would do anything to help you, to strengthen you, to elevate you, and to help you if possible to reach higher, holier attainments.*5LtMs, Lt 48, 1887, par. 19*

Can you think how bitterly we were disappointed that our best motives and efforts in your behalf for your good should result in heavier burdens to us? In place of your being engrossed with the greatness and the solemn nature of the work of God, and placing yourself in close connection with God, our good intentions were turned into a channel of temptation to you. And thus it will ever be in your case unless you are changed in heart. Can you not discern the enemies working for your soul? Can you not see that your brethren love your soul and want not only to save it, but the souls of the youth who are connected in any way with the sacred work of God? Where is your burden as a child of God for the souls of other youth that are brought in connection with you. Have you no sense of their peril, no interest in their salvation? Had you felt as one in your position should have felt, you would have pitied these men whom you were burdening, these who were grieved on your account.*5LtMs, Lt 48, 1887, par. 20*

Your letter states that when reproved, "you answered not a word." I put it in this way: you defiantly looked those in the eye who were laboring for you as a bold sinner would do. Now do you see anything in this attitude to be proud of, to boast of? Should you not, if you have a sensitive heart, a living principle to be a Christian, have manifested to your tempters the boldness and the courage to look them steadfastly in the eye, and say, No, I fear God, I will not

betray my trust. I am entrusted with sacred responsibilities, I must answer to God for every word and action of mine in the judgment, should my words, my example lead souls away from obedience to God. “No, no; I will not walk in the way of sinners.” But after you have violated your sacred promises, when reproved, how much more appropriate it would have been for you to say, as did David, the king of Israel, under the reproof of Nathan, although thunder struck to have his sin laid open before him in so aggravating a character; he humiliates himself, and exclaims, conscience-stricken, “I have sinned against the Lord.” [2 *Samuel 12:13.*] He said these words in sincerity, for they came from a repentant heart. *5LtMs, Lt 48, 1887, par. 21*

The very first evidence of amendment to God, and those whom your influence has burdened, is the acknowledgment of your sin. Why was not this confession made sooner? Why was not the conscience tortured because of sin? It is wonderful to see how sin, like its originator, gets possession of the soul and will hold it until ejected by a full confession. If this is not done, the heart becomes defiled. The sin is hidden in the breast where it is entertained. It hates the light and will not come into the light, lest its deeds shall be reproved; your soul is loath to render a verdict against sin. Your heart is so filled with justification of wrong that your tongue refuses to be brought where any verdict will be given against heart and hands that have worked unrighteousness. There is no one thing wherein our folly shows itself more than in these hurtful concealments. Contrary to the customs and practices of the world, God’s plans, God’s injunctions are: Confess, and live. “He that hides his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy.” [*Proverbs 28:13.*]*5LtMs, Lt 48, 1887, par. 22*

There are enough inexperienced professors of godliness whose names are on the church books in Basel who know so little of sanctification through the truth that they think it is a nice thing for you to put on a bold front and show those who reprove Henri Frey that they have more than their match. Satan did this very way when he was in heaven after he sinned. But all such advisors, all such sympathizers are doing the devil’s work. David was a king, ruling kingdoms, but God told Nathan to go to that king with the keenest,

sharpest reproof. Nathan's words were given him of God. They were resolute words. He was God's messenger. If the Lord has placed men in a responsible position at the mission at Basel, it is not for them to do as did Eli, connive at sin, by letting sin pass unreprieved. For already the Lord has spoken that there is a demoralized state of things coming into the office through just such men as yourself, Albert Dietschy, and others. And unless these men should faithfully discharge their God-given responsibility, the Lord would hold them accountable for the sins that exist, and evils resulting therefrom.<sup>5</sup>*LtMs, Lt 48, 1887, par. 23*

Do you envy the position of these men who are obliged to do this work in order not to incur the frown of God? Is it not an unenviable position to be placed in? The words they speak are not their own words, but they are contrary to their nature. But these men are God's watchmen, heralds of the great King: "Thus saith the Lord God." Nathan laid before David all the favors God had bestowed upon him. He is upbraided with the mercies of God that have been abused and misapplied. Would you have these miserable comforters who would tell you how they would do under similar circumstances? They are agents of the devil, no matter what they profess, or who they are. Your soul is in peril. It is defiled. Your course has been unchristianlike, a dishonor to the truth and to the cause of God you profess to love. And these ill-advisors would lead you to that very boldness you claim to have shown under reproof, which is but the justification of a course of wrongdoing, which, should you continue in, will be the ruin of your soul. Can you not discern that your true friends are those who will tell you your faults? Do you count those your best friends who will make light of sins which are grievous in the sight of the holy God? God's children are betrayed into sin; but if they are really, sincerely children of God, they will not remain in sin, maintaining and vindicating their sin. David had not the heart and face to stand out against the message of God. With David there were flashes of guiltiness. A reproof from God was upon his conscience, but he had no compunctions that worked heart repentance until the reproof came from God directly to him, "Thou art the man." [2 *Samuel 12:7*.]<sup>5</sup>*LtMs, Lt 48, 1887, par. 24*

Now, my brother, I love your soul. And in order to save your soul, I

have written you two long letters of a similar character as this, not because I wish to hurt or wound you, but to arouse you to see what your dangers are. While others are sleeping between three and four o'clock in the morning, I arise to write this. I am burdened for your soul. Your only hope is to be a truly converted man. All your ability cannot excuse one sin, but it greatly aggravates your sin in the sight of God. May the Lord help you to apply these words to yourself, so that you may make sure work in repenting, is my prayer.*5LtMs, Lt 48, 1887, par. 25*

**Lt 49, 1887**

Frey, Henri

Grimsby, England

July 21, 1887

Portions of this letter are published in *5T 508-516*.

Bro. Frey:

I designed to have a talk with Sr. Green before writing you again, but have not been able to do so. My prayers are ascending to God for you, and my love for your soul leads me to write you again. I feel deeply grieved over your case, not that I look upon you as persecuted, as you say in your letter, but as a deceived, misguided man, who has not Christ's likeness in his soul, and who is deceiving himself to his certain ruin.*5LtMs, Lt 49, 1887, par. 1*

I cannot talk with Sr. Green, her health is poor; she returned from Hull night before last and went into a terrible spasm or fit. The doctor was called and did for her what he could. She has been in great trial over your case when it need not have been so at all. If you had the cause of God at heart, you would see that your brethren had done only their duty in their action toward you. You speak of going to Battle Creek and showing that you could be a man. All that the responsible ones at the office ask of you is that you show yourself a man just where you are, that you shall not degrade yourself by associating with sinners, and shall not be yourself a sinner with them, and by your words and your example lead others into sin. Just look away for a moment from sympathizing with yourself, and consider the world's Redeemer. Consider the infinite sacrifice He has made in behalf of man, and then His disappointment, that, after paying such a price, making such a sacrifice in behalf of man, that man should perish, should choose to perish, ally himself with those who hate Christ and righteousness, and become one in them in the indulgence of perverted appetite.*5LtMs, Lt 49, 1887, par. 2*

But you have heard me talk all these things. You have read all

these things, and yet they have not been brought into your heart and life. You have set your heart against good and opened it to evil. You have invited the temptations of the devil, placed yourself, where you have been tempted, and have had no hold upon God to enable you to resist temptation. Suppose you do break away from all connection with Basel through a revengeful spirit because your brethren have told you the truth; whom will it injure, yourself or them? You will grieve them by so doing, but the work will go on just the same. God has workers that He is raising up on every hand, and He is not dependent on you or any man to do His work. If your heart is not pure, if your hands are not clean in His sight, He cannot work with you. He wants truth in the heart, truth in the life, interwoven in the character. *5LtMs, Lt 49, 1887, par. 3*

I would advise you what to do; I am a mother of boys. I advise you to humble your heart, confess your wrong, and consider the solemn charge David gave to Solomon on his dying bed, which was, "Be a man." "Be thou strong, and shew thyself a man, and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." [*1 Kings 2:2, 3.*] Take this charge to your own heart, Henri. Let no one flatter you to wrongdoing: it is a disgrace to sin, but it is no disgrace to confess your sins; but rather an honor. I write to you as I would to my own sons. I want you to have true individuality, and true manly dignity, but pride, self-conceit, and false dignity can only be maintained at the most terrible consequences to yourself. *5LtMs, Lt 49, 1887, par. 4*

It is not the boisterous song, the merry company, the mugs and beer and wine, that can make you a man in the sight of God, or cheer your heart in sickness and sorrow. True religion alone can be to you a solace, a comforter in trouble. There has not been pursued toward you at the office at Basel any more close and severe discipline that God's Word has imposed upon you. Will you call God unjust, will you tell Him to His face that He is arbitrary, because He tells the wrongdoer that he shall be separated from His presence? How severely is the picture drawn in the Word of God of His dealing with the man who accepted his invitation to the wedding, but who

did not put on the wedding garment which had been purchased for him, which was the robe of Christ's righteousness. He thought his own defiled garments good enough to come into the presence of Christ, and he was cast out as one who had insulted his Lord and abused His gracious benevolence. Now, my brother, your righteousness will not do. You must put on the robes of Christ's righteousness. You must be like Jesus. Consider the long fast that Christ endured in the wilderness of temptation on the point of appetite; how He fought Satan; how He was emaciated by that long, lingering fast on your account and on mine, that He might place man on vantage ground, bringing to him divine strength and divine power to conquer appetite and every unholy passion. Consider Jesus, treading the winepress alone, that He might break the power of Satan upon man. I ask you to look at this matter as it is. When you unite with the despisers of God in drinking beer or wine or stronger drink, imagine Jesus before you, pale and suffering the keenest pangs of hunger, that He might break the power of Satan, and hold him under control, and make it possible for man to conquer on his own account, and in his own behalf.<sup>5</sup>*LtMs, Lt 49, 1887, par. 5*

Think of these things, my brother, and then think, when, with the godless who refuse the truth, who refuse salvation, you are lifting the mug of foaming beer to your lips, that Jesus is there, looking on; Jesus, He whom you claim as your Saviour, He in whom your hopes of eternal life are centered. O Henri, how can you, how can you be so weak in moral perception that you cannot see the influence of these things upon yourself and upon others? You violate the most solemn pledge and then talk of being persecuted. How can you stand before those who feel compelled to do something to break up the power of Satan that is obtaining control of our youth, while they in sorrow tell you that if you do not change your habits, they cannot retain you in connection with the work of God as a translator. How can you, I say, stand before them as they do this painful duty, defiant, and without any evidence of sorrow on your own account? How does Jesus look upon such actions? How does that Saviour who gave His life for you regard your attitude? And you entertain the idea that you are persecuted!<sup>5</sup>*LtMs, Lt 49, 1887, par. 6*

“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.” [2 *Corinthians* 5:10.] When you shall stand before this grand and awful tribunal, from which there will be no appeal, where there will be no misinterpretation, no misconception, before this awful tribunal, you will be silent. You will not have one word to say in vindication of your own course. You will stand guilty, condemned, and hopeless, unless you put on Christ’s robe of righteousness, putting away your sins, and making diligent work of repentance. *5LtMs, Lt 49, 1887, par. 7*

I cannot see what other course they could take toward you than they have done at Basel. I feel the tenderest feeling of pity, and of love for your soul; but false words of sympathy to sustain you in rebellion and defiance of those whom God has placed in responsible positions in His work shall never be traced by my pen. I have too much regard for your soul than to tell you as some surely will do, that it shall be well with you when you are taking such a course dishonoring your manhood, defacing the moral image of God in your soul, deceiving your own heart, dishonoring the God who has bought you with the price of His own blood. God has said, “To him that overcometh, will I grant to sit with Me on My throne, even as I also overcame and am set down with My Father on His throne.” [*Revelation* 3:21.] Now are you overcoming, or are you being overcome by your own lusts and appetites and passions? I feel deeply for your soul. *5LtMs, Lt 49, 1887, par. 8*

If you are worthy to be entrusted with the translation of our most important works, ought not you, who are handling sacred things, to have the fullest connection with and consecration to God? Ought you not to be where you can have the holy angels to minister to you, to inspire you to give the correct ideas, to give to you wisdom and knowledge as God gave to Daniel in order that you may do the work of translation correctly? If you choose to open your heart to Satan’s suggestions, if you choose the society of those who are the enemies of Christ, do you expect God to work a miracle to keep you from yielding to Satan’s suggestions? Evil angels are gathering about your soul and are your invited guests. They suggest—you accept their propositions. Until you have resolution to obey God’s

will, you will not have God's guidance. Now Jesus looks to all who claim to be His soldiers to do service to Him. He expects you to recognize the enemy and to resist him, not invite him to your confidence, and in so doing betray sacred trusts. The Lord has placed you in a position where you may be elevated and ennobled, and may be constantly becoming fitted to do His work. If you do not obtain these qualifications, it is because you alone are to blame.*5LtMs, Lt 49, 1887, par. 9*

There are three ways in which the Lord reveals His will to us to guide us and to fit us to guide others. How shall we be able to know His voice from that of the stranger? How shall we distinguish His voice from that of the false shepherd? God reveals His will to us in His Word; His voice addresses us in the Scriptures. It is to be recognized in His providential workings and will be thus recognized if we do not separate our souls from Him by walking in our own ways, doing our own wills, and following the promptings of an unsanctified heart. The sense becomes confused so that eternal things are not discerned, and the voice of Satan is so disguised that it is accepted as the voice of God.*5LtMs, Lt 49, 1887, par. 10*

Another way in which God's voice is heard is through the appeals of His Holy Spirit, making impressions upon the heart, and working out in the character in daily actions. If you are in doubt upon any subject, you must first consult the Scriptures. If you have begun the life of faith, you have given yourself to the Lord to be wholly His. He has taken you to do the work of molding and fashioning you according to His purpose, to make you a vessel unto honor. Your one most earnest desire is to be pliable in His hands and to follow Him whithersoever He may lead you, not indulging in following inclination, but following His guidance. You are trusting Him to work out His own design, to will and to do of His own good pleasure, while you at the same time co-operate with God in the work by working out your own salvation with fear and trembling. You, my brother, will find difficulty here, because you have not yet learned to know by experience the voice of the Good Shepherd, and this places you in doubt and peril. You ought to be able to distinguish His voice.*5LtMs, Lt 49, 1887, par. 11*

Pure religion has to do with the will. The will is the governing power

in the nature of man. If the will is set right, all the rest of the man will come under its sway. The will is not the taste or the inclination, but it is the choice, the deciding power; the kingly power which works in the children of men unto obedience to God or to disobedience. Now you are a young man of intelligence; you are seeking to make your life such as will give you heaven at last. You are often discouraged at finding yourself weak in moral power, controlled by habits and customs of your old life in sin, to find yourself in slavery to doubt, and inefficient. You find your emotional nature untrue to your best resolutions, untrue to your most solemn pledges. Nothing seems real. Your own inefficiencies lead you to doubt the sincerity of those who would do you good. The more you struggle in doubt, the more unreal everything looks to you, until it seems that there is no solid ground for you anywhere. Your promises are nothing, they are like ropes of sand, and you regard the words and works of those whom you should trust in the same unreal light. You will be in constant peril until you understand the true force of the will. You may believe and promise all things, but I would not give a straw for your promises or your faith until you put your will over on the believing and doing side. If you will fight the fight of faith with your will power, in the work, I have not the least doubt that you will conquer. Your feelings, your impressions, your emotions are not at all to be trusted, for they are not reliable, especially with your perverted ideas and the knowledge of your broken promises and forfeited pledges.<sup>5</sup>*LtMs, Lt 49, 1887, par. 12*

But I tell you that you need not despair. You must choose to believe, although nothing seems true and real to you. I need not tell you it is yourself that has brought you into this unenviable position; but you must win back your confidence in God and in your brethren. Your part is to put your will over on the side of Christ in the matter of faith. Just as you yield up your will to the will of Jesus Christ, God immediately takes possession of that will, and works in you to will and to do of His good pleasure; and all of your nature is brought under the control of the spirit of Christ, even your thoughts are subject to Him. You cannot control your impulses, your emotions, as you may desire, but you can control the will, and you can make an entire change in your life. Your life, by yielding up your will to Christ, is hid with Christ in God and allied to the power which is above all principalities and powers. You have a strength from God

that holds you fast to His strength, and a new life, even the life of living faith, is possible to you. But your will must co-operate with God's will, not with the will of associates through whom Satan is constantly working to ensnare and destroy you. I do not give you up, Henri. I remember my own oldest son Henry who died in the triumphs of faith a little past sixteen years old. I write to you as I have often written to my own sons and adopted daughters. *5LtMs, Lt 49, 1887, par. 13*

Will you now without delay place yourself in right relations with God? Will you say, "I will give my will to Jesus, and I do it now"? From that moment, be wholly on the Lord's side. Disregard the pitiful clamoring of appetite, of custom, of passion. Give Satan no chance to say, You are a wretched hypocrite. Close the door so that Satan shall not thus accuse you and dishearten you. Say, "I will believe, I do believe that God is my helper," and you will find that you will be triumphant in God. Every emotion will, by steadfastly keeping the will on the Lord's side, be brought into captivity to the will of Jesus. You will then find your feet on solid rock. It will take, you will find, at times, every particle of will power which you possess, but it is God that is working for you, and you will come forth from the molding process a vessel unto honor. Talk faith. "I will believe, I will believe that God can and will give me, Henri Frey, the victory." Keep on God's side of the line. Set not your foot once on the enemy's side, and the Lord will be your helper, He will do for you that which it is not possible for you to do for yourself. The result will be that you will become a grand cedar of Lebanon. Your life will be noble, your works will be wrought in God, there will be in you a directness, a power, an earnestness and simplicity that will make you a polished instrument in the hands of God. I am not speaking to you idle tales, but words of truth and verity. Try it and see. *5LtMs, Lt 49, 1887, par. 14*

You need to drink daily at the fountain of truth, that you may understand the secret of pleasure and joy in the Lord. But you need to understand that your will is the spring of all your actions. This will of man that is of so great consequence was at the fall given into the control of Satan, and he has been working in man to will and to do of his own good pleasure, but to the utter ruin and misery of man. Now God made an infinite sacrifice in giving Jesus, His beloved

Son, to become a sacrifice for sin, that God may now say, without violating one principle of His government, “Yield yourself up to Me, give Me that will, take it from the control of Satan, and I will take possession of it, I will work in you to will and to do My good pleasure.” Then He gives you the mind of Christ, the will becomes transformed and the character formed after Christ’s character. Does your will choose to do God’s will? Does your will choose to obey the Scriptures? “He that will come after Me, let him deny himself and take up his cross and follow Me; so shall he be My disciple.”  
[*Matthew 16:24.*]5LtMs, Lt 49, 1887, par. 15

There is no such thing as following Christ unless you deny your inclination daily and will to obey God. It is not your feelings, your emotions that make you a child of God, but the doing of God’s will. A life of usefulness is before you, if your will becomes God’s will. Then you may stand in your God-given manhood an example of good works. You will then help to preserve rules instead of helping to break them down. You will help to maintain order in the office, in the mission, instead of despising order and inciting to irregularities of life by your own course of action. I tell you in the fear of God, I know what you may be, if your will is placed on the side of God. “Ye are laborers together with God.” [1 *Corinthians 3:9.*] You may be doing your work for time and eternity in such a manner that it will stand the test of the judgment. Will you try, Henri, will you now change square about? You are the object of Christ’s love and intercession. Will you now surrender to God and help those who are placed by the Lord as sentinels in the mission at Basel? Will you help them instead of causing them grief and discouragement? I believe you will. May God help you is my prayer.5LtMs, Lt 49, 1887, par. 16

**Lt 50, 1887**

Haskell, S. N.

Battle Creek, Michigan

September 1, 1887

Portions of this letter are published in *3MR 20-21*; *6MR 34-35, 123-125*; *7MR 244-245*.

Dear Brother Haskell:

Henry Kellogg came to see me yesterday morning and stated that someone had reported that in Switzerland they had taken the Swiss Mission funds to invest in building private residences in Basel and thus aroused Brother Henry so that he refused to send means to Basel. I told Henry Kellogg this was not the case, that means had not been drawn from the mission for any such purpose, that brethren were hiring money from Steiner to commence to build which I considered highly essential under the circumstances. But the mission money was not drawn upon for any such purpose.*5LtMs, Lt 50, 1887, par. 1*

Then there is need for all of our ministers to be careful in regard to the character of the articles they insert in the paper in regard to matters in Europe, speaking as though not much had been done in Europe. Now, my brother, I do not think I could truthfully say this, for I consider that under the circumstances since Elder A's death there has been a good work done in Europe. I think Professor J. Kunz has not brought a good report, and I think your letters have not given very much courage to send means to support the missions. I think even in England a good work has been done. It must be acknowledged to be a hard and trying field, and not one word of discouragement ought to be spoken. The Lord is at the helm, and if we do not trust in Him to work, naught will be done. There is a good beginning made.*5LtMs, Lt 50, 1887, par. 2*

Publications have been and still are doing a good work. Let not one grain of unbelief be sown, for unless we keep a brave front, we cannot expect to inspire others with courage. I am telling everything

I can in relation to the mission that will inspire confidence. When I think how slow the work has gone in [New] England and how little done in Massachusetts and Maine and many other places where they have all circumstances in their favor, we need not be discouraged in regard to Old England. The same amount of labor expended on Old England in a wise manner will produce, I believe, good results. May the Lord work, is my prayer. And let us look at every token of good; acknowledge all the Lord has done with grateful hearts. Because you do not see the same results in Old England that you did in Australia, you should not demerit that which has already been gained. There are some precious souls in Grimsby, in Ulceby, and others will be gathered in. There are some good souls in Southampton, and the brother I met at Brother Jones', and the few who are connected with him, are, I judge, good material. Because they do not see every point just as we do requires wisdom in treating their cases, that we should unite wherever we can and not make the breach any greater between us. That Sister Griffen, I believe, will come to the front if wise management is exercised in her case. Such ones must not be left indifferently, but efforts should be made to bring them into the noble truth. We want that woman as a worker. All such talent, we must understand the faculty of winning to the truth. It is a nice work to hunt up the sheep and to make every exertion to bring them in. It will take time to rid them of all their strange ideas and erratic views, but we must be patient and not drive them from us. God is working with them; and as I look over the past, I see discouragements just as great that we have had to master and still have to contend with as in Old England, notwithstanding the caste of society and the difficulties to reach the higher classes. Now, my brother, be of good heart and notwithstanding the work may move slowly, nevertheless it moves. Thank God for that, but however we may view the work, in no case put in print one single word as though there had not much been done. Do not intimate that it would be better if nothing had been done and you could commence new. I do not thus regard it.<sup>5</sup>*LtMs, Lt 50, 1887, par. 3*

We had on the steamer a pleasant voyage. The very night we landed we took steamer for Fall River. I slept but little that night, arrived at Fall River at seven A.M. and had to wait two hours, then stepped on board the cars for New Bedford, and waited there two

hours for Mr. Bradford, and he came and took us to his house till the camp should be arranged. Sabbath it was thought not best for me to go five miles to New Bedford, but I felt that it was my duty; so I rode down to Bedford and went into the work at once. All the Sabbath keepers were not there, but I commenced the work for the seeking the Lord, and we had excellent meetings. All were astonished to see so large an outside interest. Our brethren and sisters talked and showed their appreciation of help and, I believe, advancement. Decided advancement was made. I spoke. I never saw greater need of arrangement of laborers. Eld. Goodrich was in Providence. We had to send for him, but he did not come until Monday. All that could labor were Bro. A. Robinson, Eld. Olsen, and myself. I was so weary I had to refuse to see or talk with any who might come. Had a talk with Professor Ramsay. He was not coming at all; I sent for him by telegraph. I thought every one ought to be there who could lift a finger to help the meeting. He came up Monday, but went to South Lancaster with his wife who came on Tuesday's boat from Martha's Vineyard. I talked with him in a very decided manner. He came back Wednesday and I think remained through the meeting. I think he was helped. I talked with Elders Goodrich and Robinson and several others who urged their cases before me. I expected to remain through the meeting, but urgent telegrams came from the Ohio camp meeting for us to come. If we would return answer that we would come, Eld. Farnsworth would start for New Bedford meeting. We looked the whole thing over, and considering Elders Canright and Oviatt's apostasy, we decided to go.*5LtMs, Lt 50, 1887, par. 4*

We left the ground Friday morning and arrived at Cleveland Sabbath morning and spoke that day. Made decided efforts for the people, called them forward, and fully two hundred came forward. The congregation of outsiders was very large. This made a decided impression upon them. They said they never had seen anything like this before. Special labor was given in the different tents for all who came forward. After a season of prayer, I was in the tent from half-past two until half-past five o'clock. Sunday we had the crowd again. The large tent was crowded full. It rained some. Many visited me who had been in the 43 and 44 Movement. Some claimed to be in advance of us in the faith of the restitution of all things, while some others claimed that Christ had come, while still others

seemed to be seeking for the truth. It was hard labor in Cleveland because of the want of unity among the ministers. There was a need of the converting power of God to come upon the ministers.*5LtMs, Lt 50, 1887, par. 5*

Monday we entered the tent at eight o'clock and did not leave it until three. I spoke three hours, giving most solemn warnings to ministers and people, called the people forward, and the ministers, and gave them time to confess their faults and errors. When they commenced to confess, there was a break, but still I did not see that clear and thorough work I desired. I told them I would not leave the tent until there was a decided movement made. Well, we had a most solemn, confessing, weeping meeting. Tuesday morning I went to the eight o'clock meeting, and I bowed before God and continued my supplication long for the Lord to come in and melt the hearts of the people. Then I felt the assurance that the darkness was clearing away. I told them so, bid them farewell, took the hack for the depot to go to Springfield, Ill., rode from ten A.M. till three, and tarried at Toledo until five, then took the sleeper for Springfield, and without change of cars arrived at Springfield at six A.M. Took a hack for the camp ground. Here we were welcomed to the most perfectly arranged camp ground that I ever witnessed. Everything testified that there were good managers at work. We were much pleased and spoke in the forenoon with much freedom. The outside attendance was good all the way through. I talked from one hour and a half to two hours, and the congregation sat as if riveted to their seats. There, as in other places, I was not let alone, and the burden of constant talking out of the desk nearly unfitted me for talking in the desk. I never saw such persistency as in Ill., to bring their matters before me.*5LtMs, Lt 50, 1887, par. 6*

I had much freedom in speaking; Sabbath was a day of close, constant labor. I think I spoke all of two to three hours. Many came forward to prayers, seeking the Lord for the first time, and I never attended a meeting where there seemed to be greater earnestness and tenderness and brokenness of heart. After praying with them, they had meetings in different tents, and they reported excellent meetings. Sunday I noticed a bad sewerage smell on the ground and learned that the wind was favorable for the bringing to us the terrible poisonous odor from a slaughter house. I was in a high

fever, and it seemed impossible for me to talk; yet I ventured before the large crowd, and the Lord helped me. I spoke on temperance, and the whole crowd listened as if for life. The Lord helped me. I was sure of that, and I praise and glorify His holy name. Many Methodists, Baptists, and Congregationalists spoke with me after meeting and thanked me for the words spoken. Several said they wished every mother in the land had been present to hear those good words. Oh, how grateful was my heart for the strength given me from God. I thought it advisable to leave the ground that night, take the cars and go direct to Battle Creek. But Brethren Kilgore and Starr just pled with me to stay over Monday. I finally consented. They said they would pray for the wind to change, and they believed the Lord would hear their prayer, and He did; and the wind changed. Again I spoke about two hours on our foreign missions first, then Olsen spoke and he read the papers you gave me in regard to the Mill Yard property, and Seventh-day Baptists spoke of being so delighted with the prospect of this property's falling into the hands of the Seventh-day Adventists. *5LtMs, Lt 50, 1887, par. 7*

This was a very excellent meeting, and the appeals made were the means of raising \$2,500 for the missions in Europe. Then I took up the Chicago mission and just at the right moment pledged for it \$1,000. Well, \$2,500 was pledged to meet that call. We felt well satisfied with the meeting, and then if I could have been let alone, I would have come out all right, but I was urged and almost forced to see and talk with several. This was altogether too much. I feared for my life. Bro. Starr went to the city and came back with a fine white horse and carriage, took in his wife Sarah and me, and we rode three hours until time to get on board the sleeper. We stole from the ground like prisoners escaping from prison, and although I rested well at night, I was completely exhausted. I had spoken twenty-four times in sixteen days, had travelled four nights and three days in that time, and spoken several times three or four hours. In Chicago we took the sleeper, and I lay down all the way to Battle Creek, for I was not able to sit up. Wednesday my two daughters and I were taken out to Bro. Godsmark's to hide from visitors till Friday. I had been so tired I could not rein myself up to write a line during this constant and hard labor. I am troubled now to think of New York. It will be a hard place and no Bro. Olsen. But who will be there to help of the right sort, I cannot say. I wish I did not have to go, I wish I

could be excused. Then to the Michigan meeting. May the Lord help me, is my cry. He has done it, and He will, I believe.*5LtMs, Lt 50, 1887, par. 8*

Private

Several asked me how soon Sr. Huntley was going to Europe? I answered not at all. I cannot see that the Lord has called her to Europe. Now I hope you will not give one word of encouragement for Sr. Huntley to go with you in Europe or unite with you in your labors in the cause in any place. Give no occasion for people to talk. Abstain from the very appearance of evil. You have one with you, a young man, and it is as it should be. We want not your good evil spoken of, and from the light God has given me, it were better if you two had had no special connection in the work, and it is not for your or her good to be in any way connected. If you have given her the least encouragement, let it be cut off completely. Wherever she goes, it must not be to unite with you in any way. If she has a work to do, a position to fill, let her do it away from you. I know what I am writing about. Why W. C. White should make the proposition he did in Moss, Norway, I cannot comprehend. If the matter had been urged, I would have taken a more determined stand than I did. For this I will oppose with voice and pen, for God has shown me some things concerning this matter that makes me write as I now do. I will not say more now, for I am exceedingly tired. We shall pray for you that the Lord will open the way for His work to go forward. Be of good courage. Cling to Jesus, hope, work, and pray.*5LtMs, Lt 50, 1887, par. 9*

Much love to all dear friends.*5LtMs, Lt 50, 1887, par. 10*

E.G.W.

You need never have traced those lines. We know that great transformations have taken place. We know that the Lord has wrought wonderfully since we first came to Europe. Praise His holy name. Had you stood where Elder Whitney has stood and where we have stood for the past two years, having to take the work from the state Elder Andrews left it in and then see the great changes wrought through pressing, earnest, soul-weary labor, you would exclaim, What hath the Lord wrought!!! The work is not to be

belittled, neither is it to be deprecated, but every step that it has arisen is to be appreciated and still carried forward. The difficulties that existed at first of having in Basel an American not speaking French or German, standing at the head of the work, doing all business through an interpreter, was most discouraging. French and German elements seemed bound to not harmonize, and there were no real regulations and rules. It has taken all the efforts that could be put into action to make things work in harmony. The apprentices were learning. The trades and much care were needed with the elements that composed the working class to have things done with dispatch and correction. This is the same with the offices of publication, and these evils still exist. I know well about this matter. In Basel the additions to the church have been doubled. The church at Chaux-de-Fonds numbered only about six members. Now through Bro. Ertzenberger's labors, the church increased, having sixteen added. And since that time there have been thorough efforts made by different ones and still more added from the very best class of society, until this is a church numbering 50 members. At Lausanne there was, I believe, only one keeping the Sabbath, and now there is a church of 35 through efforts made by Elders Bourdeau, Conradi, and Ertzenberger. Tramelan has 32 members. These numbers I have obtained through Bro. Paul Roth who knows. Now God has been at work with the people, and let His name have all the glory.*5LtMs, Lt 50, 1887, par. 11*

When Bro. Henry reads anything discouraging, he says, "We have sent so much means over there to see nothing accomplished, and we will not send more means." If you want to close the door to any benevolent impulses, you can talk as if there had been nothing done worthwhile. We think there has much been done. At Zurich there were one man and his wife, and when we left I think there were 20, and these, as a whole, will present as good a front as any company raised up in New England. Talk faith, talk courage, and do not block the way that we cannot make appeals to the people.*5LtMs, Lt 50, 1887, par. 12*

E.G.W.

I wish to say, Elder Haskell, a few more things. Do not make the remark to any one that it would be better if nothing had been done

in England, because this would not be just to the missionaries sent there, neither to our God. There has been a good work done in England, and you should not make any such remarks when you did not make the commencement, therefore cannot see the advance work that has been done. Give all the credit possible to that which has been done, and then be prepared to reach out and make the most of what has been done. Our brethren have worked hard and have not had furnished them the help that you have at the present time. Some things have had to be demonstrated: that was that the most of the English helpers were not the most profitable help and could not do the work in all its branches as the Americans could do it, because of their education and their position in society.*5LtMs, Lt 50, 1887, par. 13*

Now, my dear brother, aftersight is better than foresight. And we see many moves that have been made which now we see were not the very wisest. We see no kind of wisdom in moving the office and mission in Grimsby. We think it was a mistake. If it had been in some other location near London, there might now be a very different showing of the work. And yet those who advised this thought they were doing the best thing that could be done. But aftersight leads to conclusion, especially after the plan is worked out. Decisions were made too hastily, and there have been wrong plans and strange ideas that have not proved a success.*5LtMs, Lt 50, 1887, par. 14*

Bro. John's ideas of open-air meetings have made his labors almost a failure during his stay in England. Now if all the workers had counselled together and esteemed one another and moved in faith and in courage, relying less upon what they could and more upon that which God could do for them, had they thought kindly of one another, had they prayed much more for heavenly wisdom and talked less, had they thought well of one another and respected one another, God would have heard their cries, He would have revealed His power, and the work would be further advanced than it is. But I am grateful to God that notwithstanding the workers have not rightly related themselves to God and to the work, yet the work has been steadily advancing under difficulties, and all credit should be given to God. Although there has been just as earnest and determined work under the circumstances as we could expect with the material

that was employed in the work, and now to insinuate it would be better if the work had not been entered upon at all is not just, and is not the fact. If there have been mistakes made, if there has been want of judgment and now the errors are seen, let us consider whether the very same mistakes might not have been made in the commencement by any of us had we acted a part in the work.*5LtMs, Lt 50, 1887, par. 15*

Now there have been mistakes made, and Satan would make the most of these by perpetuating them, and at this late date, even with the history of the past before us. Let every advantage be taken of the past and consider we might not have done any better than they had we been in their place, and let us turn what may appear a defeat into a victory. God help us to learn constantly of Jesus and not take counsel of our own heart. Brother Haskell, God lives and reigns; we will walk by faith and trust wholly in God who is our helper in every time of need. Let us praise God for what has been done and then try to push the work continually. We are not to become fainthearted, but lean heavily on Jesus. Be of good heart.*5LtMs, Lt 50, 1887, par. 16*

A good work has been done in England. The work has necessarily moved slowly; more might have been done. But when we consider there is quite a little army of souls that have been added to the church, let us praise God. In Grimsby there are some precious souls. Some are not what they might be, and yet their influence has done much for the cause of truth. I was made to rejoice while there that a young man teaching the school was under deep conviction and had commenced to keep the Sabbath, but his exercises came upon the Sabbath, and he solicited the prayers of the brethren for wisdom how to manage this matter. He frankly confessed his faith and was favored. God was in this. I know of no more striking circumstance that has occurred in America, showing evidence of genuine conversion.*5LtMs, Lt 50, 1887, par. 17*

Then the two sisters who embraced the truth in Grimsby, and their niece there, are precious souls. One lying an invalid, the others doing what they can with their influence and can become useful workers in the cause of God. They have good ability that should be appreciated and brought into the work. There are others also that I

might mention in Ulceby. There is the case of Bro. Armstrong and family. The power of truth has come into that family. The father made great sacrifices, and the Lord blessed him greatly. He has no thought of turning back, although he has lost, as a superior baker, much of his custom because he will not furnish bread upon the Sabbath. In Ulceby is a little company, and there is the standard of truth lifted, and all around Ulceby are souls I know who are deeply convicted. The seeds of truth have been sown and will spring up and bear fruit. *5LtMs, Lt 50, 1887, par. 18*

There are precious souls in Kettering. And it is a pity all who have embraced the Sabbath are not an honor to the cause because their will had not been brought into harmony with God's will. Self and selfishness has a controlling power with some showing they have not yet learned the lessons in the school of Christ, but has not it been the same in America to full as large an extent? And is it not now? Are there not unmanageable elements which are constantly causing trouble? Look at this matter, how hard it has been for these persons to receive the mold of Christ, and even after years in the truth they are still like off oxen. We must then look at other persons at different points and thank God for the good work done and go on to perfection. I was sorry that you wrote that you were disappointed that so little had been done in Basel. If you had been there for two years putting in hard labor to put a right mold on the work and seeing it done in a large degree in so many ways as we know it has been done, you would never have traced those lines. *5LtMs, Lt 50, 1887, par. 19*

**Lt 51, 1887**

Rice, Brother; Gibbs, Brother

Oakland, California

October 28, 1887

Previously unpublished.

My Brethren in Christ:

I have been depressed in spirit since leaving St. Helena. I am unable to sleep nights, and I feel deeply pained at heart. I have risen early to write to you. I ponder upon the condition of things at Crystal Springs night and day, studying what can be done to set things in order and secure the proper ones for that institution who have elevated and sanctified ideas in business management, and in regard to the moral tone of the institution, that it shall not be involved in such a tangle of perplexities that from a human standpoint is hopeless to untangle.*5LtMs, Lt 51, 1887, par. 1*

It was with great pain at heart, and pressed under the burden of the condition of things at the institute, that I wrote to you, Elder Rice and Dr. Gibbs, while on the cars en route for the East, warnings, and cautions, and entreaties, because I felt the danger that you were in. I knew that the enemy would not be at rest, and let the reproach be removed from the institution, but he would work his cards to bring in the very condition of things that we now see, to cut off its influence and its outside patronage.*5LtMs, Lt 51, 1887, par. 2*

What do these things mean? Have my brethren no spiritual eyesight that they cannot discern the existing evils? You are not to be ignorant of Satan's devices and snares. Will the very man placed in responsible positions and who claims all and far more authority than his position grants him, and pursues a course he would certainly condemn in another; will he feel that he is above temptation? And [will] his example and his practice give mold to characters that have less experience than himself in religious advantages, a mould which will deform character and demoralize the institution? For others will not be slow to plead an excuse to imitate the example that men in

important positions give them. Shall the perverted ideas of yourself and others connected with you become woven into other minds and characters? The thought of such a thing is most painful to me.*5LtMs, Lt 51, 1887, par. 3*

I am thoroughly alarmed because of the way things have been managed at the Rural Health Retreat. Certainly, it has not been after God's order. When this loose commonness of manners, women toward men, and men toward women, once obtains a foothold in any institution, there is an active leavening power which is most impossible to eradicate. The evil, poisonous roots are getting firm hold unseen and are working out their harvest of evil. There has been great blindness upon your part which has resulted in wrong views as to your own course of action in financial management, as well as the way you have viewed the privileges you have deemed to be yours in liberties taken with married women and girls.*5LtMs, Lt 51, 1887, par. 4*

This explains to my mind quite plainly why the evils were not understood in the very first in the case, Bro. Rice, of your brother and Etta Holliday. Certainly those who serve in filling responsible positions are to be ever on guard, watchful, prayerful, with far greater discernment than has been evidenced. The whole institution has need of faithful sentinels. Your attitude in mixing and mingling with Bro. Heald, and Sister Heald especially, has brought the disapprobation of God. As you have persisted in having your own way, irrespecting of cautions and reproof, your senses have been blunted, and your ideas confused, that you could not discern between right and wrong. The further you went in this direction, the further you separated from God, the source of all light and righteousness. The judgment alone will reveal the sure result of straying from the path where Jesus leads the way. There must be a lifting up of the standard, a constant cultivation of purity of thought, and shunning the very appearance of evil. It must be a determined rule never, under any circumstances, to violate in thought or action, in language or deportment the high standard of moral and religious principles.*5LtMs, Lt 51, 1887, par. 5*

The nature of temptation is to blind and deceive by false ideas and imaginings of what constitutes happiness. The enlightened

conscience must have fixed rules of conduct by which it will be governed in every hour of temptation. The outward, lawless actions, the common, familiar attitudes are an expression of the inward thoughts. There are some minds so constituted that they cannot resist temptation in this direction.*5LtMs, Lt 51, 1887, par. 6*

A minister of truth should be so closely connected with God that he will see and sense danger in himself and keep himself guarded, that he may have clear conceptions to guard others who are weak in moral power. His words and acts should be characterized by purity, that he shall not send forth muddy waters. There should be an aiming high in all the purposes of life. Those in responsible positions are surrounded with the young, and with those who have no high moral standard of action to govern them, but allow their whole life to be cheapened by floating with the current of circumstances, veering about with every breeze, and they need constantly to have before them sound and substantial characters who are Bible Christians. Eternity will reveal the harvest gathered from the tiny seed sown in loving affection, caresses, in undue familiarity by those who should be examples to all around them.*5LtMs, Lt 51, 1887, par. 7*

The evil between your brother and Etta might have been prevented if every precaution had been taken to shut out that which leads into the dark streams of sin; but once in the current, the nature of the character is such that they have very little power to resist the clamors of passion, and they are borne on without seeking to resist the temptations of evil.*5LtMs, Lt 51, 1887, par. 8*

If your thoughts were centered upon God, pure as crystal, sanctified by virtue, your life would be spotless, winning admiration. With purity as a shield, you are armored against every evil work, however enticing the temptations may be, however artfully or strongly they may assail you; you know its character and its author, and resist Satan on every hand; you have no inclination to step your feet off the path of strict rectitude. If you had been living in the light of God, you would not have become so closely and determinedly mixed up with Bro. and Sr. Heald. You would have seen to what this commonness would lead, and how it would affect Bro. and Sr. Heald, that the sacred and common would become so mingled in

their ideas of righteousness and purity that they could not distinguish between the sacred and the common, the pure, holy, Christian character, and the free, loose, unchaste in words and in appearance. Those who are wanting some excuse for liberties they want to take with women and girls will quote you. *5LtMs, Lt 51, 1887, par. 9*

But a greater evil now is to be met. These things transpiring in an institution where parents send their children, husbands their wives, who are afflicted with various disorders, will not have that confidence that it will be an asylum for those who are weak in moral power. They need a strong current setting heavenward, that the help may be given them which they require. Many come for medical advice and treatment who have become moral wrecks through their own wrong habits. They are bruised, and weak, and wounded, feeling their own folly and their inability to overcome. They mourn their folly and thoughtlessness. Such ones should have nothing surrounding them which will encourage a continuance of thoughts and feelings that made them what they are. These need to breathe in the atmosphere of purity, of light, of high, noble, sanctified thoughts. They need to be connected with God, the source of their strength. He can and will help the weak, struggling souls. The mark must be made high in lectures, in talks, in prayers, in association with one another. Not one vestige of commonness should be seen. But they should be educated by precept and example to look with contempt upon low and vicious practices, which are sapping their nerve-brainpower, and preparing them for lifelong invalids. Weakened nerves and loss of moral strength must surely be their reward. They are little less than imbeciles. *5LtMs, Lt 51, 1887, par. 10*

If you felt all of you, Dr. Gibbs, Eld. Rice, as I have felt, as these things have been opened before me, you would never have given occasion for those who are weak and demoralized to quote your practices to shield them. Now we are where Satan has the vantage ground, for we have had and shall have to meet those who surmise evil, those who naturally possess suspicious characters. It is in them. And how hard it now is made for those who will have to counteract these evils, who will be circumspect, who do fear to offend God, who have high and holy aims, who have valuable

attainments and correct habits! But the wrong works that have been done create a suspicion against all who may do, in the fear of God, good work. *5LtMs, Lt 51, 1887, par. 11*

The Health Retreat has been regarded by many as on trial for its high moral standing. What is the showing? Please look in the fear of God, look and decide. Those connected with the institution in responsible positions were not ignorant of the past difficulties, and mars, and blots upon it. For want of vigilance and spirituality, the institution had become demoralized. And with the knowledge of its past history, and past struggles for existence and solid foundation, how could you do as you have done, notwithstanding continual warnings and advice, reproofs, and counsel through your unworthy servant? Through your want of divine wisdom you have not only permitted, but have been actors in the matter, to bring in a state of things worse than has ever come upon it before of a demoralizing character. *5LtMs, Lt 51, 1887, par. 12*

This seems as though it would break my heart. What courage can we now have to try to elevate the institution to stand before our people as one of God's special instrumentalities? What can we do? My mouth is closed. What can I say? To whom can I look and say, You may trust them? People will say, You told us so before, but you were mistaken, and may be again. What evil may be said, we cannot say, There is no truth in it. We can only bow our faces in the dust and cry, Give not thine heritage to reproach. Let not the heathen say, Where is their God? We cannot untangle the difficulties as they exist. *5LtMs, Lt 51, 1887, par. 13*

It is looked upon by you and some others, I fear, as unnecessary to have so much to say about this matter. Achan thought the same, but the Lord was of a different mind. He said to Joshua, Why liest thou thus upon thy face? Up, search the camp, Israel hath sinned, stolen and dissembled. Neither will I be with you any more, unless you put the accursed thing from among you. [*Joshua 7:10-12.*] How have the efforts been regarded that have been made to set things in order? Oh, that God would teach us just what to do! I do not feel at liberty to judge your motives, brethren, in acting so unchristlike, so directly in opposition to the Word of God, while you have professed great attachments to the institution for the sick. You have in some

respects a very poor way of showing it. When the appeals have come to you from far off Europe, presenting every motive possible for high, holy, concerted action, you have done in almost everything exactly what the warnings told you was dangerous for you to do. Elder Rice, you have been active enough, you have worked hard enough, but you have not had that wisdom that is from above, that in your position you could do efficient service. You have not lifted the standard high and aimed to reach it. *5LtMs, Lt 51, 1887, par. 14*

I have some sense how Jesus felt, when He was giving lessons continually to those whom He came to save, and He was laying down righteous principles. How He must have been disappointed and grieved and brokenhearted to see them do exactly opposite to the light He was permitting to shine upon them! I have felt almost brokenhearted to see, while God was speaking to you through His humble instrument, talking to you in messages of warning, entreaties, reproof, and discouragement, you were walking away from the light, doing exactly contrary to the way the Lord was trying to lead you. The entire future of the institution was depending upon the wise management of those who had it in charge; it could have risen to the most dignified position. I have endeavored to set this before you over and over again, when separated from you by the broad waters of the Atlantic. *5LtMs, Lt 51, 1887, par. 15*

Brother Rice, you have moved in self-confidence, you have had too high opinion of your own ability, your own wisdom, your own plans. Self-willed, you have moved where God could not be with you, where He was telling you you must not go. You have done many things without counsel, as though your mind and judgment were supreme and infallible. There has not been concerted action. With you there was great need of less of self and more of Jesus. You have taken the bit in your own mouth, and pulled forward in your own way. He is a poor soldier who has not learned the lesson to lay aside his own wishes and plans and be in harmony with his brethren. You have not counselled at every step; there has been with you independent action. Every one in any army must work harmoniously. Union is strength. You have moved on your own individual responsibility. Why there are associated together individuals of different stamp of character is that one man's ideas and plans shall not be a controlling power, but that every plan may

be criticized; that if a man like yourself who is self-confident in his own opinions and ideas, and fails to understand the requirements in all things for such an institution, others may have a voice and regulate the matters.*5LtMs, Lt 51, 1887, par. 16*

Unless men in positions of trust understand the wants for the time, although their intentions may be ever so good, they will do some very bungling work that it will be hard to undo. The attacks of Satan have been made, but you have been so long in discovering his wiles. Much is lost in every way for want of ready foresight and prompt action. It is a painful sight to see acute and wily foes come in and destroy and hurt.*5LtMs, Lt 51, 1887, par. 17*

We must have men who are quick to discern and prompt to act. The workers in the institution must move in harmony, else confusion will be the result. God signified that the Health Retreat should be an instrumentality for great good. But if those employed are permitted to work in their own way, what confusion would be the result! All must cultivate far-seeing judgment. There must be no sluggish movements, giving the enemy every advantage to take the field. There must be keen appreciation of the means to be used, and the end gained. Every one in responsible positions must practice piety and be living representatives of Jesus Christ.*5LtMs, Lt 51, 1887, par. 18*

**Lt 51a, 1887**

White, Mary

Oakland, California

October 30, 1887

Previously unpublished.

Dear Mary:

We leave today for Los Angeles. I have been so exhausted, could not do much of anything. I do not know what I shall do if I do not gain strength. I want to hear from you very much, whether you are improving. And dear little Mabel, how is she?<sup>5</sup>*LtMs, Lt 51a, 1887, par. 1*

Anna L. has had your blankets, or mine, washed. They are now real nice. Had we not better take them to St. Helena and let the Retreat have them? I want my mattress and feather bed brought to my cottage, and I want my pillows locked up. Tell Anna that my name was on the pillows, I think. I had mattresses, I know I had, to every bed in my cottage above, and the lower cottage. I want my haircloth set brought and put in the parlor of the cottage. I want my things got together. I had two of the heaviest kind of flatirons and three that were not so heavy. Get a tub of mine, zinc, that has been removed to the Institute. Sister Lockwood says it is there.<sup>5</sup>*LtMs, Lt 51a, 1887, par. 2*

Shall I bring anything of yours in the line of clothing to Crystal Springs? The crib is sent today to Crystal Springs, thinking you will need it. I would like, if you get this letter in season, to have the haircloth chairs brought down when the team returns from St. Helena.<sup>5</sup>*LtMs, Lt 51a, 1887, par. 3*

Well, this is all I can think of now. If you want me to look after anything of yours, say so. I will do it.<sup>5</sup>*LtMs, Lt 51a, 1887, par. 4*

Mother.

I have permission to tell W. C. White and you that Sister Loughborough will come to the Retreat after conference, and that Mary [Loughborough] and John Ireland will be married at that time, and they will take the house as she has done and will keep it better, Anna says, than herself. This must be kept to yourself about the marriage.<sup>5</sup>*LtMs, Lt 51a, 1887, par. 5*

Mother.

W. C. White is well.<sup>5</sup>*LtMs, Lt 51a, 1887, par. 6*

**Lt 51b, 1887**

White, Mary

Los Angeles, California

November 6, 1887

Previously unpublished.

Dear Daughter Mary:

Yesterday was a good day for us all. The Lord was in our midst. I went to the meeting with much fear and trembling because of the congested state of my throat. The letter I wrote you caused me a sleepless night. But I went, praying; I knew the Lord would help me. There was a large congregation for this place, and I had great freedom in speaking from *Second Peter one*. Many were deeply stirred. When I gave opportunity to come forward, nearly the entire congregation responded. Some took a decided stand for the first time.*5LtMs, Lt 51b, 1887, par. 1*

How wonderful are the works of God! One man and his wife rushed to the front seats at the first invitation, as though they feared they should lose the chance. I found out this tall, six-foot man was a son of a Sabbath keeper who lived at Battle Creek about twenty years ago. This son, when a lad, ran away from home, went into the army, went all through the war, and finally, in the providence of God, drifted here to Los Angeles. Here the Bible readers found him, a sinner, never having made a profession of religion. He accepted the theory of the truth as the oracles of God, but they could get no further. He is now a man of gray hairs, and he arose and bore testimony that he was a sinner, a great sinner, but from henceforth he would be a follower of Jesus Christ. He was broken all to pieces.*5LtMs, Lt 51b, 1887, par. 2*

Well, was not there rejoicing in heaven among the angels of God at this confession of sin and this move to step from under the black banner of the powers of darkness, and stand under the banner of Jesus Christ? We rejoice in harmony with the angels. Both he and his wife have now given themselves to God.*5LtMs, Lt 51b, 1887,*

*par. 3*

Another case—a young man and his wife have embraced the truth. The parents of both are wealthy and are living in Canada. He was an infidel. He did not want to hear the Bible readings, but he was persuaded to do so and, as the result, accepts the Bible as the oracles of God, and he says, “What else could I do but accept the truth as taught in the Bible? It is a clear, straight chain, uniting link after link in a perfect whole.”*5LtMs, Lt 51b, 1887, par. 4*

Thus you see, God is at work and we feel to rejoice. About ten have now taken their stand upon the truth. They have not had preaching, but Bible readings have been given from house to house by a few young girls, Oh, the Lord is in this work! We had a most precious meeting, and the work seems to be going deep. One man confessed he had so much worldly business to do that he gave up family prayer and began to backslide, but he decided that whatever the character of his work he would gather his family about him and seek the Lord and take time to pray, making the salvation of the soul the first consideration.*5LtMs, Lt 51b, 1887, par. 5*

Well, my dear Mary, I do not neglect to pray to the Lord in your behalf. He will work for you, I believe, and you will see of His salvation in your body. Only have faith. I am much troubled with my throat. I have arisen early, for it seemed I would tear my throat to pieces, coughing. The nights here are the same as at Oakland—damp. They have much fog. It is a good climate for those who have strong lungs. I sent up my phaeton that you, Mary, accompanied by Sister McOmer and the children, may ride out. If anything needs to be done with the carriage, it is to wet the wheels. Do not get the tires set, for when wet weather comes it will be all right, and if now set will spoil the wheels when they swell. Fix the phaeton up any way to make it comfortable. I will pay for it. I do not want you to begrudge yourself anything. Take all the comfort possible out of your stay at St. Helena, and may the rich blessing of the Lord rest upon you shall be my constant prayer. Hope in God, believe in His promises, let faith and works both be used, and I believe you will be raised up to health.*5LtMs, Lt 51b, 1887, par. 6*

Sarah and I stay in the mission house. W. C. White has a good

chance in the tent with Elders Loughborough and Daniels. I do not see him much; only when I attend meeting. He seems to be well as usual.*5LtMs, Lt 51b, 1887, par. 7*

I am half inclined to spend one week in St. Helena before I go to conference, but we will see how things will develop. You know, I am not very well in Oakland. Brother and Sister Saunders want I should stay with them during conference, and I think I shall do so.*5LtMs, Lt 51b, 1887, par. 8*

Let Dr. Maxson read this.*5LtMs, Lt 51b, 1887, par. 9*

Mother.

**Lt 51c, 1887**

White, Mary

Oakland, California

November 19, 1887

Portions of this letter are published in *3Bio 376*.

Dear Mary:

I am pleased to hear from Brother Maxson that you are doing better. Your case seems more favorable for recovery. I was thankful for this. We have had a good meeting from the beginning.*5LtMs, Lt 51c, 1887, par. 1*

We have a representation of delegates that we are not ashamed of. They do credit to the cause of God west of the Rocky Mountains.*5LtMs, Lt 51c, 1887, par. 2*

I am just now aware that one matter I have not taken with me. It is a letter from Elder Canright which I received at New Bedford, and a large letter from myself to Elder Canright which I now want very much. I am so anxious to get it. I have just searched through everything, and it cannot be found. Will you please look for it in the drawers of my room and send it at once to me in Oakland.*5LtMs, Lt 51c, 1887, par. 3*

I have decided to take my workers and locate them in Oakland. I shall have no use, I think, for Sarah longer. Annie will return to Crystal Springs at the close of the meeting.*5LtMs, Lt 51c, 1887, par. 4*

I will say my letter to Canright was copied by Brother Spicer on thick copying paper.*5LtMs, Lt 51c, 1887, par. 5*

Mother.

## Lt 51d, 1887

Rice, J. D.

Oakland, California

October 28, 1887

Portions of this letter are similar to *Lt 51, 1887*. Previously unpublished.

J. D. Rice

My Brother in Christ:

I have been oppressed in spirit since leaving St. Helena. I am not able to sleep, and I feel so deeply pained at heart that I arise early to write to you. I ponder upon these things night and day as to what course we shall pursue further to secure the proper ones for that institution who will not involve it in such a tangle of perplexities that seemingly is hopeless to untangle.<sup>5</sup>*LtMs, Lt 51d, 1887, par. 1*

It was with great pain at heart that I wrote to you and Dr. Gibbs, while on my way to Michigan, warnings and cautions and entreaties, because I felt the danger. I knew that the enemy would work his cards to bring in just such a condition of things as now exists. What do these things mean, my brother? No spiritual eyesight that they can see and discern the evils existing. They are not to be ignorant of Satan's devices and snares. Will the very men placed in responsible positions, who claim all and more authority and power than their positions really warrant them to take, be found giving in their example and in their practice lessons that leave a demoralizing influence that others will quickly imitate? and upon any insinuation, shall your perverted ideas, Elder Rice and Dr. Gibbs, be woven into minds and into characters? The thought of such a thing is truly painful.<sup>5</sup>*LtMs, Lt 51d, 1887, par. 2*

I am thoroughly alarmed, for when this coarse commonness once leavens a public institution, it is next to an impossibility to eradicate the seeds sown. The evil, poisonous roots work unseen and are springing up constantly to produce their harvest. Your own

blindness in regard to your own way of viewing these matters in the liberties taken with married women and girls explains why you did not discern the evils that were being practiced before your very eyes at the very first in the case of your brother and Etta. Certainly we should have those connected with so important an institution with greater discernment than you have evidenced. With such a careless sentinel as you have shown yourself to be, the whole institution would be in danger of becoming leavened before you would have been suspicious of anything objectionable. Your mixing and mingling with Brother and Sister Heald has confused your senses and mixed your ideas; and that which it has done for you, this course of action has done for many others. The judgment alone will reveal the extent of the harvest yielded from the seed sown. I do not believe that evil between your brother and Etta need to have been at all if those in sacred positions of trust had discernment and spiritual eyesight. You could not, if closely connected with God, have possibly become so mixed up with Brother and Sister Heald as you have been. You could not be so common with them and [at] the same [time] not be observed by others. Those who are inclined to take these liberties, whose moral standing is not high, are encouraged in their work, and a greater evil now is to be met. *5LtMs, Lt 51d, 1887, par. 3*

We shall have to meet our people who are full of surmising and suspicious of any persons who should be in charge of the institution of St. Helena. It has required most earnest labor to inspire even a degree of confidence because of the past miserable management in its successful operations. The Health Retreat was by all looked upon as on test and trial for its very existence. And you know all this. You know what had been its difficulties in the past, and that for want of vigilance and spirituality the institution had become demoralized. *5LtMs, Lt 51d, 1887, par. 4*

In the face of all this, you, through want of discernment, through want of spirituality, have permitted things to come right in and leaven the institution worse than anything that had hitherto cursed it. And your own example has been in the same line to demoralize it. What courage, what hope can we now have to elevate the institution to stand as one of God's special instrumentalities before our people? Our mouths are closed. Whatever lies may be reported

in regard to yourself, we have no arguments to use, for you have given occasion.*5LtMs, Lt 51d, 1887, par. 5*

The sound has gone forth abroad far and near, and we cannot untangle the difficulty; for it is such a case it cannot be that just the amount of blame and guilt that is deserved, and no more, should rest upon the ones who have given occasion, and the rebuke and censure rest upon those who have gossiped over it and loved to repeat it.*5LtMs, Lt 51d, 1887, par. 6*

We seem to be just helpless that exact justice can be done in the case. We have no hope of elevating and clearing the institution of the stigma resting upon it.*5LtMs, Lt 51d, 1887, par. 7*

I do not judge your motives in acting in the fashion you have done. You may be sincere in your professing attachment to the institute and the cause of Christ. But you have in some respects a very poor way of showing it. When spoken to and cautioned, you have firmly pursued your own course. One thing is certain, you are not a good and safe general. You have not rendered efficient service to the cause of God in your position. You have been self-confident, self-willed, have had too high an opinion of your own wisdom, and you complain and have been too ready to differ from the minds and plans of others. There has not been concerted action. With you there was need of self-restraint to be exercised, but you took the bit in ... [portion missing here]*5LtMs, Lt 51d, 1887, par. 8*

... Had you received the warnings given to others, putting yourself on your guard, taking home the lessons that you should learn, I cannot believe the demoralized state of things should have cursed that institution as it surely has in the course of your brother and Etta Klase. You saw all this but were so blinded [that] you gave no warning, but were yourself instrumental in placing them into close relationship where Satan could tempt them and lead them, as he has done, to ruin.*5LtMs, Lt 51d, 1887, par. 9*

Your own course of action was wrong, like a man blindfolded. Now what has your own course of action, your own ideas, done toward bringing into the institution a low state of morals that will have a tendency to stain the life and leave a blot upon the characters of others? [All] because good Brother Rice could do these things of

which warnings have been coming by pen and by voice in condemnation of the very loose, unguarded, demoralizing influences. You were not ignorant of the blot and stain which had rested upon the Health Retreat. You were not in darkness in regard to the difficulty to blot out these terrible impressions made and establish the institution upon vantage ground where it would have good repute.*5LtMs, Lt 51d, 1887, par. 10*

But your course of action has given occasion for your good to be evil spoken of, to the detriment of the institution. If no occasion had been given, if you had been circumspect, if you had not shown special preference for another man's wife, manifested fondness and undue affectionate regard, then we could rebuke every word of evil spoken against you. But how can we prevent the exaggerated reports, the putting of things in their worse light, without appearing to vindicate the very things which God has condemned in the testimonies. You have fallen into free and careless habits yourself, and have passed the bounds of propriety, leading away a woman, young and inexperienced, to manifest toward you in deportment the little attentions and acts which should be given alone to her husband, who has taken her into the closest and holiest relations with himself in life. He has linked her life with his own, and whatever affects one affects both. If one is honored, the other is exalted. If one is dishonored, the other is debased.*5LtMs, Lt 51d, 1887, par.*

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There has been, you know, unlawful love, and your ideas have not been elevated, your course of action has not been of a character to strengthen moral power, but to weaken and depress it. If you had stood as a faithful watchman at your post of duty, to see the danger and lift your voice of warning, the devil would not have been given so favorable a chance to work the moral debasement of two souls at that institution. The stubbornness evidenced by you to be deaf to all warnings, to pursue your own course notwithstanding you have been counseled and advised, and your inability to see things in their true light up to the very last, until that last meeting where I was obliged to set the thing before you in the true light, shows how many things would be transacted before your eyes, and you blind and deaf and without discernment as to where matters were drifting, and what must be the influence of your course upon others. You

were as a watchman asleep so that you could not discern the evil and raise your voice of warning to those in danger until the enemy invaded the camp and took captive unwary souls.*5LtMs, Lt 51d, 1887, par. 12*

All this advantage Satan has gained in his work of demoralizing the Health Retreat. My brother, you have your standard altogether too low, and this has beclouded your discernment that you should not see and sense the existing evils around you.*5LtMs, Lt 51d, 1887, par. 13*

What is now wanted is men and women full of faith and piety, of high and holy purposes, to give themselves wholly to the work of reform in the Health Retreat. Rules and counsels will amount to nothing unless responsible men and women shall lead the way with a correct example and illustrate in their own circumspect lives the things commended. This will be accomplished more by example than precept. If self lives, self-esteem is the prevailing element, the atmosphere emanating from the person is poisoned. Lovesick attitudes, lovesick words, special preferences, special affection for one or two is not that love, that pure, holy, undefiled [love]. The love of Jesus was disinterested, not centered upon one favorite or two. It was love deep, broad, true, pure, and divine—so great that Jesus could die for the human family.*5LtMs, Lt 51d, 1887, par. 14*

There is a great lack with you to view all sides of a matter and take in the situation of your own individual dangers and the peril threatening others. And there is with you a great lack of those exhibitions of kindly thoughtfulness in feelings and attitudes toward those who are of that class the apostle mentions, with some have compassion, making a difference. Others save with fear, pulling them out of the fire; hating even the garments spotted with the flesh.*5LtMs, Lt 51d, 1887, par. 15*

You have had all the opportunity to exercise your ability in this direction if you had not been dazed and infatuated with the chapters in your own experience in connection with Brother and Sister Heald that made you oblivious to the influence you were exerting and the sure result. Joe Monah and Etta Klase only went a little further, in fact, than you were going.*5LtMs, Lt 51d, 1887, par. 16*

The state of things in that institution which now exists is because you have had perverted ideas and false standards; and when you have taken a given course, you have such confidence in your way and your course of action that you do not counsel with your brethren at every step, giving them an opportunity to use their judgment and look at all that is done on every side, that no bad moves shall be made and losses incurred. One man's mind is not to be a controlling power in that institution. One man is not—even if placed as superintendent—to be a ruler. Else what is the need of a board of directors?*5LtMs, Lt 51d, 1887, par. 17*

Our board of directors has trusted altogether too much to you. All without an exception had unlimited confidence in you as being a virtuous, discreet, God-fearing man. You stood high as it is possible for a man to stand in their confidence, and it has taken circumstances and facts to bring sorrow to their hearts and lead them to distrust you as a safe man to manage. You might have foreseen the course pursued by Dr. Burke; and had you been discerning, you could and should have prevented the leaven from working as it has done in that case.*5LtMs, Lt 51d, 1887, par. 18*

With these results in evil before your senses became active to see anything wrong, Satan has done his work, accomplished his purposes, and great loss is sustained to the institution. And you are so hard to be convinced, it takes so long for you to see that anything in your course is not right and the very best that can be done, that the enemy succeeds in doing according to his will before you begin to see he has taken the field. Your unlimited confidence in your wisdom and in your plans of action is alarming.*5LtMs, Lt 51d, 1887, par. 19*

Now you knew that reports were being circulated in regard to yourself, and you should at the very first intimation have changed your attitude and course of action, and cut off all occasion, then there would have been enlisted in your behalf the confidence of your brethren and sisters that you would not offend in one point and suffer the institution to be brought into disrepute by your course of action. Now all your errors and imprudence cast a dark shadow on the Health Retreat which it must remain under; how long, God alone can tell.*5LtMs, Lt 51d, 1887, par. 20*

For a little leaven of evil will work, exaggerated reports will be made, and as long as occasion has been given, it will be most difficult to present and work upon real facts and declare just what is truth and what is falsehood. To undertake to vindicate you would be in danger of creating a deeper evil in apparently making a light example of your example in the things you knew God has condemned in others, which is too great commonness in association, men with women and women with men. *5LtMs, Lt 51d, 1887, par. 21*

Notwithstanding all the light that has been given on these things, the warnings God has sent to His people, yet it has not restrained [them], and there has been a rushing into this commonness of association that is demoralizing and death to spirituality. And how far-reaching is such an influence, how large a harvest the seeds sown will produce of the same kind, eternity alone will reveal. *5LtMs, Lt 51d, 1887, par. 22*

We do not want you or anyone connected with the Health Retreat to be reserved, secretive, and severe and dictatorial. A man or woman whom God is leading, who is daily learning in the school of Christ, will be kind and courteous, watchful of the feelings of all brought under the sphere of his influence. There will be a moral, Godlike dignity in respectfulness of manners and bearing that will be shown not only to special favorites who will praise and flatter you, but to even the youngest and the lowest worker. Without weaving into your work sickening, soft expressions as mark the intercourse with some, there will be a genuine kindness of manner with patients and helpers which has a wondrous, far-reaching power. *5LtMs, Lt 51d, 1887, par. 23*

All the graces of Christ are to be constantly brought into daily practice in the true gentleness, the kindly words, the careful observation and consideration of tender regard for all which shows a heart softened and refined and sanctified by the Spirit of the world's Redeemer. This spirit needs culture, for even the very best of men and women are in danger of letting the precious plants of love, Christlike love, and tender thoughtfulness, wither and die. The Christian life should be full of gladness, not stiff and formal, but sincere and simple and fragrant as pinks and roses. Storms and

coldness should be expelled from our hearts, and yet there need not and will not be one vestige of lovesick sentimentalism; none of this flattering attention needs to be given.*5LtMs, Lt 51d, 1887, par. 24*

If Christ is abiding in the soul, the religious character is symmetrically developed, sound, pure, wholesome, and vigorous. One selfish deed, one deception practiced in social relation to others will do more to mar and perpetuate evil than a thousand discourses can accomplish for good and the salvation of others. All our works, all our words should be of a character to implant true, deep principles in hearts and characters, which will rule them during their whole lives, and balance their characters and reveal in them Christlike perfection of character.*5LtMs, Lt 51d, 1887, par. 25*

Brother Rice, you may think because I write these words that I do not accept your repentance and confession. I do accept, but I feel sure that [that] which has led you to take the course you have done has been through wrong ideas and false principles which you have followed and cherished, else you would not have gone on in your own chosen course, indifferent to warnings and indifferent to counsel. Should your example be followed by others in a much less degree, that institution had better be consumed by fire than to exist and such practices be continued.*5LtMs, Lt 51d, 1887, par. 26*

I would ask you, Did you give counsel for McDonald to test the women and girls of the institution by familiarity of address, putting the arms around their waist [so] that it might be known who was weak and would yield to these influences and who would resist them, that this fact may be known? Please to frankly state these things as they are. If there is one particle of truth in this statement, let me know it, if you please.*5LtMs, Lt 51d, 1887, par. 27*

Now, you may feel that you have no friends in the world except your own relations, but this is not so. We mean to get down, as I told you in the tent at Oakland, to the very root of these evils and dig them out if possible. I see the evils existing which must have seemed as a light thing to you; but if we can make thorough work in the strength of Jesus to root out every fiber of these roots of evil, and God will turn His face this way and be entreated to bless this

institution, we will be richly repaid for all our efforts in this direction. But we will not stop until this matter has been sifted thoroughly and the important change made to meet the mind of the Spirit of God and bring in a healthful influence into the institution.*5LtMs, Lt 51d, 1887, par. 28*

When you were taking so much pleasure in the familiar intercourse you were having with Sister Heald, how could you see, how could you interrupt and break up a similar familiarity with Joe Manoah and Etta Klase? You let that thing go on until it grew too big and strong for your handling, and all because your standard of such things was not high and elevated, and the result was disaster, crime, and failure in the end to close the door against Satan, because the first appearance of evil was not discerned and the door closed. Satan was permitted to make all the preparation for the mischief that men and women are too blind to discern, because they are so far separated from God.*5LtMs, Lt 51d, 1887, par. 29*

These are the young, inexperienced youth and men and women who need the guidance and the example of those who have wisdom and the fear of God. They must learn to submit, to be ruled. But no one is qualified to rule others who has not first learned to obey. God holds those who have been placed in positions of trust responsible for the mold given to the character of those brought into connection with them. They are to be the guardians of the young and inexperienced. They must qualify themselves for this work, teaching, training, shaping the character both by precept and example. Angels of God will help them in this work.*5LtMs, Lt 51d, 1887, par. 30*

**Lt 51e, 1887**

Rice, Brother

Oakland, California

November 20, 1887

Previously unpublished.

Brother Rice:

I am constantly burdened in regard to the state of things at the [Rural] Health Retreat so that I cannot sleep nights. If you would carefully read over all that I have written to you while I was in Europe, you would see warnings and reproofs and encouragements sent to you both, yourself and Dr. Gibbs, that you should take heed and escape the very evils which now appear to hurt your influence and usefulness. I cannot imagine what more could have been said to you than has been written to warn you off from dangerous ground and keep your feet in the safe path of purity and righteousness. *5LtMs, Lt 51e, 1887, par. 1*

There has been a want of discernment and spiritual wisdom in your course of action and your example. You have not had clear eyesight to discern the dangers that were threatening souls. Your own soul was blind, and when a blind is leading a blind, they both fall into the ditch. "That which ye sow ye shall also reap." [*Galatians 6:7.*] There has been the sowing of seeds which has produced a harvest of its kind. The moral tone of the institution has become low. Your own perverted ideas of what constituted your privileges have led others to consider they had privileges as well. Your ideas have been perverted and of that character that brings displeasure of God. Men who God uses in His work are to be of good report as well as pure, lovely, honest, kind, and faithful. *5LtMs, Lt 51e, 1887, par. 2*

Bro. Rice, you must elevate the standard. Warnings and cautions and counsels have been given, plain and distinct; but you have not thought these things were for your admonition and profit but that they meant someone else who had less righteousness than

yourself. Had you had a submissive, teachable spirit, had you had a distrust of your own wisdom, had you been circumspect in all your course of conduct, you would have seen a plain, elevated path in which to place your feet; you would have practiced a godly life, and with precept and example you would have elevated and ennobled all who expected to see in you unswerving principle.*5LtMs, Lt 51e, 1887, par. 3*

Your help was not in yourself, not in your position, but in the Lord God of heaven. I tell you, you have lessons to learn. It is not safe for you to lean to your own understanding. Be on your guard as you may, you will find yourself pursuing a given course of action more because it is pleasing than because it is right. The course you are pursuing is agreeable to you rather than that which you know is proper. Opinions are entertained and a course of action persisted in on the simple ground that the heart is not fully enlisted in the services of the Lord. Warnings and appeals directly to the point have little or no impression, and the Spirit of the Lord that has impressed your heart has been resisted while you have leaned to your own understanding, which will lead you from the path of right into the path of deception and ruin if you continue to follow it. How very hard it has been for you to see things in a just and correct light as far as yourself is concerned. All the reason is that duty lies in one direction and inclination in another.*5LtMs, Lt 51e, 1887, par. 4*

So many find excuses to turn away from the reproofs of the Spirit of God and vindicate their own course with persistency and determination. Thousands repudiate the Bible because it testifies against them. You were in a critical place in the Health Retreat, and if your practice had been in accordance with your teachings, you could have set things in order there in the fear of God. Sister Klase thinks that her daughter is not guilty of the sin of adultery. But in this she is deceived. She has taken Etta's word for this. Those who will do this grievous sin will not be slow to practice, and [they will] tell falsehoods as well. Sister Klase says she went to you and urged you to do something to prevent this too great intimacy between Etta Klase Holliday and your brother. He was placed in the dining room while Etta was in the kitchen at work. Thus the way was prepared for the enemy to work. Was not your sense of propriety confused?*5LtMs, Lt 51e, 1887, par. 5*

You stated at the camp meeting at Oakland that you knew many remarks were made, but you thought you would go on right in the same course if people did talk, as no moral wrong has existed; the only wrong was the misjudging and the interpretation put upon your course of action which you claimed was not wrong. With others before you enjoying the same privileges with another man's wife, your discernment was clouded. It could not be otherwise that things would go crooked. Had you received the cautions and appeals made to others, putting yourself on your guard, taking home the appeals made to others, putting yourself on your guard, taking home the lessons that you should learn, you would not have failed to see this matter in its true light. All these loose ideas which led to loose actions would not have been. Have not counsels and admonitions been trampled upon? Whom have you slighted and disrespected? It is not the instrument, but the Saviour.*5LtMs, Lt 51e, 1887, par. 6*

We are all to be wide-awake if we would not fall into the alluring snares of Satan. There is no excuse for any such freedom of conduct. By habits of reflection we must be wise to mark the warnings and reproofs given to others and draw instruction, not only from the example of the wise, but from the folly of the wrong-doer, in the place of doing as they do. We must stand separate and distinct from everything of that character of which God has in His Word and testimonies of warning shown His displeasure.*5LtMs, Lt 51e, 1887, par. 7*

God speaks to you through His servants that His voice may be heard. If God's Word is to be received to any purpose, it is to govern the will, purify the affections, and mould and fashion the life. God wants to take possession of the heart, but if you do not acknowledge God in His admonitions, it will be rejected, and the mind will lean to its own understanding. I want you to see the danger and cruelty of suffering yourself to be led astray by the enemy. Your own course of action, your own ideas that persistently have been carried out, notwithstanding you knew that the worst interpretation was being placed upon your actions, have been bringing about the very condition of things that have been demoralizing the institution. Yet you think you can explain matters, and they are not so very wrong after all. Here is where lies your

greatest danger. We have never seen one who has pursued a similar course as you have, justifying themselves as you have done, that ever came to liberty and the clearing of his soul from his sin.*5LtMs, Lt 51e, 1887, par. 8*

You have given occasion for others to reproach the truth, and those who have seen your freedom with Sister Heald have thought if good Brother Rice could do this, there was no harm in their doing the same. How you could have done as you have done in the face of warnings continually setting before you the necessity of reaching a high and holy standard, I cannot understand, only that you placed all these appeals on a level with common things and accepted your own judgment as your own criterion. Perhaps you thought of all the entreaties, as you expressed concerning a letter I wrote to you, that you “would get along all right at the Health Retreat, if Sister White did not scold so much.” The all right has revealed itself to be all wrong. You have not been ignorant of the blot and stain which has rested upon the Health Retreat.*5LtMs, Lt 51e, 1887, par. 9*

**Lt 52, 1887**

Br-Sr.

Refiled as *Lt 1, 1877*.

## Lt 53, 1887

Brethren and Sisters Attending Oakland Meeting

Basel, Switzerland

March 1, 1887

Portions of this letter are published in *3SM 154-155; CG 234; 5MR 124; 6MR 11-13*. See *5T 532-541*.

Dear Brethren and Sisters who shall attend the April meeting at Oakland, California:

My mind is much drawn out towards you as you assemble. Again and again I find myself talking to you in my dreams, but in every case you are in some trouble. But whatever shall come, let it not enfeeble your moral courage and cause you to degenerate to a heartless form. The loving Jesus is ready to bless abundantly, but we individually need to obtain an experience in faith, in earnest prayer, in rejoicing in the love of God. Shall any of us be weighed in the balances and be found wanting? We must watch ourselves—watch the least unholy promptings of our nature, lest we become traitors to the high responsibilities God has bestowed upon us as His human agencies. We must study the warnings and corrections He has given His people in past ages. We do not lack light. We know what works we should avoid, and what requirements He has given us to observe, so if we do not seek to know and do that which is right, it is because wrongdoing suits the carnal heart better than the right thing.<sup>5</sup>*LtMs, Lt 53, 1887, par. 1*

There will ever be faithless ones who will have to be borne forward by the faith of others. They have not an experimental knowledge of the truth and have not felt its sanctifying power upon their own souls. It should be the work of every member of the church, not in a bluster nor for display, but quietly and diligently to search his own heart and see if his life and character are in harmony with God's great moral standard of righteousness. The Lord has done great things for you in California, particularly in Oakland. But there is much more that He would be well pleased to do for you if you will make your works correspond with your faith. God never honors

unbelief with rich blessings. Review what God has done, and then know that it is only the beginning of what He is willing to do. We must place a higher value than we do upon the Scriptures, for therein is the revealed will of God to man. It is not enough to merely assent to the truthfulness of God's Word, but we must search the Scriptures to know what they contain. Do we receive the Bible as the "Oracle of God"? It is really a divine communication as though its words came to us in an audible voice. Oh, we do not know its value, its preciousness, because we do not obey its instructions.*5LtMs, Lt 53, 1887, par. 2*

There are evil angels at work all around us, but because we do not discern their presence with our natural vision, we do not consider as we should the reality of their existence as set forth in the Word of God. If there were nothing in the Scriptures hard to be understood, man in searching its pages would become lifted up in pride and self-sufficiency. It is never best for one to think that he understands every phase of truth, for he does not. Then let no man flatter himself that he has the correct understanding of certain portions of Scriptures and feel it his duty to make everybody else understand it just as he does. This will never answer. Let intellectual pride be banished from us. I lift my voice in warning against every species of spiritual pride. There is abundance of it in the church today.*5LtMs, Lt 53, 1887, par. 3*

When the truth we now cherish was first seen to be Bible truth, how very strange it appeared, and how strong was the opposition we had to meet in presenting it to the people for the first time. But how earnest and sincere were the truth-loving, truth-obeying ones. We were indeed a peculiar people. We were few in numbers, without wealth, without worldly wisdom or worldly honors; and yet we believed God, and were strong and successful, a terror to evildoers. Our love for one another was firm, it was not easily shaken. The power of God manifested in our midst, the sick were healed, and there was much calm, sweet, holy joy. But while the light has continued to increase, the advancement of the church has not been proportionate to the light. The fine gold has gradually become dim, and deadness and formality have come in to cripple the energies of the church. Their abundant privileges and opportunities have not led His people onward and upward to purity and holiness. A faithful

improvement of the talents entrusted to them by God would have increased those talents greatly. Where much is given, much will be required. Those only who faithfully accept and appreciate the light God has given us, and who will take a high, noble stand in self-denial and self-sacrifice, will be channels of light to the world. Those who do not advance will retrograde on the very borders of the heavenly Canaan!*5LtMs, Lt 53, 1887, par. 4*

I have been shown that our faith and our works in no way correspond to the light of truth bestowed. We must have not a half-hearted faith, but perfect faith that works by [love] and purifies the soul. God calls upon you in California to come into close relationship with Him. One point will have to be guarded, and that is individual independence. As soldiers in Christ's army, there should be concerted action of the work in the various departments. No one has a right to start out on his own responsibility and advance ideas in our papers on Bible doctrines and place them in the front when it is known that there are various opinions on the same subject and that it will create a controversy. The first-day Adventists have done this. Each one has followed his own independent judgment, and sought to present original ideas, until there is no concentrated action among them except perhaps that of opposing Seventh-day Adventists. We should not follow their example.*5LtMs, Lt 53, 1887, par. 5*

Each soldier is to act with reference to the others. Our strength must be in God, and it must be husbanded to be put forth in noble, concentrated action. It must not be wasted in meaningless efforts. In union there is strength. There should be union between our publishing houses and our other institutions, and then they will be a power, and will stand, although they may be few in numbers. Good soldiers of Jesus Christ will not act independent of each other. Not a particle of strife or rivalry should exist between the workers. The work is one, superintended by one Leader. Occasional and spasmodic efforts have done harm. However energetic they may be, they are of little value, for the reaction will surely come. We must cultivate a steady perseverance, continuous searching to know and do God's will.*5LtMs, Lt 53, 1887, par. 6*

We should know what we should do in order to be saved. We

cannot, my brethren and sisters, float along with the current of the world. The work for us to do is to come out and be separate. This is the only way we can walk with God as did Enoch. Enoch had divine influences working constantly with human effort. Like Enoch we are called upon to have a strong, living, working faith, and this is the only way we can be laborers together with God. We must meet the conditions laid down in the Word of God or die in our sins. We must know what moral changes are essential to be made in our characters through the grace of Christ, in order to be fitted for the mansions above. I tell you in the fear of God, we are in danger of living like the Jews, destitute of the love of God and ignorant of His power, while the blazing light of truth is shining all around us. *5LtMs, Lt 53, 1887, par. 7*

Ten thousand times ten thousand may profess to obey the law and the gospel. Men may in a clear manner present the claims of truth upon others, and yet their own hearts be carnal. Sin may be loved and practiced in secret, the truth of God may be no truth to them. The love of the Saviour may exercise no constraining power over base passions. We know by the history of the past that men may stand in sacred positions and handle the truth of God deceitfully. They cannot lift up holy hands to God without wrath and doubting. This is because the mind of God has no control over their minds. The truth was never stamped upon the heart. "It is with the heart that man believeth unto righteousness." [*Romans 10:10.*] Thou shalt love the Lord thy God with all [thy] heart, and with all thy soul, and all thy mind and all thy strength. Are you doing this? Many are not. They never have done it. Their conversion was superficial. They drink up impurity with the Word of God. Satan stands by the side of souls when that Word is in their hands, and they clothe its utterances with their own evil, debasing imaginings. I have been shown this. *5LtMs, Lt 53, 1887, par. 8*

"If ye then," says the apostle, "be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on the things on the earth." [*Colossians 3:1, 2.*] The heart is the citadel of the man. From it are the issues of life or death. Until the heart be purified, a person is unfit to have any part in the fellowship of the saints. Does not the Heartsearcher know who are lingering in sin regardless of their

souls? Has there not been a witness to the most secret things in the life of every one?*5LtMs, Lt 53, 1887, par. 9*

I was compelled to hear the words spoken by some men to women and girls, words of flattery, words that would deceive and infatuate. Satan uses all these things to destroy. Some of you may thus have been his agents. If so, you will have to meet these things in the judgment. The angel said of this class, "Their hearts have never been given to God. Christ is not in them. Truth is not here. Its place is occupied by sin, deception, and falsehood. The Word of God is not believed and acted upon."*5LtMs, Lt 53, 1887, par. 10*

"A new heart will I give you, and a new spirit will I put within you." [*Ezekiel 36:26.*] I believe with all my heart that the Spirit of God is being withdrawn from the world; and those who have had great light and opportunities and have not improved them will be the first to be left. They have grieved away the Spirit of God. The present activity of Satan in working upon hearts, and upon churches and nations, should startle every student of prophecy. The end is near. Let our churches arise. Let the converting power of God be experienced in the heart of the individual members, and then we shall see the deep moving of the Spirit of God. Mere forgiveness of sin is not the sole result of the death of Jesus. He made the infinite sacrifice not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.*5LtMs, Lt 53, 1887, par. 11*

I would say to my brethren in Oakland, do not be continually enlarging your publishing house. Bind about your plans. Do with some inconvenience. This will be your danger. In building your house of worship, you will, I fear, invest too largely. In building, consider that you may invest needlessly means which might be placed in another house of worship where the people greatly need it. Will you not consider this?*5LtMs, Lt 53, 1887, par. 12*

We should show our faith by our works. The greater anxiety should be that the church members may have a large measure of the Spirit of Christ. Having the mind and spirit of Christ will be the strength of the church. Ever work for unity. It is Satan who is working to have God's children drawing apart. Love, oh, how little love we have.

Love for God and love for one another. We are separated from the world by the Word and spirit of truth dwelling in our hearts. The immutable principles of truth and love bind heart to heart, and the strength of the union is according to the measure of grace and truth enjoyed. Well would it be for us to hold up the mirror, God's royal law, and see in it the reflection of our individual characters. Let us be careful not to neglect the danger signals and the warnings given in His Word. Unless heed is given to these warnings, unless defects of character are vigorously overcome, these defects will overcome the one who possesses them, and it will be plainly seen by God's faithful ones who these are, for they will lapse into error, apostasy, and open sin. The mind that is not elevated to the highest standard will in time lose its power to retain that which it had once gained. "When thou thinkest thou standest, take heed lest thou fall." [1 *Corinthians 10:12.*] "Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away by 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.*] *5LtMs, Lt 53, 1887, par. 13*

God has selected a people in these last days whom He has made the depositaries of His law, and this people will ever have disagreeable tasks to undertake. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted." [3 *Revelation 2:2, 3.*] It will require much diligence and a continual struggle to keep evil out of the church. There must be rigid, impartial discipline exercised, for there will be those who have a semblance of religion who will seek to undermine the faith of others, and who are privily at work to exalt themselves and perpetuate their defects. *5LtMs, Lt 53, 1887, par. 14*

The Lord Jesus on the Mount of Olivet plainly stated that because iniquity abounds, the love of many shall wax cold. He speaks of a class who have fallen from a high state of spirituality. Let such utterances as these come home in solemn, searching truthfulness to our hearts. Where is the fervor, the devotion to God, that corresponds to the greatness of the truth we claim to believe? The

love of the world, the love of some darling sin, have weaned the heart from the love of prayer and from love of meditation upon sacred things. A formal round of religious ceremonies is kept up, but where is the love of Jesus? But spirituality is becoming dead. Is this dull torpor, this mournful deterioration to be perpetuated? Is the lamp of truth to flicker and go out in the darkness because it is not replenished with the oil of grace?*5LtMs, Lt 53, 1887, par. 15*

Oh, I wish that every minister and every one of our workers could see this matter as it has been presented to me. It is the self-esteem and self-sufficiency which are killing spiritual life. Self is lifted up. I is talked about. Oh, that self might die; but self dies hard. "I die daily," said the apostle Paul. [*1 Corinthians 15:31.*] When this proud, boasting, self-sufficiency, and this complacent self-righteousness permeate the soul, there is no room for Jesus. He would be placed on the lower seat, while self would swell into importance and fill the whole temple of the soul. This is the reason why the Lord can do so little for us. Should He work with our efforts, the instrument would appropriate all the glory to his smartness, his wisdom, his ability, and congratulate himself as did the Pharisee, "I pray three times a day. I pay tithes of all I possess," etc. [*Luke 18:11, 12*], I, I, I, until I finally falls into grievous sins. Then because it is I, thoughts are entertained that the Lord will not hold I to strict account. When I shall die, and self shall be hid in Christ, I will not be brought to the front so frequently. Shall we meet the mind of the Spirit of God? Shall we dwell much more upon practical godliness and far less upon the mechanical arrangements?*5LtMs, Lt 53, 1887, par. 16*

The servants of Christ should live as in the sight of God and in the sight of angels. They should seek to understand the requirements of our time and prepare to meet them. Satan is constantly attacking us in new and untried ways, and why should the officers in God's army be inefficient? Why should they leave any faculty of their nature unused, uncultivated? There is a great work to be done; and if there is any want of harmonious action in doing it, it is because of self-love and self-esteem. It is only when we are careful to carry out the Master's orders, without leaving our stamp and identity upon them, that we work efficiently and harmoniously. "Press together," said the angel, "press together."*5LtMs, Lt 53, 1887, par. 17*

I urge upon you who minister in sacred things to dwell more upon practical religion. How rarely is seen the tender conscience and true heartfelt sorrow of soul and conviction for sin. It is because the Spirit of God has not its deep movings in our midst.*5LtMs, Lt 53, 1887, par. 18*

Christ is the ladder which Jacob saw whose base rested on the earth and whose topmost round reached the highest heavens. This shows the appointed method of salvation. We are to climb round after round of this ladder. If any one of us shall finally be saved, it will be by clinging to Jesus as to the rounds of a ladder. Christ is made unto the believer wisdom and righteousness, sanctification and redemption.*5LtMs, Lt 53, 1887, par. 19*

Let no one imagine that it is an easy thing to overcome the enemy, and through faith and perfect obedience gain eternal life. Not one can be borne aloft to an incorruptible inheritance without effort on his part. To look back is to grow dizzy, to let go is to perish. Few appreciate the importance of striving constantly to overcome. They relax their diligence and as the result become selfish and self-indulgent; spiritual vigilance is not thought to be essential. Earnestness in human effort is not brought into the Christian life.*5LtMs, Lt 53, 1887, par. 20*

There will be some terrible falls by those who think they stand firm because they have the truth; but they have it not as it is in Jesus. A moment's carelessness may plunge a soul into irretrievable ruin. One sin leads to the second, and the second prepares the way for a third, and so on. We must as faithful messengers of God plead with Him constantly to be kept by His power. If we swerve a single inch from duty, we are in danger of following on in a course of sin that ends in perdition. There is hope for every one of us, but only in one way—by fastening ourselves to Christ and exerting every energy to attain to the perfection of His character. This goody-goody religion that makes light of sin and that is forever dwelling upon the love of God to the sinner encourages the sinner to believe that God will save him, while he continues in sin and he knows it to be sin. This is the way that many are doing who profess to believe present truth. The truth is kept apart from their life, and that is the reason it has no more power to convict and convert the soul. There must be a

straining of every nerve and spirit and muscle to leave the world, its customs, its practices, and its fashions.*5LtMs, Lt 53, 1887, par. 21*

I must say to you that God has shown that the truth as it is in Jesus has never been brought into the lives of many in California. They do not have the religion of the Bible. They have never been converted, and, unless their hearts are sanctified through the truth which they have accepted, they will be bound up with the tares, for they bear no precious clusters of fruit to show that they are branches of the living Vine.*5LtMs, Lt 53, 1887, par. 22*

I speak to you from this far-off land, "Seek ye the Lord while He is to 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.*]*5LtMs, Lt 53, 1887, par. 23*

The lives of many show that they have no living connection with God. They are drifting into the channel of the world. They in reality have no part or lot with Christ. They love amusement and are filled with selfish ideas and selfish plans, hope, and ambitions. They serve the enemy under the pretense of serving God. They are in bondage to a taskmaster, and this bondage they choose, making themselves willing slaves to Satan.*5LtMs, Lt 53, 1887, par. 24*

Shall we, my brethren, elevate the standard of righteousness? Will parents bring religion into their homes? Will they do their duty before God in seeking to close every door to the enemy? Will they disregard the positive injunctions of God and connect their children with unbelievers because this is the choice of their children? Are there not reasons why the Spirit of God does not work with His people? Truth is kept in the outer court. Communion with God is forfeited to please worldly relations and friends whose hearts are constantly in opposition to the truth. The Searcher of hearts 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.*] God's blessing was upon Abraham because he would cultivate home religion. He who blesses the habitation of the righteous says, "I know him that he will command his household after him." There will be no betraying the

truth on his part. There is a law. Abraham will keep it.*5LtMs, Lt 53, 1887, par. 25*

If you want the blessing of God, parents, do as did Abraham. Repress the evil, and encourage the good. Some commanding may be necessary in the place of consulting the inclination and pleasure of the children. Blind affection will not be the rule of the house. Indulgence, which is the veriest cruelty, will not be practiced. Will my brethren and sisters consider these things as we are nearing the judgment? Bring your children with you into the house of God. Oh, the false ideas that are entertained, that the restraining of children is an injury, are ruining thousands upon thousands. Satan will surely take possession of them if you are not on your guard. Do not encourage their association with the ungodly. Draw them away. Come out from among them yourselves, and show them that you will be on the Lord's side.*5LtMs, Lt 53, 1887, par. 26*

Said Joshua, "Choose ye this day whom ye will serve. Whether the gods which your fathers served that were on the other side of the flood or of the gods of the Amorites in whose land ye dwell. But as for me and my house, we will serve the Lord." [*Joshua 24:15.*] Will those who claim to be children of the Most High elevate the standard, not for a day, not simply while assembled in your meeting, but as long as time shall last? Will they not be on the Lord's side and serve Him with full purpose of heart? If you do as did the children of Israel in forsaking God's express requirements, you will surely receive of His judgments, but if you put away sin and exercise living faith, the riches of heaven's blessings will be yours.*5LtMs, Lt 53, 1887, par. 27*

**Lt 54, 1887**

Jones, C.H.

Formerly Undated Ms 4. Refiled as *Ms 45, 1893*.

**Lt 55, 1887**

Gibbs, Dr.

Stockholm, Sweden

June 1887

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.

Dr. Gibbs:

Your mind is diseased. You center it upon that which does not bring you mental or spiritual soundness. You need a change of heart. Then your thoughts will flow in a higher channel. You think too much of the society of girls and women. This is a snare to you.*5LtMs, Lt 55, 1887, par. 1*

A physician stands in a difficult place, <strong temptations will come to him.> Unless his mind is continually directed to God, that which he hears and sees in his work will impress him in a way that will certainly pollute his soul. His heart should be constantly uplifted to God. The Lord should be in all his thoughts. This is his only defense against the temptations of the enemy.*5LtMs, Lt 55, 1887, par. 2*

The physician who takes advantage of his position to give loose rein to passion is casting up for himself a reckoning that he will not care to meet in the judgment. God's Word declares, "By their fruits ye shall know them." [*Matthew 7:20.*] As the tree is known by the fruit it bears, so the heart is known by the actions.*5LtMs, Lt 55, 1887, par. 3*

In my dreams I saw you with your head bowed on the table, almost unconscious. The word was spoken to you, Put away the medicine that you have in your hand. Do not place yourself under its influence; for it will not bring you peace or rest. What you need is a heart refined and elevated, cleansed by the grace of God from all defilement, a heart that takes hold upon the Divine.*5LtMs, Lt 55, 1887, par. 4*

It is well that you <are> connected with the Health Retreat. This was God's plan for saving your soul. Had you kept your thoughts flowing in a healthful channel, you would greatly have improved physically and morally. You would have grown in grace and in the knowledge of Jesus Christ.*5LtMs, Lt 55, 1887, par. 5*

You are losing time. Satan tempts you to do desperate things, but the watchcare of angels has preserved you from yourself. Stand in your God-given manhood. Lift the cross lying at the entrance of the narrow way. Turn your thoughts from the channel in which they are now flowing. Respect your marriage vow. Be a man. Call your wife to your side. In the hands of the Lord, you will be the means of saving her, and she will be the means of saving you. Hold the truth in righteousness. Be controlled by the Spirit of God, and you will have peace. Be God's instrument for the uplifting of humanity. Then you will at last rank with those who come into possession of all things, even the eternal weight of glory.*5LtMs, Lt 55, 1887, par. 6*

There is an animal that strikes the arm with feebleness the moment that it touches it. So the thoughts, when permitted to run in certain channels, paralyze the spiritual energies. Direct your affections in right channels, else they will become impure, tainting your character and estranging your heart from God. Who can handle that which pollutes, and yet remain pure? Who can be pure and strong while breathing the atmosphere surrounding those who have no purity or nobility? Contact with evil steals the heart from God, and the spiritual life droops and dies. The tent is pitched too near Sodom for the dwellers to breathe the atmosphere of heaven.*5LtMs, Lt 55, 1887, par. 7*

Every violation of one of God's precepts does violence to the spiritual nature. Give yourself unreservedly to God. Present your body a living sacrifice, holy and acceptable, to Him. This is your reasonable service. Then you will find the Word of God a pleasant and profitable guide. Then trouble, perplexity, even poverty, will not discourage you, because you are abiding in Christ.*5LtMs, Lt 55, 1887, par. 8*

Christ's invitation to you is, "Come unto Me." [*Matthew 11:28.*] Have you accepted this invitation? Is God's will your will? If it is, you will

have peace and rest. If you seek wisdom from the Lord, if you place yourself in His hands, to be guided by His Spirit, your work will tell for the saving of the souls and bodies of the afflicted. O for physicians who are so imbued with the Spirit of God that their godly example, their Christlike efforts, will roll back the reproach from the truth of God! Countless are the opportunities that a wise and skilful physician has for winning souls to God, for cheering the discouraged, for relieving the despair <that comes to the soul> when the body is tortured with agony. Oh, there are wonderful lessons for every physician to learn.*5LtMs, Lt 55, 1887, par. 9*

My brother, you are too easily led away from the duties resting on you as a physician. You must not allow your attention to be diverted from your work. Neither must you confine yourself so closely to your work that your health will be injured. It is your duty, in the fear of God, to be wise and careful in the use of the strength God has given you. Do not disregard the means the Lord has provided for the preservation of health and life. Obey the laws of your being. To trifle with these laws is to trifle with the law of God. Bow to the authority of God's law. Bring under the control of sanctified reason every power that God has given you. Christ declares, "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." [*Mark 12:30.*] If by misuse you enfeeble your powers, you place yourself where you cannot render God perfect service. By your inefficiency, brought on you by a disregard of physical laws, you rob and dishonor God. You place yourself where you cannot work with tact and skill. You wrong the patients; for they do not receive from you the attention they naturally expect from the physician-in-chief. <You do not speak the cheerful, uplifting words that inspire hope and courage.>*5LtMs, Lt 55, 1887, par. 10*

I urge you to take this matter into consideration. Discipline yourself. Bring yourself into order. Put all the time and energy you have into your work, and preserve your strength by proper rest and recreation. Take regular hours for rest and sleep. This will give you power of endurance to bear the taxing burdens of your position. God will help you in every effort you make in the right direction.*5LtMs, Lt 55, 1887, par. 11*

Let the thought that there is not <any> action of your life, not even a motive of your heart, that is not open to the gaze of Him with whom you have to do, humble you to the dust.*5LtMs, Lt 55, 1887, par. 12*

My brother, I have tried to write out the words I heard addressed to you. I sincerely hope that in your work as a physician you will make an effort to meet the expectations of Jesus Christ. If you will fix your thoughts upon Christ, praying in faith for help and guidance, the Spirit of God will impress your heart.*5LtMs, Lt 55, 1887, par. 13*

The way to the throne of God is always open. You cannot always be on your knees in prayer. But your silent petitions may constantly ascend to God for strength and guidance. When tempted, as you will be, you may flee to the secret place of the Most High. His everlasting arms will be underneath you. Let these words cheer you, "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." [*Revelation 3:4.*]*5LtMs, Lt 55, 1887, par. 14*

Have you clung to your confidence in God as a drowning man clings to the rope thrown to him to save him from the <boisterous> waves? "Hold that fast that thou hast, that no man take thy crown." [*Verse 11.*] You need Christian manhood. The Word of God must be your standard. You must live a life of continual dependence on God. Personal holiness must be cultivated. The faith of others cannot save you. Their hope cannot give you courage. Their repentance, however acceptable to God, cannot avail for you. You must have personal religion. You need a deeper experience in the things of God. Put away from your life everything of a trifling character, and draw near to the great Physician. The time you spend in long talks that do no one any special good should be devoted to searching the Scriptures and to earnest prayer. This would give you vigor of mind and stability of character. To a deep religious experience would be added ability of a superior order, which would greatly aid you in your profession. God expects you to bring into your work sagacity, a soundness of faith and doctrine, and the unbending integrity that enabled Joseph and Daniel, in the corrupt courts of heathen monarchs, to live lives of unsullied purity. When Christ is formed within, the hope of glory, you will be well balanced. You will not be changeable, but will rise above the

influences that discourage, discompose, and ruffle the minds of those who are not stayed on Christ. You will be enabled to prove that it is possible to be <in your calling esteemed as> a wise, successful physician and an active Christian, serving the Lord in sincerity. Godliness is the foundation of true dignity and completeness of character.<sup>5</sup>*LtMs, Lt 55, 1887, par. 15*

**Lt 56, 1887**

Bourdeau, D. T.

Refiled as *Lt 47a, 1886*.

**Lt 57, 1887**

Durland, Brother; John, Brother

Grimsby, England

July 23, 1887

This letter is published in entirety in *21MR 301-303*. <sup>†</sup>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 Durland and John:

I have not been able to sleep since one o'clock. I feel a great longing that souls shall come to a knowledge of the truth, and a great burden that those who labor for their salvation shall be laborers together with God. Much is comprehended in this kind of labor. It is the laborer's part to keep constantly waiting for orders. But there is not all that praying in faith that would be profitable for us and the work in which we are engaged. We strike below the standard.<sup>5</sup>*LtMs, Lt 57, 1887, par. 1*

There is a real work to be wrought in us. Constantly we must submit our will to God's will, our way to God's way. Our peculiar ideas will strive constantly for the supremacy, but we must make God all and in all. We are not free from the failings of humanity, but we must constantly strive to be free from these failings, not to be perfect in our own eyes, but perfect in very good work. We must not dwell on the dark side; our souls must not rest in self, but in the One who is all and in all.<sup>5</sup>*LtMs, Lt 57, 1887, par. 2*

By beholding as in a glass the glory of the Lord, we are actually to be changed into the same image, from glory to glory, even as by the Spirit of the Lord. We expect too little, and we receive according to our faith. We are not to cling to our own ways, our own plans, our own ideas; we are to be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God. Besetting sins are to be conquered, and evil habits overcome. Wrong dispositions and feelings are to be rooted out,

and holy tempers and emotions begotten in us by the Spirit of God.*5LtMs, Lt 57, 1887, par. 3*

This the Word of God explicitly teaches, but the Lord cannot work in us to will and to do of His good pleasure unless we crucify self, with the affections and lusts, at every step. If we try to work in our own way, we shall grievously fail. We need more of Christ and less of self. We need the work of the Spirit of God upon our hearts constantly transforming our characters, our ways, our manners. We have too little faith, too feeble a trust in God, too little conformity to the divine will. We have a great work to do, and if we are laborers together with God, the ministering angels will co-operate with us in the work. We can only reach the people through God. Then let us lay hold of His mighty power by living faith, praying and believing, trusting and working. Then God will do that which only God can do. God and his workers are to be closely united.*5LtMs, Lt 57, 1887, par. 4*

There is danger of doubting whether the plans of others are what they should be, and of advancing our special ideas and plans, when we have not sufficient experience to show that our ideas are <perfect and will prove> a success. Do not encourage in your hearts the disposition to question another's plans, another's ideas. <Until you have evidence that they are wrong, do not> criticize your fellow laborers. Let God take care of your brethren. He requires us to surrender our own souls to Him. Brethren, do not keep yourselves in your own hands. Do not, either of you, think that of yourselves you are a whole, because you are not. You are only threads in the great web of humanity, and your work is to do your part in binding humanity together.*5LtMs, Lt 57, 1887, par. 5*

I have much love for your souls, and much interest in your work, which is not your work, but God's. Let each one of us look to God and trust in God for himself. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 *Timothy 2:15.*] Do your duty day by day in love, in faith, in confidence, not by preaching only, but by ministering, by diligent, earnest, godly labor.*5LtMs, Lt 57, 1887, par. 6*

Faith, living faith, we must have, a faith that works by love and

purifies the soul. We must learn to take everything to the Lord with simplicity and earnest faith. The greatest burden we have to bear in this life is self. Unless we learn in the school of Christ to be meek and lowly, we shall miss precious opportunities and privileges for becoming acquainted with Jesus. Self is the most difficult thing we have to manage. In laying off burdens, let us not forget to lay self at the feet of Christ. Hand yourself <over> to Jesus, to be molded and fashioned by Him, that you may be made vessels unto honor. Your temptations, your ideas, your feelings must all be laid at the foot of the cross. Then the soul is ready to listen to words of divine instruction. Jesus will give you to drink of the water which flows from the river of God. Under the softening and subduing influence of His Spirit your coldness and listlessness will disappear. Christ will be in you a well of water, springing up into everlasting life. This will make you a blessing to others; for you will be able to lead them to Jesus. Your testimony will not be dry, but practical. You will be enabled to do a work that is as enduring as eternity.*5LtMs, Lt 57, 1887, par. 7*

My brethren, we must reach the people through God. We must not plan and devise how to bring ourselves into notice, but how to work, be it in ever so humble a way, to present the matchless love and grace of Christ to the people. Let the sanctifying power of truth be expressed in your life and revealed in your character. Let Christ mold you, as clay is molded in the hands of the potter. Lay every burden at the feet of Jesus. Your health, your soul, your children, all are the Lord's; and you must relate yourself to them in such a way that you may present a well-ordered family to the Lord, children who are a pattern of good works. This is the special work of parents who have any connection with the sacred work of God.*5LtMs, Lt 57, 1887, par. 8*

My dear brethren, I write you these words as I was speaking them to you last night in my dreams. I am praying for the success of your effort in Marlborough. May the Lord give you an earnest spirit of prayer. I have feared that you would fail to come close enough to God to enable Him to do the work He is ready to do for you <and through you.> He cannot do this work unless you are hid with Christ in God, because self is prepared to take the glory God should have. Empty the soul temple of all selfishness. Cling with living faith to

Jesus. Exert all your tact, all your skill, all your capabilities in resisting the enemy and in coming close to the souls who need help. Diligent, persevering effort should be made in their behalf. They must be urged to have a care for their <own> souls.*5LtMs, Lt 57, 1887, par. 9*

There is fulness for you in Christ. Come to the water of life and drink. Do not keep away and complain of thirst. The water of life is free to all. Spend much time on your knees in prayer. Believe that God hears your prayers, and you will see of His salvation.*5LtMs, Lt 57, 1887, par. 10*

Yours with deep interest in the work.*5LtMs, Lt 57, 1887, par. 11*

**Lt 58, 1887**

Brethren and Sisters

Refiled as *Lt 125, 1886*.

**Lt 60, 1887**

Jones, Charles

Basel, Switzerland

February 12, 1887

Previously unpublished.

Dear Brother Charles Jones:

There are some things that trouble my mind. In the night season three times have warnings been given to me in regard to your case, and I arise to write to you upon this matter.*5LtMs, Lt 60, 1887, par.*

1

I was in meeting and before me was Alice Bartlett and Hulda Aldrich, yourself, and quite a company. I was standing upon my feet talking to you, giving you warnings and sharp reproof. I cited you to the case of Elder [J. H.] Waggoner. Notwithstanding this example as a beacon of warning, you were not careful in your deportment to abstain from the very appearance of evil.*5LtMs, Lt 60, 1887, par. 2*

I said to you, "You are in positive danger. Your thoughts, your affections, are not sanctified, and your feet are surely entering upon a path of danger. You are standing in slippery places. You are inviting the enemy to tempt you. Gird up the loins of your mind. You cannot pursue the course you are now doing without results similar to those experienced by Elder Waggoner. In your case there is no excuse. His situation I was acquainted with for years, and I know that in his family relations he had many, many things of a most discouraging character. He did not seek grace from God to help him in all his weakness and was led on step by step till he was in the snare of the devil. If he had been guarding his soul, seeking strength from God, humbling his heart day by day, walking in all meekness and lowliness of heart, he would have been advancing by being a partaker of the divine nature, changed from debasement of character into the image of Him who created him, and going forward step by step from glory to glory, winning the crown of life, laying hold by faith on the eternal weight of glory."*5LtMs, Lt 60,*

1887, par. 3

My brother, you must be elevated in thought, in action. You must resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Satan is playing the game of life for your soul. Do not approach one step further in the direction of intimacy through association with any young woman or any married woman that lives. I warn you off from this ground where your feet are already standing. Satan is laying his snares shrewdly in order to gain your soul. He is working on this line to pick off men in responsible positions, then when he succeeds with one he presents him to angels and to Christ as one who tried to keep the law of God and was not able to do this, and the result of his efforts was defilement and corruption. How many are thus dupes of Satan!*5LtMs, Lt 60, 1887, par. 4*

Satan is trying his work upon you. You have been very indiscreet. You have given occasion for Satan to gain victories over you and present you as one standing high, yet whose ways were not perfect before God. Why have you given the least occasion for talk? Why have you not been more careful of your thoughts and your every action? Why should there be the slightest cause given for your course to be reproached? You must have the transforming grace of Christ on your own heart, or you will lose the crown of life. You must not hesitate one moment in a doubtful or forbidden course. I know that you have weaknesses that only need circumstances to awaken to activity.*5LtMs, Lt 60, 1887, par. 5*

The Lord is the helper of every one who diligently seeks Him. Goodness and mercy and righteousness are the attributes of His throne. He not only pardons our sins, but gives us the victory over the power of sin. Love to Christ makes us hate the things which He hates and love the things which He loves. He creates in us a new, pure, elevated, holy, moral taste which engages us in a constant and unceasing warfare against inward corruptions.*5LtMs, Lt 60, 1887, par. 6*

**Lt 61, 1887**

Butler, G. I.

Basel, Switzerland

April 5, 1887

Previously unpublished.

Brother Butler:

I received a letter from St. Helena from Elder Loughborough with the intelligence that Brother Burke had resigned, thinking that he was not estimated as highly as Dr. Gibbs. Now, Dr. Gibbs is not a man that exalts himself above another, but he [Dr. Burke?] has worked ever since he has been at the Retreat to uproot Dr. Gibbs for the only reason that he might be head himself, and he has now gone to St. Helena with another physician to start an institute there, taken one patient with him, but I had written letters impressed by the Spirit of the Lord which came to them at this time and helped the state of things wonderfully.*5LtMs, Lt 61, 1887, par. 1*

Now the way is all open for Dr. Maxson and his wife. I have written to them, but not until I heard from Dr. Maxson, which delayed the matter somewhat. I think the doctor and his wife had better go to the Health Retreat, and I wrote them that you may do what you can to have this.*5LtMs, Lt 61, 1887, par. 2*

There is needed a lady physician and her husband. We have in the doctor and his wife just the help we need; and if we do not have them, this device of the devil will apparently hurt the institute much.*5LtMs, Lt 61, 1887, par. 3*

Dr. Burke has made his statement: if he left the institution, it would go all to pieces in three months. He has taken a self-important, self-sufficient course.*5LtMs, Lt 61, 1887, par. 4*

Should Dr. Maxson go to Health Retreat, there will be no physician over him. The physicians will be on equal ground, both working together as physicians and as brethren; and I think if Dr. Maxson

goes to Ohio, they will not be moving in the counsel of God.<sup>5LtMs, Lt 61, 1887, par. 5</sup>

I send you this that you may know how matters are going there at Health Retreat. I do [not] want Satan to triumph.<sup>5LtMs, Lt 61, 1887, par. 6</sup>

Dr. Burke is showing himself out as an all-important, self-sufficient man, and he has worked constantly against Dr. Gibbs, and these things tell with force upon the doctor. He feels depressed under these things. He finds such a spirit with those who claim to believe the truth, I fear its effects upon him, poor man.<sup>5LtMs, Lt 61, 1887, par. 7</sup>

Dr. Burke has years of experience in the truth, and yet he has been secretly at work with patients to extol himself and run down Dr. Gibbs. I am sorry from my heart. I am sorry that Satan finds such ready access to minds and hearts in regard to emulation and seeking for supremacy. Oh, that we may lie low at the feet of Jesus.<sup>5LtMs, Lt 61, 1887, par. 8</sup>

I would encourage that Dr. Maxson and his wife go at once to the Pacific Coast in their time of need. I do not know as it is necessary for them to go till they hear from Elder Loughborough, but I do want them to not wait long, but go as soon as practicable, for the help is needed now, just now, without delay. May the Lord direct in all these things is our most earnest prayer.<sup>5LtMs, Lt 61, 1887, par. 9</sup>

We are working hard to close up *Volume One*, but there is so much writing I have to do, besides to individuals upon different matter, that I am afraid that I shall not complete it.<sup>5LtMs, Lt 61, 1887, par. 10</sup>

I must go to Prussia, Germany, the twenty-fourth of next month. We have had much to do to set things in order here, and it is a hard job, I tell you. I talk, I labor, I pray, I write, and Willie keeps at it early and late to get things started in order, and to running in order, before we shall leave. But we will not leave a stone unturned if we can help it. We will do to the utmost of our feeble ability and cry unto God for Him to work in this establishment. It really needs us here another year before we can leave things as they ought to be.

We shall attend camp meeting in Norway, then attend conferences in Sweden and Denmark, then spend some weeks in England and hope to see California in the fall. Oh, let us have faith and hope and courage that we shall be of the salvation of God.<sup>5</sup>*LtMs, Lt 61, 1887, par. 11*

I am astonished at the strength the Lord gives me. I work early until about sundown, and do a large amount of writing, for God gives me strength.<sup>5</sup>*LtMs, Lt 61, 1887, par. 12*

**Lt 62, 1887**

Gibbs, Dr.

Basel, Switzerland

April 7, 1887

Previously unpublished.

Dr. Gibbs

Dear Brother:

I have been long looking for that letter you promised me long ago. I thank you for the letter that you sent me which was lengthy and must have cost you some trouble to write it. But be assured it was read with much interest. I have felt anxious for you that you should not become discouraged amid trials and perplexities which I know must be a great grief to you and may, because of your former trials, seem like a tearing open of the old sore. But do not lose sight of Jesus. He is your helper in every time of need. He will never leave nor forsake you.<sup>5</sup>*LtMs, Lt 62, 1887, par. 1*

You seem to me to be in trouble under a weight of discouragement and grief, but remember angels of God are close beside you. Stick to your duty. Satan is determined to get some hold, but you just put your trust in God, trusting simply, fully, and commit the keeping of your soul unto Him as unto a faithful Creator. Satan will tempt you on the very point where he overcame you once, but it is your privilege to resist him, and the Lord will raise up a standard for you against the enemy.<sup>5</sup>*LtMs, Lt 62, 1887, par. 2*

I know you are carrying a heavy load, but you have help. You are not alone. Jesus loves you. He gave Himself for you; and when tempted, flee to your stronghold. I believe the Lord will enable you to move wisely and give no place now to the enemy. You can have the wisdom from God. True wisdom will be known by its fruits. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." *James 3:13.*<sup>5</sup>*LtMs, Lt 62, 1887, par. 3*

The conversation referred to is not merely the words, but the whole practice of the man. Let him show out of a good conversation his works. True wisdom does not lie in good notions and speculation so much as in good and useful actions. Not he who thinks well or he who talks well in the sense of the Scriptures is allowed to be wise, but he who does well. Do not look on the dark side, but just look up, believe and trust. It is he that humbles himself that will be exalted. The Lord shall lift him up.*5LtMs, Lt 62, 1887, par. 4*

I am so grateful that we have a Lord who knows all things, who readeth the hearts of all; and if you meet with many who have crookedness of character, remember that does not at all belong to Jesus, for Christ was pure and undefiled. It belongs to Satan. You may be disappointed in men, but look and consider how Jesus was disappointed. He came to bring salvation to men, but they hated Him, rejected Him.*5LtMs, Lt 62, 1887, par. 5*

Now do not let the enemy come in, but just leave yourself and all your past, your present, your future in the hands of God, and go right on doing your duty in the fear of God. If Satan sees there is any good to be done, he will seek with all his power to hinder the work. I hope you will look up and not down. Be cheerful in God.*5LtMs, Lt 62, 1887, par. 6*

I sent to Elder Rice a letter for Dr. Burke. I hope he will not put this in his hands; I want it to be read at the meeting in April. If it is not too late, I want this should be done. I can write no more now. This makes seventeen pages of letter paper like this which I have written today. So I am too tired to write you a long letter, but I will hope with the blessing of God [to] be able to write you more largely at another time.*5LtMs, Lt 62, 1887, par. 7*

Will you send me a few lines if not too great a tax? May the Lord bless you. With respect, I remain,*5LtMs, Lt 62, 1887, par. 8*

Your true friend.*5LtMs, Lt 62, 1887, par. 9*

**Lt 63, 1887**

Oyen, Brother

Vohwinkel, Prussia

May 31, 1887

This letter is published in entirety in *16MR 254-255*.

Dear Brother Oyen:

I learn that Cecelia has decided to go to Battle Creek and connect with you in the work. I had written you something on this point some months ago which I will send you now. I am distressed to learn of this matter. I know God is not in this.*5LtMs, Lt 63, 1887, par. 1*

I have been laboring for months to break up this ensnaring wile of Satan, this undue attachment between married men and young girls, and I see more and more the power of the enemy to weaken moral power and lead on, almost unconsciously at first, until the barriers are broken down. I cannot sanction this arrangement. I cannot see that God is in it.*5LtMs, Lt 63, 1887, par. 2*

Now, my brother, Cecelia has not moral strength to withstand an atmosphere of skepticism. The seeds of doubt have already been planted in her soul, and I consider her upon the very verge of ruin. Your wife has not faith. She has cherished unbelief and questioning. If the husbandman sow the corn, he reaps the corn; if he sows thistles and weeds, he shall reap thistles and weeds. If we sow the corruptible, we shall reap the corruptible; and if we sow the imperishable, we shall reap the imperishable. The seed sown produces the harvest.*5LtMs, Lt 63, 1887, par. 3*

The Lord would have us constantly sowing good seed, and not constantly be seeking some peg upon which we can hang a doubt. Yielding the soul to the darkness of skepticism and unbelief will produce for us a harvest of unbelief to reap, and the power to exercise faith becomes weaker and weaker.*5LtMs, Lt 63, 1887, par.*

4

We have a heaven to gain, my brother. You have not, at all times, sown the seeds of faith, and the enemy will make most determined efforts to overcome you, but do not yield to his temptations.*5LtMs, Lt 63, 1887, par. 5*

The Lord has a work for you to do. Be wholly on the Lord's side, and have no association with those who would entangle your soul in doubts and questionings, because you are weak in this direction and need to fight constantly the fight of faith. War the good warfare, lay hold on eternal life. Press through difficulties to the mark of the prize.*5LtMs, Lt 63, 1887, par. 6*

May the Lord help you and strengthen you is my prayer.*5LtMs, Lt 63, 1887, par. 7*

**Lt 64, 1887**

Ings, Jennie

Hotel Liverpool, England

August 3, 1887

Previously unpublished.

Dear Jenny:

We found the family when we arrived at the depot, and then we at once left for Brother Drew's where I was visited to my heart's content. Sister Sorensen, who lived at Battle Creek, was there. Says she has washed for you. Her husband is not a believer, but she keeps the Sabbath. She was very glad to see me. Then as I was about to write you, I was informed that Brother Smith from Berkenhead had come to see Mrs. White, so I talked and talked until our little meeting commenced. Then I had much freedom in talking a while to those assembled. Then did not get to bed until after ten and did not sleep until about midnight.<sup>5</sup>*LtMs, Lt 64, 1887, par. 1*

Altogether it was a wearisome day. Mary was looking quite changed; poor, yet seems to be as well as I expected. Baby is all right. Mary is pleased with her fur cape. Just what she wanted. She would be glad to have had some things we might have purchased at Grimsby. Mary purchased nothing; made scarcely anything for children. Both have cloaks from that piece of heavy cloth, wine color.<sup>5</sup>*LtMs, Lt 64, 1887, par. 2*

I told Brother Ings just what you said in regard to your going to America now and staying until W. C. White goes. Elder Haskell is seeking to get Brother and Sister McClure to come, and he feels that it would be a great favor for you to remain a time. I think it best.<sup>5</sup>*LtMs, Lt 64, 1887, par. 3*

Cecelia has a chance in our room, first class, for two pounds extra. The intermediate was full, and Brethren Olsen and Bourdeau, by paying a trifle more, found a position first class. The steerage

passengers are full. First-class passengers two hundred and fifty, second-class two hundred fifty, steerage large company. All packed full.*5LtMs, Lt 64, 1887, par. 4*

Be assured I miss you. As yet have not had time to say ten words to Cecelia. We will visit on the cars. I hope and pray for a favorable passage. Ella seems quiet and well. Mary has good courage.*5LtMs, Lt 64, 1887, par. 5*

We are just ready to start for the boat, so I will write no more at present. I wish it could be so that you could be with us on the same steamer, but it seems not to be the will of God. I hope you will not be in any way discouraged, but try to encourage others. Someone is rattling on the piano, and I am so confused and stunned I cannot think. Elder Bourdeau has his son along. His family comes when W. C. White comes. Now I cannot say any more. The Lord bless you is my prayer.*5LtMs, Lt 64, 1887, par. 6*

In much love.*5LtMs, Lt 64, 1887, par. 7*

**Lt 65, 1887**

Ings, Sister

On the Steamer City of Rome, Atlantic Ocean

August 4, 1887

Portions of this letter are published in *3Bio 373*.

Dear Sister Ings:

All right this morning. Had a beautiful night. The water as smooth as a placid lake. Would not think we were on the boat if we did not hear the machinery and feel a little motion. I shall miss you much. I became attached to you and shall feel the loss of your society. The weeks spent together have been very pleasant indeed. I wrote you in the hotel at Liverpool, and it was amid confusion indeed.<sup>5</sup>*LtMs, Lt 65, 1887, par. 1*

Well, we have had things our own way pretty much. Elder Bourdeau is on this boat, by paying several pounds less—or about three or four pounds less—than first-class fare, he got a first-class ticket. Agustin is with him. Professor Kunz had first-class ticket by the same rates. Brother Olsen's son and himself found no place in second class, for every room was taken, and they made his ticket first class for nothing extra.<sup>5</sup>*LtMs, Lt 65, 1887, par. 2*

We have a large number on board. We sit at a table all to ourselves, and we are well located. Mary is with me. Ella sleeps in lower berth, I upper, so that I can have the air more direct. Mary on the sofa seat with the sheets under her. We gained the point on having Ella come to the table. Mary gained the point that the porthole should be left open. The porter said they washed the deck at midnight and the water would rush over the deck into the stateroom. Said we could leave it open only one hour more. When he came in to close it, Mary slipped a shilling in his hand and said she would close the window when the first little sprinkling of water should come in, and he said all right.<sup>5</sup>*LtMs, Lt 65, 1887, par. 3*

I cannot say I wish you were on board, but I was just going to say it,

but will leave it not said, for it seems that the Lord is in your remaining; and I thank His name and commend you that you did stay contrary to your inclination. I believe you will see that this is for the glory of God. We will expect to meet you, my dear companion in travel, in about four weeks.*5LtMs, Lt 65, 1887, par. 4*

I appreciated the favors shown us by Brother and Sister Lane. I shall try to make good their favors if it is in my power. I am glad for this experience with them; and Brother Hilliard—I enjoyed his society much, and shall ever have a pleasant remembrance of this visit. I hope you will be of good courage.*5LtMs, Lt 65, 1887, par. 5*

I wrote to Marian. I thought when W. C. White came she had better come and remain in England if they engaged a house, and perhaps you could help her some in writing or copying. But let the Lord manage these things. I hope you will not do anything to heat your blood. You love to work. Laziness or shirking is not your besetting sin, and I think you have sinned in doing those things you loved to do, but which were not for your good to do. My dear sister, I hope you will take good care of yourself for a few years to come. Extra care must be exercised by you. Just take good care of your health, and you will come out all right, I believe, if you trust in the Lord.*5LtMs, Lt 65, 1887, par. 6*

Mary has stood the journey real well, but she looks thin and pale, and her hair makes her look odd. Now I close this, for this is the fourteenth page I have written this morning.*5LtMs, Lt 65, 1887, par. 7*

Yours with respect.*5LtMs, Lt 65, 1887, par. 8*

**Lt 66, 1887**

Ings, Sister

New Bedford, Massachusetts

August 17, 1887

Previously unpublished.

Dear Sister Ings:

You will learn from the letter written to W. C. White in regard to the matters we have on hand. We will be glad to see you whenever you may come to America. I miss you, and we have been together so long I do not know how to get along without you very well. Sarah is just now mourning greatly over the death of her niece.<sup>5</sup>*LtMs, Lt 66, 1887, par. 1*

We are doing well. My health was never better, and I am doing much work. I hope you will have as pleasant a voyage as we had. I believe you will have. Oh, how much help is needed here! I wish your husband and yourself were here right at this meeting. Good might have been done. I see the dearth of helpers, and if I would allow it would become very anxious and burdened over the matter; but I say, No, no, I will not distress myself over things I cannot help. I wish to do all I can humbly, gladly, and then leave the result with God, and not kill myself over things I cannot do. Oh, that God would help me and help His languishing cause!<sup>5</sup>*LtMs, Lt 66, 1887, par. 2*

We leave New Bedford for Ohio tomorrow night. I have not heard from Mary since we parted with her at New York. I am not sure whether she left Thursday night or Friday morning for Battle Creek. I think she will write to me. Will you get me a package of those stockings such as you and Mary and Sarah had? You can get them in Liverpool or London. I meant to have two coarse linen sheets brought on. Please get them. We had a close examination, but nothing was charged us as dutiable. I wish you would get me the stockings if you think best; if not, all right. I want them very much for myself. I will be pleased to have them my size. I wear them, and they feel so nice.<sup>5</sup>*LtMs, Lt 66, 1887, par. 3*

We have had no distressing weather here yet. Cool nights, good, clear weather; no fog, no rain. Clouded up and rained when we were on the boat en route for this place.*5LtMs, Lt 66, 1887, par. 4*

I hope something will be done for that Sister Griffen we saw at Southampton. I sent my letter to you that you might call her to remembrance and do something for her. Such cases must not be indifferently passed by.*5LtMs, Lt 66, 1887, par. 5*

I speak this night and must say good-by. Forgive this short letter. We have two small tents pitched under a large tent. Thus all are comfortable. Sister Harris prepares meals for us and for Brother Alfred Olsen, Brother Goodrich, Brother Morrison who came from California to educate in canvassing, and Brother Ramsey. This constitutes our party. We have a cool breeze blowing through our tent all the time. I am so thankful I can eat tomatoes, green corn, sweet potatoes, bananas, blackberries, huckleberries. We live real well.*5LtMs, Lt 66, 1887, par. 6*

I long more and more for the Spirit of God. I must have it. I want more faith. I want patience when abused. I want to not have my feelings stirred a bit when Canright shall make his terrible statements. I feel, too, the need of the meekness and loveliness of Christ.*5LtMs, Lt 66, 1887, par. 7*

I shall expect a letter from you. It seems months since I left you, and I do want to see my Willie every day. I want to talk with him, notwithstanding Brother Olsen is as tender to me as possible. All were so glad to see us, and all are ready to do everything for us.*5LtMs, Lt 66, 1887, par. 8*

God bless you. Good-by. Love to Brother Ings and yourself.*5LtMs, Lt 66, 1887, par. 9*

Mother.

Since writing the above, Lilly Belden Gilbert has arrived with her husband and two children. Lilly has taken a decided stand for the truth, and her husband opposes and threatens, yet she holds the faith firmly and says she will not give it up. I have just spoken with her. She is glad to see me. Father Belden is here. His son-in-law

Hull and his wife have come into the truth. They are here on the ground. I dare not visit with them tonight, for I must speak tonight and must not become too weary. Again good-by and good-night.*5LtMs, Lt 66, 1887, par. 10*

Mother.

**Lt 67, 1887**

Patchen, D. H.

“Campground,” New Bedford, Massachusetts

August 21, 1887

Previously unpublished.

D. H. Patchen

Dear Sir:

Your communication is received. I will state I have made it a point never to travel on the Sabbath, when it can be avoided, for I have respect unto God’s holy day. On this occasion, has been an exception. We designed to leave New Bedford on the steamer Wednesday night; but a violent storm coming up, it was deemed unwise to venture, and this brought us in on the Sabbath. There was also important work to be done on the campground for our people, which burden we dared not lay off, and we could not [have] even seen a large portion of our people if we had left Wednesday night. We therefore bore our testimony to the people twice more and then left when night came.*5LtMs, Lt 67, 1887, par. 1*

We took our berths in sleeper and awoke in early morning in Cleveland, and the trunks we did not design to leave the depot; but they were brought up. I deeply regret the whole matter, and yet I do not now see how we could have done that work which seemed necessary to be done in order to leave Bedford campground. We could, truly, have lost a day, but we thought they were nearly destitute of laborers, if Elder Farnsworth left and we learned Elder Smith would not be on the ground. Therefore, we felt compelled to be here, and we would never have traveled on the Sabbath on our own business, for our own advantage, but only to do the work the Lord had for us to do in His cause. But it is against my principle to give occasion for the least appearance of evil.*5LtMs, Lt 67, 1887, par. 2*

Anciently in the service of the sanctuary, God required that

sacrificial offerings be made more upon the Sabbath than any other day. This was work, but it was not servile work. It was not labor for a livelihood. It was not done for gain or for selfish interest. It was done in the service of God.*5LtMs, Lt 67, 1887, par. 3*

This is how I regard the matter now in this instance. I hope that this will not be repeated, for we shall try to the very utmost of our ability to avoid it. But I think the Lord had a work for me to do, although it was the Sabbath on this ground, yesterday. If I erred, it was a sin of ignorance, for I would not show disrespect to God in anything. I would sooner take off my right hand. As for myself, Sabbath is the most heavy day of labor that I have to bear, but it is in God's service. I would not lose the opportunity of doing His work on His holy Sabbath.*5LtMs, Lt 67, 1887, par. 4*

Now, my brother, I would say that even if I committed a sin in coming to this ground in the early morning on the Sabbath, yesterday, what does that affect your duty in any way? This does not make the word of inspiration of none effect. Nevertheless, the foundation of God standeth sure. Truth is truth, and the defects of any one will not be excuse for you if they do not live up to the Bible requirements. You can show them by your example a better way, by meeting the standard yourself and answering to all of God's claims upon you. Bible truth is not made of none effect because some of those who claim to believe it do not show works corresponding with their faith. It is with pain I see that our sisters do not in all things conform their dress to the Bible standard, and on Monday I designed to bear a close testimony on this point. But will their defection be an excuse for you to neglect to do your duty? Can you plead these things as an excuse in the judgment?*5LtMs, Lt 67, 1887, par. 5*

In regard to gloves, I am different from many, for I cannot enjoy to have them on my hands; therefore, I have no temptation in that direction; but all of us are not educated and trained alike, and if we should take up these little points in matter of dress, we would create a spirit of criticism, of setting others to watch others, so that the grand, important truths for this time would be lost sight of in the little points of dress. God has truth for the people which if received will sanctify the soul. The truth we want; the truth we must have.*5LtMs,*

*Lt 67, 1887, par. 6*

Christ prayed that His disciples might be sanctified through the truth. Thy Word is truth. [*John 17:17.*] This is what you need; this is what I need—the truth as it is in Jesus.<sup>5</sup>*LtMs, Lt 67, 1887, par. 7*

We see and deplore the least exhibitions of display. We labor on this point, but we dare not make any of these things an excuse for not reading God's Word and obeying His commandments. No man, no woman can be ruined by another's neglect of duty unless he consents this shall be. You are God's employed servant, bought with a price. You are not your own. No one can ruin you; no power of wrong in another; no power of Satan can drag you down, if your will is placed on the side of God's will. Your ruin can never begin till the will consents. If you resolutely prove true, honest to your God, to render to Him the service He claims, then you can be the light of the world. If you do God's will, you will retain your integrity and save your own soul by your own righteousness through Jesus Christ. While you make Christ your pattern, to copy, you will not be in danger of copying the defective characters of any one. There is only one perfect pattern which is Christ Jesus. You are invited to come and learn in Christ's school, learn His meekness, His lowliness, and wear His yoke and lift His burdens. God help you to accept the truth because it is the truth revealed in the Scriptures. God has not left us to make mistakes, for He has left us a perfect example, a perfect pattern; and if we are diligent to copy His life and His example, we shall not have time or disposition to criticize others in that manner that they will become to us a stumbling block. God is true. His Word is infallible. Our feet planted on the platform of truth, we are on the Rock, solid rock, where storm and tempest cannot beat us off. This is our only safety. The important truths for this time will exert an influence on our character that we will be like Christ, holy, harmless, and undefiled.<sup>5</sup>*LtMs, Lt 67, 1887, par. 8*

**Lt 67a, 1887**

White, Mary; White, Emma

Springfield, Illinois

August 25, 1887

Previously unpublished.

Dear Children Mary and Emma:

We were well located on the campground at Ohio. Everything was done for our comfort that could be done. We had good food. Many tents were on the ground, and very much excellent labor was given to this meeting. We failed to see all accomplished we could desire, but we hope and pray the work done there will affect great good, and the results will be seen not only in this life, but in eternity.*5LtMs, Lt 67a, 1887, par. 1*

I spoke to the people in early-morning meeting, then at the meeting for ministers, colporteurs, and canvassers, and the Lord did come very near and let His Holy Spirit rest upon us. We bid them farewell and took a hack for the depot. The train left at ten-forty. We had to wait nearly one hour, for there was a delay. We arrived at Toledo about three o'clock.*5LtMs, Lt 67a, 1887, par. 2*

Here we purchased tickets for Springfield. Elder Olsen and I got half fare, saving ten dollars. Sarah and Alfred could get no reduction. At five-forty we stepped on board a sleeper which took us directly to Springfield. We had only one lady and gentleman beside ourselves in the sleeper. At six A.M. we were at Springfield. We took a hack and went to the grounds.*5LtMs, Lt 67a, 1887, par. 3*

We think it is a beautiful campground. It is not a level, flat ground, but it is uneven ground with hills and valleys and beautiful trees; and it has many facilities that are an advantage. They furnish electric lights [for] fifty dollars in donation. They ask nothing for the grounds, and they take the men who officiate in the meeting in the cars to the city, free.*5LtMs, Lt 67a, 1887, par. 4*

I just wish Mary and Emma could just be set down here; you would enjoy everything here so much. If it were not for the travelling part of it, we would send for you to come, but the car ride would be too wearisome.*5LtMs, Lt 67a, 1887, par. 5*

Everything is in the very nicest order, neat, tasteful, and comfortable in every respect, really attractive. There are more than one hundred tents upon the ground, and as soon as breakfast was over I spoke to a large congregation about three quarters of an hour. I had good freedom in speaking.*5LtMs, Lt 67a, 1887, par. 6*

We have listened to Dr. Kellogg, who has occupied all the time today and will still speak this evening, then will return to Battle Creek. We will be in Battle Creek as soon, I think, as Tuesday or Wednesday. Expect to see you Tuesday.*5LtMs, Lt 67a, 1887, par.*

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**Lt 68, 1887**

Ings, Brother and Sister

NP

August 1887

Previously unpublished.

Brother and Sister Ings:

If you could possibly stop in Colorado, Addie is still there with her father. If someone like yourself and your husband, Sister Ings, could visit her, I think you could learn whether she is held against her will. Why not stop a little time in Colorado, go see Addie, and bring her home with you by all means. I will pay her fare. Fred Walling writes that her father has influence over her and does not use her right. I am so worried over this matter that I cannot sleep nights. May the Lord direct me is my prayer. I cannot get letters from her or to her. Well, I leave this for you to consider.*5LtMs, Lt 68, 1887, par. 1*

I do not attend the Reno meeting or the camp meetings in Oregon and Upper Columbia Conference. I must write; this is my burden now. I must, while my head is clear, my mental faculties undimmed, make the best of my powers.*5LtMs, Lt 68, 1887, par. 2*

When you come out here, if you want a good mattress, you can have it to lie on in the cars. It will be rather heavy. It is stored with my goods in Battle Creek. Sister Sawyer will tell you in regard to where it is. If it is too bulky, then leave it till we come East sometime. I do not expect to attend the General Conference. When will you be back here to California? With much love to you both.*5LtMs, Lt 68, 1887, par. 3*

**Lt 69, 1887**

Gilmore, Brother

Battle Creek, Michigan

September 14, 1887

Previously unpublished.

Dear Brother Gilmore:

I believe that you love the Lord, that you love the truth, and that you desire to know the will of God and do it. I know that the cause of God at the present needs your assistance.*5LtMs, Lt 69, 1887, par. 1*

As our heavenly Father has made you His steward in trust, I feel urged by the Spirit of God to write to you, asking you to invest some of the Lord's entrusted capital in the work that is now going forward in England. As a servant of God, holding His money, I hope you will stand closely by the side of God and bind your own personal honor to His throne. God is your God; His truth, your truth; His honor, your honor. Your interest should be identified with His cause and kingdom.*5LtMs, Lt 69, 1887, par. 2*

Efforts are now being made to establish a mission in London, that great city of many hundred thousand inhabitants. In most of its suburban cities, the Protestant element is in the ascendancy, but the truth has never been proclaimed there. It has lately come to our knowledge that there is at this time considerable at stake in London. The particulars you will find stated in the separate document.*5LtMs, Lt 69, 1887, par. 3*

You see that this fund was for a specified object. It was to be donated to dissenting Protestants who keep the seventh-day Sabbath. There is no mention made of the Baptists, that they should have any claim on this fund. The courts are fully determined the \$25,000 fund shall be appropriated as the donors designed to seventh-day Sabbath keepers. This matter in the providence of God is now brought within our reach. But we must show that we are an

enterprising people and mean work and that the trust fund shall not longer be idle, as it has done for many years.*5LtMs, Lt 69, 1887, par. 4*

Elder Jones has not, I think, made one convert since his ministry commenced. The court sees that the Seventh-day Baptists are running out, and they now want to see this money used by holding meetings and doing something for the benefit of the public.*5LtMs, Lt 69, 1887, par. 5*

As Seventh-day Adventists we have put in a claim for the money, and we hope to receive it, if it is the will of God. But we must be able to show that we are prepared to invest at least ten thousand dollars on the work ourselves. We have already established a training school for Bible workers and have hired buildings into which to move the printing office and mission now located in Grimsby. This will bring together more Sabbath keepers than Elder Jones can possibly show. A good work has already been started, and meetings are being held for this object of educating workers for the mission field. This work already started will have a decided influence upon the court of Chancery to secure to Seventh-day Adventists this sum of money. Now what we want to know is, Where is our part of the money coming from? What are you willing to do, my brother, to help in the matter? This ten thousand dollars must be raised.*5LtMs, Lt 69, 1887, par. 6*

I awoke this morning with a strong impression that as God had made you a steward in trust of His means, you would help us just now. The means must be raised and sent to England to reach them by the twentieth of October. You see this time is just upon us. Will you please consider this matter and state ... [Remainder missing.]*5LtMs, Lt 69, 1887, par. 7*

**Lt 70, 1887**

Managers of the Health Retreat

Refiled as *Lt 24, 1886*.

**Lt 81, 1887**

White, J. E.; White, Emma

Basel, Switzerland

January 19, 1887

Portions of this letter are published in *TDG 27*.

Dear children Edson and Emma:

I wish you a Happy New Year. I have neglected to write you. I have had another attack of malaria. It lasted me three weeks. I suffered very much pain. I was poisoned at Christmas. I was sent for to give a dedicatory discourse to our brethren in Tramelan who had just built a small meetinghouse—the first separate house of worship from the publishing house in Europe.*5LtMs, Lt 81, 1887, par. 1*

We had an excellent meeting, and all seemed much pleased. Brother Ertzenberger interpreted Sabbath. Sunday I spoke to three hundred people in a commodious hall. I had freedom in speaking. John Vuilleumier interpreted for me.*5LtMs, Lt 81, 1887, par. 2*

Sunday morning we saw quite a collection of persons in the road not but a little way distant. We heard that a man was found frozen. Friday night we had a very severe snow storm. A few days previous we had a very severe snow storm. The trees were loaded with snow, and the [snow was] more than two or three feet deep and drifted in many places much deeper than this. The man was an intemperate man and wandered out of the road into drifts and lay down and died.*5LtMs, Lt 81, 1887, par. 3*

Tramelan is the first place where the truth entered in Europe. Here was the first church, and our brethren have been very anxious I should have a chance to speak to the people in the village of Tramelan. We had an excellent congregation and the best of attention. We felt that it was a success. I was poisoned in Tramelan. The house where I made my home was very convenient and everything was done for my comfort possible, but this was a large house where no less than six families lived, and there was a water

closet on each floor, and that closet had not a drain attached, and the effluvia that came from these drifted into every room in the house, and it was not many hours before I began to feel the strange sensations on the roof of my tongue and was sure I was inhaling the poison. I was sick to my stomach, and soon followed excruciating spasms of pain, making it impossible to eat. Nevertheless, I spoke twice with much freedom. Sunday I was alarmed for myself, and as soon as I was through speaking, took the train of cars for home. I could not sit up the three hours on the route, and when I reached home, W. C. White met me at the door and knew I was sick. I took treatment, but not as thorough as I should. Monday night we had a Christmas celebration for the children, and I spoke on the occasion. I also spoke on New Year's Sabbath and spoke on Sunday morning to our workers and all connected with the building, but I grew worse and finally was unable to sit up.*5LtMs, Lt 81, 1887, par. 4*

It seemed that [I] was in for a severe time and I had it, three weeks, but I felt all the time the peace of heaven in my heart, and I was grateful and happy. I kept thinking I was laid up for repairs. I am now improving so fast I can ride out and walk out. We are all now in a very good condition of health.*5LtMs, Lt 81, 1887, par. 5*

Our family consists of Brother and Sister Ings, W. C. White, Mary K. White, and Mabel White, Marian Davis, Sarah McEnterfer, and a hired girl that speaks only German and French. Brother and Sister Mason we will have in our family. They will not be here until next Friday. We received a letter from Brother Whitney that they had a safe but rough passage. They are all in London now. W. C. W. will leave here for Norway in less than two weeks, to be gone about three weeks. Important business is to be attended to in Norway. The middle of next month the conference in Switzerland will be held.*5LtMs, Lt 81, 1887, par. 6*

I have just returned from a ride into Germany to mail papers from the office there which seem quite a little sum of postage, and in that small ride of three miles and back we had the most terrible stench from carts that take off in immense barrels the water closet deposits. This is emptied upon the grounds, and the result upon me is very bad. I shall have to be exceedingly careful, or I shall have

another attack of malaria.*5LtMs, Lt 81, 1887, par. 7*

We have most beautiful roads. We have had considerable snow and steady cold weather without any thaw since December came in. We are very busy the whole of us now.*5LtMs, Lt 81, 1887, par. 8*

Sarah takes dictations from W. C. White and writes out the discourses I have given, which she has taken in shorthand. Sister Ings is following Marian and taking off on calligraph the chapter for *Volume One*. My time, when able to write, has been upon that book. I wish to get all the matter in shape for the printers if possible before leaving Basel. Mary White takes care of baby and is preparing morning talks that have been given in Battle Creek and in other places.*5LtMs, Lt 81, 1887, par. 9*

I am of good courage. I feel deeply the need to live moment by moment and allow nothing to come in to make me forget God and His great love for fallen man. I want no will of my own in anything. I want constant communion with God. Everything else but Jesus seems of but little value. God in His promises distinctly pledges Himself to answer prayer. He invites us to "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." *Matthew 7:7*. Precious promise. I think I love Jesus more and more. O how much we need to cultivate faith. What a privilege that we sinful mortals have the privilege of speaking with God. In the closet, when walking the streets, when engaged in labor, our hearts can be ascending to God for counsel, our souls drawn out after God, a breath from heaven. All these soul longings God will hear. All our troubles we may take to God. His hand of infinite love is moved to supply our needs. How thankful I am that we have only one day to live at a time. One day to keep our souls stayed upon, one day to watch, one day to progress in the spiritual life, and thus our days may be fruitful, precious days to us.*5LtMs, Lt 81, 1887, par. 10*

We have a soldier's duty to perform, victories to gain, for we must not be ignorant of Satan's devices. We pray and then watch lest Satan shall steal upon us and make us forget our need of prayer, our need of vigilance and watching thereunto. In the Christian warfare, unless there is a sharp eye on the adversary and a sharp

eye on ourselves, we shall be led into Satan's snare. Our security depends on the state of our hearts. God help us to take heed to ourselves, or we shall certainly lose heaven. Little departures from right, little indulgences, seem a trifling thing at present, but Satan will lead us on a track that will separate us from righteousness and from God. We want not our ways, but God's ways. We want to strive with all the powers of being for to bruise Satan under our feet and be sure that we are right with God, that we have a clear title to our immortal inheritance.*5LtMs, Lt 81, 1887, par. 11*

We may have to be stripped of everything before we will come in humble submission to be led, guided, and controlled by the will of God. We want humble, trusting, childlike confidence, meekness, lowliness, no self-confidence, but humble trust in Jesus. What traits of character are we cultivating?—that which will be enduring as eternity? Is our time spent in busy activity, but our souls unblessed and our heavenly Father not glorified? Eternal life is worth a lifelong, persevering, untiring effort, and we cannot afford to make haphazard work. When our soul's highest interest is concerned, we cannot afford to keep Jesus in the outer courts away from our souls.*5LtMs, Lt 81, 1887, par. 12*

God help you to consider every moment, every hour of your life of great value in the work of saving of the soul. Well, this must go now or wait a couple of days. Good night, children. In much love to yourselves, to Sister McDearmon.*5LtMs, Lt 81, 1887, par. 13*

I feel great interest for you all. I want you to be faithful soldiers of Jesus Christ. Cannot read this over; it must go.*5LtMs, Lt 81, 1887, par. 14*

Write as often as possible, Emma.*5LtMs, Lt 81, 1887, par. 15*

**Lt 82, 1887**

White, J. E.; White, Emma

Basel, Switzerland

April 18, 1887

Portions of this letter are published in *TDG 117*; *3Bio 362*.

Dear children Edson and Emma:

I have been having an attack of malaria, but not as severe as sometimes. I cannot walk much, and my horse is lame. One of the boys overdrove him to reach the depot, so I have not been able to use him since, except once or twice; then he had to walk every step.*5LtMs, Lt 82, 1887, par. 1*

We had a snowstorm last Sabbath so that the ground was white; but it soon melted. Today the sun has been shining. I walked out a short distance, leaning on Sister Ings' arm. Although sick, I have written some today.*5LtMs, Lt 82, 1887, par. 2*

I do not forget to pray for you, that God will not leave you to your own mind and your own will and judgment, but that He will work in just that way that will be for your present and eternal good.*5LtMs, Lt 82, 1887, par. 3*

I spoke to the church last Sabbath from *Titus 2:6-8*. "Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."*5LtMs, Lt 82, 1887, par. 4*

We are straining every power to close up our work here in Basel. I had some plain testimony to bear on Sabbath, followed by French and German interpreters. We had a social meeting, and many good testimonies were borne. I hope by putting them in mind of these things to so impress them upon their minds that there will be a response in decided action.*5LtMs, Lt 82, 1887, par. 5*

I believe we are on the very borders of the eternal world, and I am seeking to keep in constant communion with God. I prize eternal life, and nothing shall separate me from the love of God. I want constantly to educate and train my soul to lean on Christ, to draw spiritual strength from Christ. God intends that we shall have an experimental knowledge of Christ, then we can be faithful witnesses for God, testifying of the grace of Christ in words and actions, by conscious and unconscious influence. I fear, greatly fear, that many of the youth connected with the work of God do not know my Saviour. When I think of the work that God is doing for fallen man, I am lost in wonder that God will take poor, fallen beings and bring to them moral power, that there will be the internal workings of His grace, transforming the character and making men fit for the mansions God is preparing for them—beings fitted for the presence of God, fitted to be companions with angels and to hold communion with God. Oh, how my heart yearns to be one who shall walk with Jesus Christ in the earth made new.*5LtMs, Lt 82, 1887, par. 6*

I inquire what will be the day of God to D. M. Canright? What a leap he has made in the dark! I do not give him credit for honesty. I cannot do this. When I think of the light he has had, it makes me shudder to think of the judgment, when every case will be decided, and of what will be his confusion then. I feel sorry for his poor children.*5LtMs, Lt 82, 1887, par. 7*

“Let him that thinketh he standeth take heed lest he fall.” *1 Corinthians 10:12*. When I saw so many articles coming from his pen into the paper, I expected he would stumble. I expected he would fall under temptation. We feel very solemn as we think of this case.*5LtMs, Lt 82, 1887, par. 8*

“Yet a little while is the light with you. Walk while ye have the light.” *John 12:35*. Our lifework now should be to prepare for eternity. We know not how soon our lifework here may close, and how essential that our low, sinful nature should be overcome, and we conform to the image of Christ. We have not one moment’s time to squander. We need to be daily preparing for eternity. Our lifetime is granted us to seek the boon of eternal life. God has granted us a probation; and if we live our three-score years and ten, how short is this period to work out our salvation! Then compare this period with the life that

measures with the life of God. The short period of our test and proving may end any time. Then how earnest should we be to secure a clear title to a home in the earth made new! Habits have been formed that have retarded spiritual growth. Oh, that we all might have a realizing sense of the shortness of time.*5LtMs, Lt 82, 1887, par. 9*

My anxiety is to do the work the Master has given me to do and let nothing divert me from this work; to have zeal and fidelity in holding forth the Word of life, "that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain." *Philippians 2:16.5LtMs, Lt 82, 1887, par. 10*

Paul trembled for the entire result of his ministry, if the church should fail in fulfilling their essential co-operation. Preaching would effect nothing if Christians did not let their light shine and hold forth the Word of life. I feel thus day by day. My soul is humbled before God as I see the little power there is with the people who have so great light. I fear my own salvation is in jeopardy if those for whom I labor fail in fulfilling their God-given responsibilities. Whoever will not work and use his God-given talents decays and dies spiritually. Each individual is answerable for the efficacy of the gospel. He cannot shake off the burden, neglect, or forgetfulness by backsliding. Every ray of light he has had and not improved will rise up in the day of judgment as so many witnesses against him.*5LtMs, Lt 82, 1887, par. 11*

My the Lord help us, dear children, to walk in the light as Christ is in the light. It is the only path of safety, the only path that leads to heaven. When I think that each soul must stand or fall for himself, it makes me feel very solemn. No circumstances can be urged that another's unfaithfulness was the reason of our stumbling. God's Word points out individual duty to bear fruit to the glory of God. The eye must be single to God's glory, fixed upon Jesus constantly. We must keep Jesus the subject of our thoughts and seek for purity, for virtue, for holiness, that we may represent Christ to the world. There is work to do for the Master, and we are not excusable if this work is neglected. The sons of God are to represent Him and the power of truth in the midst of a crooked and perverse nation, among whom they shine as lights in the world. I want my march onward, steadily

onward, and upward, for all eternity will tell of the progress I have made in this life.*5LtMs, Lt 82, 1887, par. 12*

We must seek to be one with God. His interest must be our interest, His sentiments and designs ours. We know the love of God for sinners and the infinite sacrifice that has been made to save perishing souls; then let us unite with Christ in this great work. We must recognize our obligations to God and plead with Him for more grace, more strength and wisdom to become co-laborers with God in saving souls.*5LtMs, Lt 82, 1887, par. 13*

I long to do the will of God. My soul burns with gratitude for His mercy and His lovingkindness. I long for opportunities to show forth the praises of Him who hath called me out of darkness into His marvelous light. I long to provoke others to love and good works. I am glad that we have a compassionate Saviour. I rejoice in His love. I have no doleful story to tell. Jesus is my hope and the crown of my rejoicing.*5LtMs, Lt 82, 1887, par. 14*

May the Lord help you to discern the plain path of duty and to walk in it is my most earnest prayer. Oh, shall one of my children for whom I have labored and prayed be found missing when the righteous nation that has kept the truth shall enter in through the gates into the city? God forbid it, God forbid it.*5LtMs, Lt 82, 1887, par. 15*

Our work is with the present life; we are to be children of God in the midst of a crooked and perverse nation. We must, then, have untainted morals. Christians are Christ's representatives in this dark world. He points to them as His sons and His daughters, and they are a spectacle to the world, to angels, and to men. He says, These are My jewels, these are they who have washed their robes and made them white in the blood of the Lamb. These shall reign with Me in white.*5LtMs, Lt 82, 1887, par. 16*

Heaven, sweet heaven, I long to be there; and if I can meet my husband and children there, what a happy, glorious victory will be ours! God grant that this may be our happy destiny. It may be so, it may be so.*5LtMs, Lt 82, 1887, par. 17*

Willie is very, very much pressed with work. They have been taking

inventory, and how slow everything moves, all for want of a real managing ability at the head. But we hope that the work now being done will be productive of much good, and lay the foundation right, that the structure will be right.*5LtMs, Lt 82, 1887, par. 18*

Marian has improved in health. She is deeply buried in *Volume One*. That work is nearly completed. I stopped my work on that to put additions into *Volume Four*. I work early and constantly until dark, then retire early and generally rise between three and four. I see so much to be done to set things in order. I talk, I pray, I write, and then must leave it all with God. Many nights I have awakened between one and two and have been so burdened that I have dressed and commenced writing. When the Lord sees fit to give me rest, I hope I shall be prepared for it. I see no rest for me in this world.*5LtMs, Lt 82, 1887, par. 19*

Sister Ings is writing on the calligraph for Marian, getting copy all ready for printers. Mary White has every moment employed in writing, preparing manuscript, reading proof, when she is not compelled to take care of her children. In Mabel we have a sweet, good-natured, lovely little piece of humanity. She is not handsome, but she is beautiful to us. She is so remarkably good. We never look at her or speak to her, but she responds with her baby laugh. She is a little comfort to us all. She has had but one dress of red delaine which cost twelve cents a yard. This she has worn since January. So you see we do not lay out any large sum to dress the infant.*5LtMs, Lt 82, 1887, par. 20*

We shall leave here for Prussia the twentieth of May for conference meeting. After that we go to Norway, to attend the first camp meeting held in Europe, then attend conference in Stockholm, Sweden, then in Copenhagen, Denmark; from there to England. We cannot determine how long we shall stay there.*5LtMs, Lt 82, 1887, par. 21*

Yours with much love.*5LtMs, Lt 82, 1887, par. 22*

Mother.

**Lt 83, 1887**

Children

Vohwinkel, Germany

May 28, 1887

This letter is published in entirety in *16MR 251-253*.

Dear children:

The night we left Basel, we had, Sister Ings and I, a compartment wholly to ourselves, until we changed cars next morning.*5LtMs, Lt 83, 1887, par. 1*

We rode until ten o'clock when we came to Cologne, where we had to wait several hours in the depot and the only waiting room was in the dining hall which was filled with tables prepared for those who wished to eat. I had not the slightest inclination to eat, although I did relish my breakfast. That is the only meal I have enjoyed since leaving home. The old sickness follows me.*5LtMs, Lt 83, 1887, par. 2*

We found much more comfortable quarters than we expected to find. But we have no more sunshine here than we had in Basel. It is cold and cloudy and damp all the time. The midday, the sun tries to shine, but it is a feeble, sickly, weak shining. There were the same crowded little rooms for meeting that we have found generally. The meeting room was a dwelling room in a private house.*5LtMs, Lt 83, 1887, par. 3*

The people are intelligent and in every way different than those in Italy. But Satan has been and is still at work here to set the believers at variance one with another. Our meeting all day yesterday was to help the believers. I spoke in the forenoon, and then Elder Conradi said they had never had a social meeting. I told him now was the time to break them in. We had a very good social meeting. The meeting did not close until past one o'clock. It commenced at ten.*5LtMs, Lt 83, 1887, par. 4*

In the afternoon Brother Conradi held a meeting three hours long and I think labored hard. I lay down. At eight o'clock I spoke again to the people and then left Elder Conradi to finish the meeting, seeking to adjust difficulties.*5LtMs, Lt 83, 1887, par. 5*

It is now five A.M., and I am writing sitting up in bed. I have had a miserable time of it thus far. Weak and sick and yet compelled to labor. I think my symptoms are more favorable this morning. There is a great deal of coughing here, and all feel badly because of the cold and the want of sunshine.*5LtMs, Lt 83, 1887, par. 6*

The people here are all neat and clean, but I soon perceived musty smells in the bed chamber, and far worse in the little parlor we occupy. I learned the cause. In the cellar came the bleating of goats, so I think that occasioned the smell. I can have all the goat's milk I want. They have two goats and a kid, but my taste is not now such I enjoy milk. I eat but very little of anything.*5LtMs, Lt 83, 1887, par. 7*

Today we mean to see something of their weaving. Men and women are weavers of lace and silk.*5LtMs, Lt 83, 1887, par. 8*

My cold made me feel real sick yesterday, but I think I am going to feel better today. I shall speak once today, then we take the cars early for another place about one hour's ride and speak to the few in that place and Tuesday go on to Copenhagen.*5LtMs, Lt 83, 1887, par. 9*

I had Friday night quite a remarkable dream, especially appropriate for this place. I hope, Mary, you will not think of laying off your flannels this summer. I hope you will be blessed with the sweet sunshine and be out in it as much as it is possible. You must not be venturesome. You are too much so. I hope to hear that you are improving in health. I am glad you are not here with Mabel, although had we sweet sunshine, I think you would have gotten along very well with the accommodations. I am sorry, very sorry, you could not accompany us in this journey, but it may be all for the best. We find small houses are being owned by our brethren for the reason that they were compelled to do this or suffer oppression. In one house will be found occupied with three families from the garret down, but all are poor here and have to do as they can.*5LtMs, Lt 83, 1887,*

*par. 10*

With much love.<sup>5</sup>*LtMs, Lt 83, 1887, par. 11*

Mother.

**Lt 84, 1887**

White, W. C.; White, Mary

Stockholm, Sweden

June 24, 1887

Previously unpublished.

Dear children Willie and Mary:

We left Christiania last Wednesday at 4:00 p.m., and Sister Ings and I took the compartment for ladies and were told we should go through to Stockholm without change of cars. We thought sixteen dollars quite a sum to lose in our tickets, but Elders Matteson and Olsen just set the matter down that this was the way it should be. After searching up the routes, we found we must be out two nights, pay hotel fare, and wait the change of cars at one place, two hours; at another, four hours, and make many changes. We had a very comfortable journey, leaving Christiania at 4:00 p.m., and reaching Stockholm at half-past nine next morning. Brother Olsen saw the officials, and they granted us tickets this direct route, and it cost us not a cent extra. I felt very grateful to God for this.*5LtMs, Lt 84, 1887, par. 1*

We are all situated here in Brother Matteson's family. The tent meeting commenced June 23, and the tent is well filled, and many cannot get under it. Brother Matteson spoke last night to about three hundred people. This forenoon they report the tent full and many outside.*5LtMs, Lt 84, 1887, par. 2*

Today is the midsummer holiday, and therefore all are at liberty to come who desire to come. We see green leaves, green trees, green, green everywhere, branches of green on the horses, green trees stuck up on the roads on the 23rd where men were paving the roads, and today very many with baskets, satchels, and green branches are flocking to the country. I could obtain but little sleep last night because of fire crackers and talking and rolling of carriages on the rocky paved roads.*5LtMs, Lt 84, 1887, par. 3*

I am gaining a little strength, but it comes so slowly. My appetite is not good, can eat but little. Tonight I speak at five o'clock. Matteson interprets. Brother Ings is now giving a Bible reading at half-past two o'clock. Matteson speaks in the evening about one-half hour.*5LtMs, Lt 84, 1887, par. 4*

I had [a] talk with Cecelia. She has decided to go to America with us. I think this is as it should be.*5LtMs, Lt 84, 1887, par. 5*

I expected to hear from you, but no word comes. I suppose you have made arrangements for our passage. We will leave here Monday and Tuesday at 9:00 a.m. We leave Copenhagen on our way to England. I am anxious to hear some word from Mary. I do not cease to pray for her that she may recover her health.*5LtMs, Lt 84, 1887, par. 6*

I will write no more till after my five o'clock meeting. Half-past six o'clock, have just returned from the tent. There were about five hundred people to hear. The tent was crowded. Inside the tent every seat was full. The women were packed on the platform, and there was a wall surrounding the tent. Green boughs and trees had been set up outside the tent, but they had to be nearly all removed. There were the higher classes out to hear, and perfect order was observed. There was excellent attention, and I had liberty in speaking. Many seemed deeply affected. I am inclined to think it was my duty to come to this place. I am not yet recovered from my sickness, but I have faith that God will strengthen me for my labors.*5LtMs, Lt 84, 1887, par. 7*

Brethren Matteson and Olsen are much pleased with success that promises to attend the meeting. Tomorrow is also a holiday so that there is nothing to hinder the people from coming out to hear. May the good seed of truth be dropped into the souls of many. "God giveth the increase." [*1 Corinthians 3:7.*] I attend the morning meeting and speak in the afternoon as today, if the Lord giveth me strength.*5LtMs, Lt 84, 1887, par. 8*

I have heard nought of late from Mary. I want much to hear from her. I have heard nothing from Brother Whitney. I am anxious to hear from him and from all your party. I hope Marian will be greatly blessed of the Lord and have heavenly wisdom.*5LtMs, Lt 84, 1887,*

*par. 9*

I want to see the children and little Mabel. The last news she was sick after her journey. I want to know if she is better. I feel sorry for both mother and child. I am glad Sarah is with you, and I hope she is well and happy. I cannot write much, my head troubles me, pain in the base of the brain.*5LtMs, Lt 84, 1887, par. 10*

Mother.

**Lt 85, 1887**

Children

Kettering, England

June 30, 1887

This letter is published in entirety in *21MR 310-311*.

Dear children:

I wrote you last from the depot in Hamburg. We took the second-class compartment which was extra. The car was new and sweet. Toilet room adjoining, and we rode from 10:00 a.m. until 10:00 p.m. in that car. A lady and daughter rode one-half hour with us. Aside from this we had the compartment all to ourselves. As I had slept but a trifle the night before on the boat, I slept much of the time passing through Germany and Holland. We had fine weather. The country was in its glory, and everything was beautiful and enjoyable. Now I was no more sick and could relish my food. We traveled three days and three nights and had only one cup of warm drink. Ate our dry lunch. Purchased a couple of pounds of strawberries at Copenhagen which made our meals enjoyable. We had some little forebodings of the water, but at 10 p.m. we stepped on the boat and were disappointed to be assigned to a little mean-looking cabin where were many berths and all as hard as the floor.*5LtMs, Lt 85, 1887, par. 1*

I felt provoked at first. They said I could have first-class berth, also Sister Ings, for one pound. I would not gratify them to pay one cent extra, so the fur and the feather pillow were arranged and the portholes closed; but we begged for the door open and it was granted. We were in the end of the boat down in the lower cabin, and I did sleep tolerably well. The boat did not rock at all, but moved smoothly, crossing the channel as if on a mild lake. So we all felt to praise God and take courage.*5LtMs, Lt 85, 1887, par. 2*

We were ticketed for Victoria depot and arrived there about eight o'clock. Took the hack. Rode three miles across the city to the \_\_\_\_\_ depot and took cars for Kettering on fast train. Was only one

hour and half. We reached here in good condition, not much weary. Found Brethren Robinson and Lane and Boyd and Sister Robinson and Sister Nursborn expecting to meet us there tonight.*5LtMs, Lt 85, 1887, par. 3*

And here we are at Kettering. Have telegraphed we would meet them next Monday at London.*5LtMs, Lt 85, 1887, par. 4*

Shall look for Brethren Lane and Haskell tomorrow. Brother Haskell has been to visit Brother John in Wales, to urge him to unite with Brother Durland in the tent effort in a new place, \_\_\_\_\_ about six miles from Kettering.*5LtMs, Lt 85, 1887, par. 5*

Brother Durland will be here this Sabbath, so we changed our appointments after receiving a telegram at Stockholm, Sweden, from Elder Lane.*5LtMs, Lt 85, 1887, par. 6*

There has been an earnest desire for me to speak to the people in this new place where the tent is to stand this summer and fall. I decided to come again the Sabbath after being at Southhampton and then go on to Grimsby to speak to them, so I can speak in this new place under the tent.*5LtMs, Lt 85, 1887, par. 7*

We will go to London next Monday. Stay there till Wednesday. See the friends that are to sail to Africa, then go to Southampton a week from this next Sabbath, and the week following be at [Grimsby] where the tent is.*5LtMs, Lt 85, 1887, par. 8*

This is all I can write you of news at the present time, so I will stop and send this at once. I have heard that you all had a rough, hard time on the steamer. I was so sorry for you all. But we have never taken a journey when we have been favored by the Lord as on this occasion after your leaving us at Christiania.*5LtMs, Lt 85, 1887, par. 9*

I see much work to be done. May the Lord give me clear, spiritual vision to discern my work and to do it. One thing I must mention: Would it not be well to give Elder Waggoner the light-colored chair and the dishes and the bedding he needs, if his is not coming on. What think you? These things consider and do according to your best judgment.*5LtMs, Lt 85, 1887, par. 10*

I hope to hear of Mary's continued improvement. I feel myself quite improved with the exception of pain in the base of the brain, but I hope this will pass away.*5LtMs, Lt 85, 1887, par. 11*

I am glad Sarah is with you. She will guard Mary, I hope, faithfully.*5LtMs, Lt 85, 1887, par. 12*

Much love to all dear friends.*5LtMs, Lt 85, 1887, par. 13*

Mother.

**Lt 86, 1887**

Belden, Hattie

Springfield, Illinois

August 26, 1887

Previously unpublished.

Dear Niece Hattie Belden:

I have a matter on my mind that troubles me much. While in Europe Mr. Walling came to California, and as a result Addie went with him to Colorado, and not one word has she written me about her going. And since she went, I know Mr. Walling to be a keen, deceptive-working man. Now what I want is that you, or some responsible woman and man, shall go to where Walling is living and see if Addie is there. If Joe will go with you, I will pay your expenses that you will be two.*5LtMs, Lt 86, 1887, par. 1*

Walling is scheming and planning something. He wrote to Dr. Kellogg to know when our party would pass through to Colorado. Now I do not know just when, I cannot tell, and more than this, I do not want to see him. But if you can go to where he lives, I wish you would go—or get someone—a woman if possible—to go and see Addie who is there. And write me immediately. I want someone to go as soon as you receive this letter, and answer me as soon as ever anything is ascertained. Addie's not writing me looks suspicious, as though Walling might destroy her letters or be keeping her against her will, so we will not know anything regarding her. Please see to this matter at once and oblige me.*5LtMs, Lt 86, 1887, par. 2*

Frank is here and doing well. I am so glad he is doing a good work. Now I want Addie to attend the camp meeting in California, and I want her to return to her home at Healdsburg at once; and if she has not money, I will authorize anyone in Boulder or Denver to purchase her ticket for her. I will pay them as soon as I shall be informed that they have done this.*5LtMs, Lt 86, 1887, par. 3*

We are having a good meeting. The Lord seems to be at work in the encampment. We hope to see more and more of His Holy Spirit. Much love to your dear mother. May the Lord bless the dear soul and give her much grace and joy in the love of the truth.*5LtMs, Lt 86, 1887, par. 4*

Your Aunt Ellen.*5LtMs, Lt 86, 1887, par. 5*

Walling's address is: W. B. Walling, Salida, Colo.*5LtMs, Lt 86, 1887, par. 6*

**Lt 88, 1887**

Ketchum, Brother and Sister

Healdsburg, California

December 22, 1887

Previously unpublished.

Brother and Sister Ketchum:

I have been anxious to see you and determine that I would ride up and see you, but Willie has gone with one of my horses and my light carriage to take Brother and Sister Lockwood to St. Helena, and has not yet returned.*5LtMs, Lt 88, 1887, par. 1*

The old year is nearly passed, and I do not wish it should go out with any unpleasant feelings between us. You claim five dollars of me. You shall have it. If I had a greenback paper money, I would send it with this letter; but if you will tell me where to send it, I will do so. Perhaps you will call for it yourself. Of the justice of this claim I have at present nothing to say. I do not wish to lay any cause of stumbling in my brother's way. If you want the use of my carriage during the holidays to bring you to meeting, you can have it.*5LtMs, Lt 88, 1887, par. 2*

If I had not so much to do in so many ways, I would take the time to call upon you and talk with you. On my part, I do not mean there shall be anything that the Lord shall disapprove. My work is to save the souls of men for whom Christ has given His own precious life, to save fallen man. I have a love for your soul. I would encourage you to accept the use of my wagon during the meetings yet to come.*5LtMs, Lt 88, 1887, par. 3*

Yours with earnest love for your soul.*5LtMs, Lt 88, 1887, par. 4*

**Lt 89, 1887**

NA

Cologne, Germany

May 27, 1887

Fragment. This letter is published in entirety in *16MR 250*.

[First portion missing.] ... Well, I must stop. Of all the sights I have seen, this is the greatest of market women. They come, young women and old, grayheaded women, with heavy baskets upon their heads full of vegetables and fruits. They have every kind of produce. Their dresses are tucked up, formed about them, for it is raining. Hundreds of women have passed, and now comes another crowd. One girl of about eighteen has a very large basket on her head and two heavy baskets on one arm and still another basket on the other arm. She is as straight as an arrow, and looks not to the right or left. A woman of about fifty years has just passed us with a large, loaded clothesbasket on her head, then upon the top of this is a large market basket, and in her hand a tray of beautiful roses—half-opened buds. They make much of flowers. Every market woman has vegetables, fruit, and abundance of flowers for sale. They sell a very nice bouquet of pinks and roses for two pennies. I wish I could enclose one in a letter, but this I cannot do.<sup>5</sup>*LtMs, Lt 89, 1887, par. 1*

We are seated in the depot at Cologne. This place has a cathedral commenced to be built in 1232. The spire is five hundred thirty-two feet, and the church is five hundred thirty-two feet. There are over five thousand pinnacles, and this building is not yet completed. This building is fairly bristling with pinnacles. There are services held every day, and people go to the confessional. This is the second or equal to any cathedral in the world. If I can get a picture of it will send it to you.<sup>5</sup>*LtMs, Lt 89, 1887, par. 2*

**Lt 90, 1887**

White, W. C.; White, Mary

Grimsby, England

July 20, 1887

Portions of this letter are published in *3Bio 372*.

Dear Children:

I send you this letter and want you to have it copied and send me a copy at once to read to Mrs. Green. Do with it as your judgment shall dictate.<sup>5</sup>*LtMs, Lt 90, 1887, par. 1*

I have seen a letter which has been put in my hands by Mrs. Green. She is all stirred up, and I think she has offered or will offer to pay his expenses to Battle Creek. She thinks it awful that he should be severed from the office and turned adrift, for he will certainly go to ruin. Poor soul, he cannot see how much has been done for "My dear Henry." You must do your best to save him. He has many erroneous ideas of dignity and will ruin his soul by the help of his sympathizers, I fear. God can work; for this I pray. I would have Sister Ings copy this, but do not think it is well to delay it. It must go at once.<sup>5</sup>*LtMs, Lt 90, 1887, par. 2*

I am glad you have taken hold of these evils at Basel. May the Lord help you to deal faithfully and wisely with the poor, erring mortals who know not what is for their best good.<sup>5</sup>*LtMs, Lt 90, 1887, par. 3*

Henry writes to Mrs. Green that they are the only friends he has left. If they forsake him it will be more than he can bear. He speaks of going to Battle Creek; that they will be glad enough to have his help in Battle Creek. It is evident he has had counselors, I think, in Albert Ditcher. All I have said in regard to the Ditcher family is true, and you will find it so. The root of the evil is the devil, the agents are found in the Ditcher family, and yet this family will need to be treated with great wisdom or the evils will not be cured, but be aggravated.<sup>5</sup>*LtMs, Lt 90, 1887, par. 4*

I am in good health, appetite good, strength good. We have the very best kind of living, and I am gaining my strength.*5LtMs, Lt 90, 1887, par. 5*

I am not laying out piles of money, but I have purchased flannel, all wool, for twenty-three cents per yard; can get red flannel for that price. I have cut out Mary two undersuits of this kind of flannel, far superior to the red. I think we could get but enough yards of the red for two undersuits for Sarah. I had to pay about nineteen cents for it. I have two suits cut out for Mary of this cotton and wool, two of this all wool. Now I want Ella's pattern and baby's to cut out some from the little remnants that are left. Send at once. We can get Sister Mason to make my velvet cloak, and it will cost me more than anything else, but it is only about seven dollars, at the outside. If you think best to have me get red flannel or other colors to make into sheets, I can do so, but I want to know at once about the matter.*5LtMs, Lt 90, 1887, par. 6*

Shall I pack all these dresses sent with the fruit to Sands Lane in a box and send to Liverpool? What shall I do with these things? Do tell me. I can get white blankets, all wool, for three dollars a pair, colored ones less. Shall I get any or not? I do not want to get them if it is not best. I await your answer. Send Ella's undersuit pattern at once.*5LtMs, Lt 90, 1887, par. 7*

I am thankful I am as well as I am. I received a letter from Willie bemoaning Elder Haskell's not coming to Basel, but I know before night he would be twice disappointed. I felt like praising God that Mary and the occupants of the carriage were preserved by an angel of God. It is just like the good hand of the Lord to thus preserve you from sorrow and lifelong affliction. Let us praise His holy name. Brother Ings left yesterday for London by way of Walling Corner where Brethren Durland and John are laboring. With much love to you all, I remain,*5LtMs, Lt 90, 1887, par. 8*

Your affectionate mother.*5LtMs, Lt 90, 1887, par. 9*

Tell Sarah her two suits are in the hands of the makers. Will not Ella need nightdresses? I can get that all-wool, pink flannel from twenty-two to twenty-four cents per yard, but have some samples here sent which I will make up.*5LtMs, Lt 90, 1887, par. 10*

**Lt 91, 1887**

Kellogg, Brother and Sister J. H.

NP

January 1, 1887

Portions of this letter are published in *UL 15; OHC 10; HP 245; ML 338.*

Dear Brother and Sister:

I wish you a happy New Year. The old year with its burden of record has passed into eternity. Now let every thought, every feeling be that of remembrance of God's love. Let us gather up one token after another.*5LtMs, Lt 91, 1887, par. 1*

We may visit some beautiful garden and look upon the opening buds and blooming flowers with delight; the very tints and grateful fragrance we enjoy. These we regard as an expression of God's love, and love and gratitude spring up in our hearts to the gracious Giver as we behold them as a whole. But as we go close to these precious ministers' speaking to our senses of the love of God, as we bend over them one by one and mark their variety and loveliness, as we inhale their perfume, we take in their preciousness, and feelings are awakened in our hearts of trust and confidence in that Saviour who has said, "Consider the lilies of the field, how they grow, they toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." [*Matthew 6:28, 29.*] These precious flowers were given us of God to teach us lessons of perfect trust and confidence in Him.*5LtMs, Lt 91, 1887, par. 2*

As with the flowers, so with the promises of God. We look at them as a whole, presented to us in God's Word, and we find comfort and hope and joy as they speak to us words from the lips of the Infinite One. But to know and appreciate these precious utterances of God we must view them more critically, taking them in detail. How many precious joys we might bring into our life. How much real goodness into our character if we would make these promises our own.*5LtMs,*

*Lt 91, 1887, par. 3*

The evidence we have of God's care and love for us is expressed in the lessons Christ gave to His disciples upon the things in nature. God does so much for the flowers that have not souls. He makes them so perfect, so lovely which today is and tomorrow is cast into the oven. How much greater is His care and His love for those who will trust Him continually.*5LtMs, Lt 91, 1887, par. 4*

The eye is not to be fastened upon deformity, upon the curse, but upon the riches of the grace of Christ that have been provided so abundantly, that we may live in this world and act our part in the great web of humanity, and yet not be of the world. As pilgrims, as strangers looking for the bright things of God, the joy that is set before us, seeking a city whose builder and maker is God, and by beholding the provisions made for us, the mansions Jesus has gone to prepare for us, talking of the blessed home, we forget the annoyances and the fretting cares of this life. We seem to breathe in the very atmosphere of that better, even the heavenly, country. We are soothed, we are comforted; we are more than this, we are joyful in God.*5LtMs, Lt 91, 1887, par. 5*

We could not know the gracious purposes of God toward us but for the promises, for it is from them alone we learn what He has prepared for those who love Him. As the flowers in God's wise economy are constantly drawing the properties from earth and air to develop into the pure and beautiful buds and flowers and give forth their fragrance to delight the senses, so shall it be with us. We draw from God's promises all that peace, that comfort, that hope that will develop in us the fruits of peace, joy, and faith. And by bringing these promises into our own life, we bring them always into the lives of others. Then let us appropriate these promises to ourselves.*5LtMs, Lt 91, 1887, par. 6*

Should these promises be blotted from the Word of inspiration, it would be like blotting out the sun from heaven, we should have nothing to gladden our earth. So with God's promises; they are like the precious flowers in the garden of God. They are to awaken our hope and expectation and lead us to a firm faith and reliance upon God. They are to strengthen us in trouble and teach us precious

lessons of trust in God. He in these precious promises draws back from eternity and gives us a glimpse of the far more exceeding and eternal weight of glory. Let us then be quiet in God. Let us calmly trust in Him and praise Him that He has shown us such revelations of His will and purposes that we shall not build our hopes in this life, but keep the eye upward to the inheritance of light and see and sense the amazing love of Jesus which is expressed to us in the beautiful things of nature in His unerring Word.*5LtMs, Lt 91, 1887, par. 7*

He has given us precious promises to cheer and bless His people, that they may believe how great is His love toward them, and that they may consider Him their Almighty Friend in every trial, in every temptation. His loving kindness should call forth full and grateful response from our hearts. This love that is without a parallel reaches not only into the future life, but it is brought into the present life. As I consider these things, my heart bounds with gladness on this, the first day of the New Year, 1887.*5LtMs, Lt 91, 1887, par. 8*

I see that God scatters blessings all along our path, but if we will not gather the precious fragrant flowers and be happy, but will pass them by and grasp the thistles and thorns which sting and wound us, then we shall talk of the bruises we have received and feel that we were hard used because there were thistles and thorns. We may weep and groan and mourn and stumble at every step if we choose, or we may gather up the precious, fragrant flowers and rejoice in the Lord for His goodness in making our path to heaven so pleasant.*5LtMs, Lt 91, 1887, par. 9*

God scatters blessings all along our path to brighten our journey and lead our hearts out to love and praise Him, and He wants us to draw water from the well of salvation, that our hearts may be refreshed. We may sing the songs of Zion, we may cheer our own hearts, and we may cheer the hearts of others; hope may be strengthened, darkness turned to light. God has not left us in a dark world as pilgrims and strangers, seeking a better country, even an heavenly, without giving us precious promises to lighten every burden. The borders of our path are strewn with fair flowers of promise. They blossom all around, sending forth rich fragrance.*5LtMs, Lt 91, 1887, par. 10*

It is our safe course if we desire happiness to not seek it in selfish amusement. This will divert our thoughts for a time. It is not wise to seek diversion in study, taxing the mental powers, for cares press more heavily as we return to burden ourselves afresh. We must look to Jesus who is the light of life. It is not what is around us, but what is in us; not what we have, but what we are that makes us really happy. We want a cheerful fire on the altar of our own hearts, then we shall view everything in a happy, cheerful light. We may have the peace of Christ. I want to send it to all our people: Jesus lives, His hand is upon the helm. This life will not be the Christian's summer, but it is his winter. But we have the sunbeams of Christ's righteousness. *5LtMs, Lt 91, 1887, par. 11*

What we fail to receive in this life, if we will be obedient, trustful in God, as a child in its simplicity trusts its earthly parent, we shall have peace. Not the peace that the world gives, but that peace which Jesus gives. Jesus is dishonored when we worry and fret, because it shows that we trust to our own finite powers and not in Him. He who has died for us shows that He loves us. What this life may be we can scarcely conceive because of our want of faith and looking unto Jesus. Comfort, encouragement, and support have been provided for us for every circumstance and every condition. Jesus assures us His grace is sufficient. Today we have His grace, tomorrow we are placed in new circumstances of trial; but the promise stands fast: As thy day, so shall thy strength be. [*Deuteronomy 33:25.*] Jesus knows us by name. Promises are on every side. *5LtMs, Lt 91, 1887, par. 12*

There is no burden that we have to bear that Jesus is not by our side to lift from us its heaviest weight. Yes, life, this life has much brightness in it if we will gather the flowers and let the briars and thistles alone. How helpless we are without God's help. Bless His holy name. If we are Christ's, there is no temptation, no trial which we may not bring to Jesus. The good hope of eternal life, how precious. The star in the East will guide us as it did the wise men, that we may find Him whom our souls love. It is a hard thing to endure unto the end, for duty involves a cross. Selfishness will have to be put away in all its varied croppings out. Distraction and cares confuse and dishearten, but there is light above. Look up. The unfailing promises of God will keep your heart in perfect peace. It

will elevate you above all that can happen. I am happy in the love of God.*5LtMs, Lt 91, 1887, par. 13*

I hope that you are both rejoicing in His love and that the thought that you have a living, loving Saviour will melt your hearts in tenderness as it has melted mine, that the praise of God shall flow forth from finite lips to the infinite God who loves us and has made us royal gifts. Open the heart to gratitude. Let simplicity of the child be cultivated. Nestle in the arms of everlasting love. What we need is more heaven and more Jesus woven into our lives. We think of you, we pray for you. We want you should come off victorious and wear the crown of glory and bear the palm branch of victory. I do not feel as anxious that you should have earthly honor as that you should have the honor which God will bestow upon those who are faithful.*5LtMs, Lt 91, 1887, par. 14*

Yours with motherly affection.*5LtMs, Lt 91, 1887, par. 15*

**Lt 92, 1887**

Brethren and Sisters in California

Basel, Switzerland

April 13, 1887

Previously unpublished.

Dear Brethren and Sisters in California:

I deeply regret that I cannot meet with you in your April meeting, but this seems now impossible. I shall often think of you with tender solicitude. It seems to be duty for us to attend a camp meeting to be held in Norway, the first ever held in Europe. Then they have appointed conferences in Stockholm, Sweden, and in Copenhagen, Denmark. Then we labor some weeks in England, and [then] take the steamer for America.*5LtMs, Lt 92, 1887, par. 1*

I am seeking with my whole heart to do the will of God. Can we be surprised that the enemy of all righteousness should work with intense activity as we approach the end of time? We have said to you, again and again, that God would sift His people; the chaff will be separated from the wheat. The tares are already binding in bundles to burn. There is to be, as we near the end, a revealing of true character. Those who have not the truth in the heart will reveal this, because they will not be sanctified through the truth. They have tacked the truth onto their carnal, unsanctified, unholy characters, and have not brought it into their lives and woven it into their characters. Circumstances will occur that will reveal in unholy works the thoughts and the actions of this unholy class. Would that we could see all who claim to be keeping God's commandments living by every word that proceedeth out of the mouth of God.*5LtMs, Lt 92, 1887, par. 2*

We shall often be compelled to "cry aloud and spare not, and to lift up the voice like a trumpet, show my people their transgressions, and the house of Jacob their sins, and yet they seek me daily, and delight to know my ways as a nation that did righteousness, and forsook not the ordinance of their God. They ask of me the

ordinances of justice. They take delight in approaching to God.”  
[*Isaiah 58:1, 2.*]*5LtMs, Lt 92, 1887, par. 3*

Now, this applies particularly to those who claim to be a chosen people of God. Oh, how gladly would we dwell upon the glories of the world to come! But we are often constrained to put forth the terrors of the Lord, while our natural feelings would shrink from dwelling upon the sure retribution which must come upon those who are sinners in Zion, who wear by profession the garments of Christ's righteousness, but their course of action testifies against them, that they have not put on Christ. Their works deny Christ. Their characters reproach Him. Their words are such that their communications corrupt good manners. And can it be surprising that God's messengers have to speak words of warning and reproof, laying bare the inconsistencies of those who claim to be God's commandment keeping people, when the fruits borne by professors of godliness are corrupt? Far more pleasant would it be for the servants of God to dwell upon the precious reward to be given to the saints of the most high God, and lives such as those set before us in the gospel.*5LtMs, Lt 92, 1887, par. 4*

While there are, notwithstanding the profession, unbelievers among the believers, tares among the wheat, [and] many who do not adorn the doctrines of Jesus Christ, there must be plain, positive testimony borne, however painful to the messenger. The day of the Lord is urged in the Scriptures as a reason for watchfulness and prayer. There is really little in the Christian life that causes unhappiness. It is the unchristian life that weaves entanglements about the soul. There is not always on hand a supply of grace for the imaginary trials of the morrow. When future duties are performed, future dangers met, then there will be a supply of grace to meet the emergency.*5LtMs, Lt 92, 1887, par. 5*

Oh, the peace, the joy, which every true Christian might possess if he would take God at His word and trust Him implicitly! It is hard to say things that would ruffle him or permanently disturb [him], for God is his continual helper. Day by day his duties may become more taxing, his temptations stronger, his trials more severe, but he realizes that there is imparted strength equal to the duties and trials to be borne. We must watch and pray constantly lest we enter into

temptation. Oh, did those who profess to believe the truth think more and pray more, how many hours of sorrow would be saved them. How much crime [would] be prevented. How many lips would be sealed from giving expression to impure imaginings. How many feet would turn away from the gate of hell. We must have the soul-temple cleansed from defilement.*5LtMs, Lt 92, 1887, par. 6*

We must sense the danger of this time. We must have an individual experience for ourselves. The righteous will have to meet the combined assaults of Satan. He is at work with intense activity to corrupt or sweep from the earth the upholders of piety, and success will attend the workings of Satan unless we arise in the strength of God and resist him. There must be a continual striving for unity, for love, for the power and spirit of true godliness. Satan's work is to inject doubts and suspicions in mind. If he cannot, in his masterly working, lead men to dishonor God and reproach His precious truth, he will harass with temptation, and may with some prevail because they do not sense their own weakness and their great necessity of walking with God. There are blessings for you. Will you take hold of them? They are all upon condition that you walk with God, that you honor God, departing from all iniquity.*5LtMs, Lt 92, 1887, par. 7*

The imagery that St. Paul delights to use when illustrating the Christian work [walk?] is derived from the public games so famous in the days of Paul. The competitors in a race, the opponents in wrestling, are the parties to whom he likes to liken himself and other followers of Christ. Here is aptly depicted the struggles and conflicts of the spiritual warfare. Those who entered the lists in the public games were animated by the hope of prizes which their successes were to gain. Those who entered this conflict subjected themselves to any discipline enjoined upon them that they might obtain the valueless laurel of honor awarded by the judge. In like manner it is the privilege of Christians to know that if they are willing to suffer inconveniences, subject themselves to obey every injunction of the Word of God, carefully studying the rules laid down by the Lord, and then faithfully complying with the conditions, they may be faithful to the end and obtain a crown of life that fadeth not away.*5LtMs, Lt 92, 1887, par. 8*

Shall the spiritual combatants be languid, lifeless in their exertions?

A merely paltry recompense will urge the combatants to submit to training which is painful, to the most thorough temperance, and to the severest discipline, that they may be able to exercise every nerve, every muscle, in the contest. Shall we, then, who are striving for a crown of life, an eternal weight of glory, choose the part of indolence [and] selfish ease, and hope to win? If so, [we] will be disappointed. We must strictly guard every word, every thought, every action, and strain every muscle to win, to run the Christian race for the prize set before us. Shall we, with heaven in full view, grudge the toil or spare the effort?*5LtMs, Lt 92, 1887, par. 9*

Study the Bible, for there are rules laid down that must be brought into the life if [we] would strive lawfully to secure that reward of eternal life which will be given to the overcomers. They do it to obtain a corruptible crown, but we an incorruptible. If the prize is of value to us, [it must be] kept in view that it may have an influence upon our life, upon our characters. It must be often surveyed, admired, and become desirable, and we so long to possess it that no effort or self-denial or self-sacrifice will be considered severe. Why many turn from the rich prize of eternal life that has been presented before them to paltry, earthly things is because they do not appreciate the reward by considering it, dwelling upon it, longing for it. The eyes must be fixed upon Jesus, upon the prize He holds before us, and then, with renewed vigor, press on, running the race with patience. The thoughts of the Christian must be much upon heaven, thinking of the immortal inheritance, becoming more and more in love with Jesus. Meditating, praying, believing with all the heart.*5LtMs, Lt 92, 1887, par. 10*

I wish I could portray before you what Christians may be. Commencing in the morning of life, their steady onward progress, governed by the laws of nature and of God, they may progress in life, steadily rising upward and heavenward, where is the crown of life, the harp of gold, the glorious white robe of Christ's righteousness. Each year's effort and progress may excel the former year, increasing in virtue, in happiness, in holiness, in usefulness. Like the sun moving in the heavens in an undeviating course, obeying with all precision the principles which control its progress, we may move on, governed by laws of God as certain and better understood, until our path shall be like that of the just

“which shineth more and more unto the perfect day.” [*Proverbs 4:18.*]5*LtMs, Lt 92, 1887, par. 11*

God help you to fix your eyes upon the Pattern. Turn not from the path of virtue and true honor by leaving the great principles which God has laid down in His Word. So run that ye may obtain. It is a good land toward which we are traveling. We are fully able, if God be with us, to go up and possess this goodly land. The blessings God is willing to bestow are worth all the efforts, all the sacrifice which we shall be called upon to make. Wait upon the Lord, believe the Lord for present good, claim by faith a foretaste of heaven.5*LtMs, Lt 92, 1887, par. 12*

Believe—without one doubt, believe. Fix the attention on the rich promises. Jesus loves us. He has died for us. He wants to give us rich blessings, and if you will forsake the lower streams and come up to the mountain brooks, how the soul would be refreshed. The world charms. The world attracts. Turn from these things to the living God. Let love to God and the brethren be cultivated; and may the peace of God rule in your hearts is the prayer of one who loves God.5*LtMs, Lt 92, 1887, par. 13*

## Manuscripts

### Ms 3, 1887

High Standard of the Gospel Ministry

Basel, Switzerland

March 1, 1887

Previously unpublished.

I cannot sleep this morning past three o'clock, and I have some things upon my mind that I would present to you. I am confident that we do not elevate the standard of the gospel ministry as we should. The Lord has spoken to me: There are many who are ready to teach the truth. They have a theory of the truth, but the truth itself has not become a part of them, and its sanctifying power has not been brought into their life. They have not the weight, the burden, upon them.*5LtMs, Ms 3, 1887, par. 1*

The history of Paul is one of peculiar interest and force. He was thoroughly converted. He felt a strong solicitude for the souls of his own countrymen, the Jews, and he prayed most earnestly for their salvation while he showed unremitting zeal and untiring fidelity to win souls to the gospel of Christ. He labored in their synagogues, in places of public resort, in season, out of season, in public and private, whether they would hear or whether they would forbear. He declares that he fails not night or day, with tears, to warn them of their peril and the sure judgments of God if they continued in their unbelief. [*Acts 20:31.*] His soul was moved with tenderness of love for their souls.*5LtMs, Ms 3, 1887, par. 2*

This is the spirit that every minister should possess. If their own hearts are saved or sanctified through the truth which they claim to believe they will, whether in the ministry or as laymen in the church; if converted, at once commence to labor for the salvation of souls. If there is not this fruit attending their conversion, then they are deceived and need not flatter themselves that they are fit for heaven. There is manifested by some greater love of souls than by

others, according to their faith and their unselfish character. *5LtMs*,  
*Ms 3, 1887, par. 3*

**Ms 5, 1887**

Sermon?/The Use of Means

Refiled as *Ms 35, 1885*.

## Ms 14, 1887

Sermon/The Need of Earnest, Intelligent Workers

Basel, Switzerland

March 7, 1887

This manuscript is published in entirety in *2SAT 39-47*.

(Address of Mrs. E. G. White, given at Basel, Switzerland, March 7, 1887, before the Institute.)*5LtMs, Ms 14, 1887, par. 1*

It is important that all who design to labor in the cause of God should learn the very best manner of prosecuting their work. There never was a more solemn and important period for us than the present. Our hearts are pained exceedingly when we see that there are so few laborers who can be depended upon to go into the field, and who are seeking wisdom of God that they may know how to work.*5LtMs, Ms 14, 1887, par. 2*

I have been shown that many efforts which have been made at great expense to present the truth have been in a large measure unsuccessful, because the very kind of labor that is required has not been done. We have tried for years to present before our people the necessity of working more intelligently. There is need of our coming very close to God and not feeling at rest unless we have the burden of souls upon us.*5LtMs, Ms 14, 1887, par. 3*

The powers of our intellects must be brought into active exercise in planning ways and means by which our labor shall accomplish the most good. We are not excusable for taking hold of the work in a listless, careless manner. It requires all the powers that God has given us, intellectually and physically, to do this important work.*5LtMs, Ms 14, 1887, par. 4*

When the discourses are given in the desk, the work is just entered upon. Then the minister should, by personal effort if possible, become acquainted with every one of his hearers. If they have interest enough to come out and hear what you have to say, you should respond to it by a decided interest on your part to make their

personal acquaintance.*5LtMs, Ms 14, 1887, par. 5*

If our ministering brethren have not decided to put all there is of them into the work of God, it would be better for them not to be numbered among the laborers, as only failure and disappointment will attend their efforts. Satan and his agents are sharper than our workers. While he is planning and devising, and laying his nets to take souls unawares, our brethren are frequently taking things in a very easy manner, and Satan outgenerals them almost every time. Now if they would have the field preoccupied by God, and by heavenly angels, they must throw their whole being, soul, body, and spirit, into the work of God and not make a pretense of doing the work when it is not half done.*5LtMs, Ms 14, 1887, par. 6*

While there should be an earnest interest for those in far-off fields, there should be fully as great an interest for fields close at home. The great desire with some to go to far-off fields, while there are fields right around you that need the truth, and that will not call for so large drafts from the treasury, is not prompted by the direct influence of the Spirit of God. I have been shown that there is much loss by neglecting missions close around us, where the fields are all ripe for the harvest.*5LtMs, Ms 14, 1887, par. 7*

When you enter a place to present the truth, seek first to become acquainted with the ministers of the various denominations. Do not give the impression that you are like a fox, stealing in to get sheep, but lay open before the minister the fact that you want to call his attention to precious truths in the Word of God. Ministers have been treated by some of our laborers very much as though they were heathen, and they feel it. Some of them who have rejected the light may be dishonest, critical, and sharp, and may look upon you as the Jews looked upon the apostles, as disturbers of the churches; but there are others who have lived up to the best light they had upon the Scriptures.*5LtMs, Ms 14, 1887, par. 8*

If our ministers go into a place and first come to the shepherds of the flock, and are friendly, and sociable, it may have an excellent effect upon them and leave a favorable impression in regard to the truth upon their minds. At any rate it is fair and right to give them an opportunity to be favorable and kind if they will. If by earnest,

prayerful, Christlike efforts you can bring one minister into the truth, you, through his influence, may be able to convert a score of souls.*5Lts, Ms 14, 1887, par. 9*

We have not one point of truth that we need be ashamed of, and therefore we should be perfectly fair and open in laying these things before those who are intelligent and who are in responsible positions. Treat them as honest men. You can speak with them in regard to matters of general religious interest; perhaps seeking information on some points, without coming directly and pointedly to the subject of the truth itself. Leave that for another interview. To have the wisdom of a serpent, and the harmlessness of a dove, is a very wonderful acquirement.*5Lts, Ms 14, 1887, par. 10*

We should not upon entering a place build up unnecessary barriers between us and other denominations, especially the Catholics, so that they shall think we are their avowed enemies. We should not create a prejudice in their minds unnecessarily by making a raid upon them. There are many among the Catholics who live up to the light they have far better than many who claim to believe present truth, and God will just as surely test and prove them as He has tested and proved us. And just according to their willingness to stand the testing, of whatever character it may be, will be their accountability before God. From that which God has shown me, a great number will be saved from among the Catholics. There has been but little done for them except to make them appear in the worst light.*5Lts, Ms 14, 1887, par. 11*

We are to stand in this world as though there were all around us the purchase of the blood of Christ, and as though it depended very much upon our words, deportment, and manner of labor whether these souls shall be saved or not. There are many who engage in the work who need a different mold of character in order to make a success in any department of the work. It depends very much on the way we take hold to labor whether we shall have souls as the result of our efforts.*5Lts, Ms 14, 1887, par. 12*

There has not been the effort made that should have been made to reach the higher classes. While we are to preach the gospel to the poor, we are also to present it in its most attractive light to those

who have ability and talent and make far more wise, determined, God-fearing efforts than have hitherto been made to win them to the truth.*5LtMs, Ms 14, 1887, par. 13*

But in order to do this, all the workers will have to keep themselves up to a high level of intelligence. They cannot do this work and sink down to a low, common level, feeling that it does not much matter how they labor or what they say, since they are working for the poorer and ignorant classes. They will have to sharpen up and be armed and equipped in order to present the truth intelligently and to reach the higher classes. Their minds must rise higher and show greater strength and clearness.*5LtMs, Ms 14, 1887, par. 14*

You should be determined to dig for truth as for hid treasure, and you will have a treasure house to draw from constantly. More than this, in your very diligence to search the Scriptures in order to meet the sharp and critical objections that are raised, you are obtaining a better understanding of the truth. None need to feel that the Catholics are beyond their reach, because it is a duty we owe to God to sow the seed beside all waters. It is God who gives the increase, not man.*5LtMs, Ms 14, 1887, par. 15*

The discourse given from the desk should not be lengthy, for this not only wearies the people, but so draws upon the time and strength of the minister that he is not able to engage in the personal labor which should follow. He should go from house to house and labor with families, calling their attention to eternal truths in the Word of God. If he does this labor in the meekness of Christ, he will surely have the angels of God to work with his efforts. But we are altogether too faithless and too narrow in our ideas and in our plans.*5LtMs, Ms 14, 1887, par. 16*

What we want is to have the Spirit of Christ in us. We want living faith; and we want a faith that will lead us to direct our labors for the higher and more intelligent [classes]. This is God's plan. And if we make narrow plans and narrow efforts, we shall see very little accomplished. One reason why efforts have not heretofore been made for the higher classes, as I have presented before you, is a lack of faith and real courage in God. It is not always best to labor for the most wealthy; these are sometimes the most ignorant, and

they have made this world their god, so that it would be very difficult to introduce the wedge of truth and separate them from the world. Nevertheless, there are men of wealth who will embrace the truth here in Europe if the right kind of labor is put forth. The Lord has agents here whom He has entrusted with means to carry forward His work in these countries.*5LtMs, Ms 14, 1887, par. 17*

When those who are poor embrace the truth and do to the very best of their ability, our heavenly Father will see when they have gone to the extent of their ability, and He will bring in other talents in order to carry forward His work. There is a wonderful work to be done for the Master yet, and we want to act like living soldiers of the cross of Christ.*5LtMs, Ms 14, 1887, par. 18*

Some things were presented to me in a dream, September 29, 1886, which I wish here to read:*5LtMs, Ms 14, 1887, par. 19*

In a dream given me Sept. 29, 1886, I was walking with a large company who were looking for berries. There were many young men and women in the company who were to help in gathering the fruit. We seemed to be in a city, for there was very little vacant ground; but around the city there were open fields, beautiful groves, and cultivated gardens. A large wagon laden with provisions for our company went before us.*5LtMs, Ms 14, 1887, par. 20*

Soon the wagon halted, and the party scattered in every direction to look for fruit. All around the wagon were both high and low bushes, bearing large, beautiful whortleberries; but the company were all looking too far away to see them. I began to gather the fruit near by, but very carefully, for fear of picking the green berries, which were so mingled with the ripe fruit that I could pick only one or two berries from a cluster.*5LtMs, Ms 14, 1887, par. 21*

Some of the nice large berries had fallen to the ground and were half consumed by worms and insects. "Oh," thought I, "if this field had only been entered before, all this precious fruit might have been saved! But it is too late now. I will, however, pick these from the ground and see if there is any good in them. Even if the whole berry is spoiled, I can at least show the brethren what they might have found if they had not been too late."*5LtMs, Ms 14, 1887, par.*

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Just then two or three of the party came sauntering around where I was. They were chatting and seemed to be much occupied with each other's company. Seeing me, they said, "We have looked everywhere and can find no fruit." They looked with astonishment at the quantity I had. I said, "There are more to be gathered from these bushes." They began picking, but soon stopped, saying, "It is not fair for us to pick here; you found this spot, and the fruit is yours." But I replied, "That makes no difference. Gather wherever you can find anything. This is God's field, and these are His berries; it is your privilege to pick them." *5LtMs, Ms 14, 1887, par. 23*

But soon I seemed to be alone again. Every little while I heard talking and laughing at the wagon. I called out to those who were there, "What are you doing?" They answered, "We could not find any berries, and as we were tired and hungry, we thought we would come to the wagon and take a lunch. After we have rested a while, we will go out again." *5LtMs, Ms 14, 1887, par. 24*

"But," I said, "you have brought in nothing as yet. You are eating up all our supplies, without giving us any more. I cannot eat now; there is too much fruit to be picked. You did not find it because you did not look close enough. It does not hang on the outside of the bushes; you must search for it. True, you can not pick it by handfuls; but by looking carefully among the green berries, you will find very choice fruit." *5LtMs, Ms 14, 1887, par. 25*

My small pail was soon full of berries, and I took them to the wagon. Said I, "This is the nicest fruit that I ever picked, and I gathered it nearby, while you have wearied yourselves by searching at a distance without success." *5LtMs, Ms 14, 1887, par. 26*

Then all came to see my fruit. They said, "These are high-bush berries, firm and good. We did not think we could find anything on the high bushes, so we hunted for low-bush berries only and found but few of these." *5LtMs, Ms 14, 1887, par. 27*

Then I said, "Will you take care of these berries, and then go with me to look for more fruit on the high bushes?" But they had made no preparation to care for the fruit. There were dishes and sacks in abundance, but they had been used to hold food. I became tired of waiting and finally asked, "Did you not come to gather fruit? Then

why are you not prepared to take care of it?" *5LtMs, Ms 14, 1887, par. 28*

One responded, "Sister White, we did not really expect to find any fruit where there were so many houses, and so much going on; but as you seemed so anxious to gather fruit, we decided to come with you. We thought we would bring enough to eat and would enjoy the recreation if we did not gather any fruit." *5LtMs, Ms 14, 1887, par. 29*

I answered, "I cannot understand this kind of work. I shall go to the bushes again at once. The day is already far spent; soon the night will be here in which we can gather no fruit." Some went with me, but others remained by the wagon to eat. *5LtMs, Ms 14, 1887, par. 30*

In one place a little company had collected and were busily talking about something in which they seemed much interested. I drew near and found that a little child in a woman's arms had attracted their attention. I said, "You have but a little time and might better work while you can." *5LtMs, Ms 14, 1887, par. 31*

The attention of many was attracted by a young man and a young woman who were running a race to the wagon. On reaching it, they were so tired that they had to sit down and rest. Others also had thrown themselves down on the grass to rest. *5LtMs, Ms 14, 1887, par. 32*

Thus the day wore on, and very little was accomplished. At last I said: "Brethren, you call this an unsuccessful expedition. If this is the way you work, I do not wonder at your lack of success. Your success or failure depends upon the way you take hold of the work. There are berries here; for I have found them. Some of you have been searching the low bushes in vain; others have found a few berries; but the high bushes have been passed by simply because you did not expect to find fruit on them. You see that the fruit which I have gathered is large and ripe. In a little while other berries will ripen, and we can go over the bushes again. This is the way in which I was taught to gather fruit. If you had searched near the wagon, you might have found fruit as well as I. *5LtMs, Ms 14, 1887, par. 33*

“The lesson that you have this day given to those who are just learning how to do this kind of work will be copied by them. The Lord has placed these fruit-bearing bushes right in the midst of these thickly settled places, and He expects you to find them. But you have been altogether too much engaged in eating and amusing yourselves. You did not come to the field with an earnest determination to find fruit.*5LtMs, Ms 14, 1887, par. 34*

“You must hereafter work with more zeal and earnestness, and with an altogether different object in view, or your labors will never be successful. By working in the right way, you will teach the younger workers that such matters as eating and recreation are of minor importance. It has been hard work to bring the wagon of supplies to the ground, but you have thought more of the supplies than of the fruit you ought to carry home as the result of your labors. You should be diligent, first to first pick the berries nearest you, and then to search for those farther away; after that you can return and work nearby again, and thus you will be successful.”*5LtMs, Ms 14, 1887, par. 35*

I do not know that I need to put an interpretation upon this. I think any one of intelligence could trace out its true meaning. We want in the first place to consecrate ourselves to God without reserve. We want to be in season and out of season. We want to sow the seed of truth wherever we can do so; and wherever the laborers go, they are to go in the strength of God.*5LtMs, Ms 14, 1887, par. 36*

There is a lesson to be learned from Gideon’s army. It was not because of their great numbers that they prevailed, but because they were willing to follow the special directions of God by living faith. Those that were seen to press on to the battle, and who would scoop up the water and drink as they went, were the ones whom God accepted to engage in this enterprise; but those who prepared to have a good time, and bowed down leisurely and drank, were sent back to their homes.*5LtMs, Ms 14, 1887, par. 37*

The Lord God of Israel looks upon us individually, and He sees whether we are in earnest in this matter. He sees whether we carry the burden of souls upon our hearts. He sees whether or not we touch these living interests with the tip ends of our fingers. If we

have the interest that John Knox had when we pleaded before God for Scotland, we shall have success. He cried, "Give me Scotland, Lord, or I die." And when we take hold of the work and wrestle with God, saying, "I must have souls; I will never give up the struggle," we shall find that God will look upon our efforts with favor. He sees that if He gives you souls as the result of your ministry, it will not make you proud or lifted up. You will not be in a position where you will feel for an instant that some one else will get the credit of these souls; but you will feel so grateful to God that they are saved, that His praise will be in your hearts and on your lips day and night. It is such men that God will make mighty instruments to do His work. I feel in earnest upon these points.*5LtMs, Ms 14, 1887, par. 38*

Those who have associated with them, those who are trying to learn how to do the work of God, should feel a constant burden on their souls as to what education they are giving these workers. Eternity will tell what kind of a mold they are giving those who are connected with them in this work. If they have the spirit and power which Paul had, the Spirit of God working in them mightily to present every man perfect in Jesus Christ, they will ever seek, both by precept and example, to build them up in the most holy faith. The mold which these workers receive, they will in turn give to others. The influence is far reaching, even to eternity.*5LtMs, Ms 14, 1887, par. 39*

I am about to leave this field, and I feel intensely for all the workers who shall enter the Master's vineyard. Will you bear in mind the points which I have tried to present before you today, and work in those fields and among that company where your labors will tell if souls come into the truth? Do not confine your labor to those whose characters are cast in an inferior mold, for their influence will not build up; it will not be cast upon the Lord's side, and your work will be almost lost. If you enter a new field and work at a very great expense, bring out a few of the poorer classes who cannot possibly stand along themselves, your labor will amount to very little. Those who need props on every side to hold them up are an additional care rather than a blessing. Men and women who are so weak in mind and principle that it is necessary for some one to be right with them, to keep them in the faith, will not reflect light upon others.*5LtMs, Ms 14, 1887, par. 40*

You want to keep constantly in view that you are to build up the interests of the cause and the work of God, and make the work in that place self-sustaining if possible. The work of the third angel is very extensive. An interest is to be established in every part of the world. If you do your work, laying the foundation all right, then the structure of truth can be built upon that foundation, and it will stand the tempest and storm. When Christ was upon earth, the foundation of the Christian work was laid only by two or three. These were minds that could be molded by the precious influences of Christ. After He had planted the foundation principles of truth in their minds, they could gather more and, in connection with Christ, could be educating and molding others as they should increase in numbers. The number first swelled to twelve, and then to seventy; and thus the work was carried forward.*5LtMs, Ms 14, 1887, par. 41*

Now God wants us to work as Christ worked because there is but little money among us. Our brethren in America have been drawn upon for thousands and thousands of dollars. It is now the duty of the workers to make use of the very best of their ability and talent to build up the cause in these various fields so that it shall be self-sustaining.*5LtMs, Ms 14, 1887, par. 42*

God wants us to agonize with Him, that His power may unite with our efforts, that we may bring those into the truth who shall be an honor to His cause; however poor they may be, if they have root in themselves, they can have an influence upon others. There are fields where there are souls who will respond to the truth, who will be shining lights. I have felt that it was best for us to pray and have living faith that God would direct us as to the manner of our labors. "It is not by might, nor by power, but by My Spirit, saith the Lord." [*Zechariah 4:6.*] It is a living connection with heaven which brings the light and power by which we can bring souls to Christ. Brethren, we want to act like living men and women. We want to put on the armor of righteousness, and to know that as an army of workers we have God as our Captain. We are then prepared to meet principalities, and powers, and spiritual wickedness in high places. Let us not sleep on the field of battle. May God help us to be wide awake, earnest, and energetic in the precious cause of truth.*5LtMs, Ms 14, 1887, par. 43*

## Ms 16, 1887

Sermon/Behold What Manner of Love

Zurich, Switzerland

May 22, 1887

Portions of this manuscript are published in *CC 29; 8MR 406-407*.

+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.

*1 John 3:1-3*. The beloved disciple has his eye fixed upon the marvelous love of an infinite God. He cannot find language with which he can measure this love, but he calls upon the world to behold it. The only way that we can measure the love of our heavenly Father is by beholding the cross of Calvary. It was an astonishment and a marvel to all heaven that God could give His only beloved Son to die for sinful man. But this is to us an expression of the love of God to man.*5LtMs, Ms 16, 1887, par. 1*

We see that our heavenly Father placed such value upon man, although he had fallen by transgression, that He consented to give His darling Son to a life of self-denial, a life of self-sacrifice, a life of shame and an ignominious death, that He might save the fallen race. And the apostle John calls upon us to behold this love. [*Verse 1.*] We never can appreciate that love unless we meditate upon it. We must allow no human affection to interpose between our love to God in any sense.*5LtMs, Ms 16, 1887, par. 2*

Here is the one great center of attraction. When we take in that love in its full significance, then will we respond to it in willing service. We shall love the Lord our God with all the heart, and we shall love Him with all the soul and with all the strength. This takes all there is of man. Everything of an earthly character is secondary to this. There are many who believe that Christ has shown great love in giving His life for the fallen race, but they would leave the impression upon minds that God Himself is a stern judge. The reason for this is that they do not contemplate the love of our

heavenly Father as it really is. We need to behold that love more critically; we need to talk of it in our families; we need to become familiar with it. When we bring the love of God into our life's experience, it will testify of its breadth and depth and height. Our heavenly Father has placed Himself before us with the endearing name of Father, and we may, if we contemplate His love, have such implicit confidence in the promises of God that they will surely be verified to us.*5LtMs, Ms 16, 1887, par. 3*

It is the privilege of every son and daughter of God to be in close relation with our heavenly Father. Our power is not in the wisdom of man. It is the wisdom of an infinite God, which gives us access to the souls of the people. It is well for us to have our attention called away from the things of an earthly character to those of the heavenly. It is because our soul's service is more upon earthly things than upon heavenly that we have so little power in the world with the people.*5LtMs, Ms 16, 1887, par. 4*

When we exalt the love of God as it is, then we shall have that trust, that confidence in God that a child has in its earthly father. We read, "If a son ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?" [*Luke 11:11.*] If an earthly parent will do these good things for his child, how much more will your heavenly Father do these things for you because you ask Him.*5LtMs, Ms 16, 1887, par. 5*

I have thought how it must grieve the Spirit of God to see how little confidence those who claim to be children of God place in their heavenly Father. There are many who claim to be traveling the Christian road to a better country, but they seem to be led into great uncertainties. They express a great desire to have confidence that they are indeed the children of God, and they have pled before God that He would show them in a dream or give them some wonderful exercise of feeling as evidence that He did bless them. Is there anything equal to the promises in the Word of God? Here is my assurance. I plant my feet upon the promises of the Word of God. If God has so loved fallen man that He has not withheld His beloved Son in their behalf, how much more shall He not with Him freely give us all things! We want to gather the precious pearls of God's promises and present them right before Him. Our God has said it,

and His Word stands in truth from everlasting to everlasting.<sup>5</sup>*LtMs, Ms 16, 1887, par. 6*

When we come to God, and are willing to take the assurance that He has given us in His Word, we shall have that faith which works by love and purifies the soul. God has done all for us that a God could do that we should have a living confidence in His promises. Can you tell me anything more that our heavenly Father could do for us than what He has done to inspire faith in His promises?<sup>5</sup>*LtMs, Ms 16, 1887, par. 7*

The difficulty rests with us. We are not willing to go any further than we can see, and yet the sons and daughters of God must walk by faith. But there are conditions even to the promises of God. He declares to us that if we love Him, we shall keep His commandments. "If ye love Me, keep My commandments." "He that hath My commandments and keepeth them, he it is that loveth Me." *John 14:15, 21.*<sup>5</sup>*LtMs, Ms 16, 1887, par. 8*

Christ Himself has said, "If any man will do His will, he shall know of the doctrine." [*John 7:17.*] It is the privilege of every one of us individually to become acquainted with the Word of God. We need not walk in darkness, for Christ is light. He says that those who follow Him shall not walk in darkness, but they shall have the Light of life. [*John 8:12.*] My heart is very anxious that those who claim to be children of God should show their obedience to all of God's commandments. We manifest our love for our heavenly Father when we have respect to all of His commandments. 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.*]<sup>5</sup>*LtMs, Ms 16, 1887, par. 9*

It has not been my study how I should meet the customs and habits of this world. The world did not know my Jesus. "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." [*1 Corinthians 2:8.*] But why did they not know it? Because the light of prophecy stood right in the way of their own advantage. Therefore they closed their eyes and ears and their understanding lest they should see the truth.<sup>5</sup>*LtMs, Ms 16, 1887, par. 10*

We want to read the Bible much more than we do. We want to understand this guidebook which shows us the waymarks to heaven. If God has given us reasoning powers, it is that we should individually exercise the powers He has given us.*5LtMs, Ms 16, 1887, par. 11*

When the lawyer asked of Christ what he should do in order that he might have eternal life, our Saviour did not tell him that he must depend upon a good state of feeling, but He answered, "What is written in the law?" The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christ said, "Thou hast answered right; this do, and thou shalt live." [*Luke 10:25-28.*]*5LtMs, Ms 16, 1887, par. 12*

How earnestly are we struggling for a temporal life in this world! We see poor invalids traveling from country to country, in order that they may preserve the short life they may have here; and yet our lifetime here at the best is very short, and Christ stands forth and presents to the invalids and the sick that life which measures with the life of God—a life without sorrow, without burden, without care. No sickness there, no pain, no trials. He wants you to take your mind away from the perishable things of this life and take hold of the eternal life. He wants you to behold the love of an infinite God, to talk of it and to dwell upon it. As you bring the love of your heavenly Father into your hearts and into your lives, then you are leaving a bright track heavenward for those who want to find the way of life.*5LtMs, Ms 16, 1887, par. 13*

And the apostle Paul recounts the difficulties and trials that we find in this life. We know that he knew what severe afflictions were, but he travels on, with his eye fixed upon the future immortal inheritance. Listen to the triumphant cry of victory as he passes on toward heaven. There come sounding down the lines to our time these words, "Our light affliction which is but for a moment, working for us a far more exceeding and eternal weight of glory." [*2 Corinthians 4:17.*] Never can you measure the length and breadth and depth of the precious love of God. The apostle declares that it is not looking at those things which close up the way that give us strength. He says, "While we look not at the things which are seen,"

which are temporal, “but at the things which are not seen,” which are eternal. [*Verse 18.*]5*LtMs, Ms 16, 1887, par. 14*

We want to bring all the heaven that it is possible for us to bring into this life, and by doing this we shall fulfil the injunction of our Saviour. He says to His disciples, “Ye are the light of the world.” [*Matthew 5:14.*] And he enjoins upon them, “Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.” [*Verse 16.*] It would be sad if those who profess to love our heavenly Father should misrepresent Him. If we live in the light of His countenance, we shall reflect His glory to all around us. If we bring the light and glory of heaven into our religious service, we place the religion of Jesus Christ upon that high and elevated plane where the Bible places it.5*LtMs, Ms 16, 1887, par. 15*

Many seem to think that they must beg pardon of all the world for being a Christian. John did not regard it so. He says, “Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God.” [*1 John 3:1.*] The Christian does not take a step down to a low level; he is constantly progressing forward, and the religion of Jesus Christ never degrades the receiver. It refines his taste; it sanctifies his judgment. Why should it not, when he is in connection with a pure and holy God, and the power which is invested in God He imparts to His sons and daughters? “Come out from among them, and be ye separate, saith the Lord, ... 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.*] Do we esteem the favor of high heaven above all the favors upon the earth? Here is the promise that we shall become members of the royal family, that we shall be children of the heavenly King. And when heart and flesh shall fail here, we have a hope as an anchor of the soul cast into that within the veil, both sure and steadfast. That anchor fastens into the broken body of Jesus Christ; and there is not one of us who is living in harmony and obedience to God [who] should [not] be full of joy.5*LtMs, Ms 16, 1887, par. 16*

Do you not think that our heavenly Father would be honored if we should talk more of His love toward the children of men? Why

should we not talk upon these things? Enoch, we read, walked with God 300 years. That was a long time to be in communion with Him. He did not maintain that that communion was disagreeable to him, but he communed with God because it was agreeable to him, and he loved it so well, and he loved the society of God so that he was taken to heaven without seeing death.*5LtMs, Ms 16, 1887, par. 17*

It is those who love the yoke of Christ, who lift His burdens, with their eyes fixed upon the mark of the prize before them, who can be the best people upon the earth. When difficulties and trials arise here, they look right over to the future immortal life and forget all about their trials. Like Paul they look not at, they talk not about the things which are seen, but at the things which are eternal.*5LtMs, Ms 16, 1887, par. 18*

Suppose that all here tonight who profess to be sons and daughters of God should practice their faith in the precious words of God. Suppose that they should practice from this time forward the religion of the Bible. Suppose they should come out from the world and be separate, and touch not the unclean. Suppose that they should make God first, last, and best in everything here.*5LtMs, Ms 16, 1887, par. 19*

We have a friend in God, we have a heavenly Father to whom we can come with all our sadness and difficulties, who has said He would receive us. Our precious Saviour left the royal courts of heaven, He clothed His divinity with humanity and came to a world all seared and marred with the curse; and He was to reach with His long human arm to the very depths of human woe and misery. While mortal man, with only human power, could fail to reach the oppressed and suffering, the long human arm of Christ encircles our race; and with His divine arm He grasps the throne of the Infinite and He thus connects the earth that has been divorced from the continent of heaven to the God of heaven, and He unites finite man with the infinite God.*5LtMs, Ms 16, 1887, par. 20*

We are not in a state of feebleness; we are connected with the Source of the highest power. Again I say that Christians ought to be the best people upon the face of the earth. Christ is able to bring every soul to His throne at last. He will cleanse them from the

impurity of sin.*5LtMs, Ms 16, 1887, par. 21*

He condescends to come to man and reason with him. He 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.*] Then I inquire, Why is it that those who profess to believe in Jesus Christ have so little comfort and enjoyment in their Christian life?*5LtMs, Ms 16, 1887, par. 22*

Our Saviour, when here upon the earth, met and overcame the powers of darkness, that He might obtain the victory over them in behalf of man; and through His infinite condescension and power, He opens before us a heaven of bliss. Why do we not talk of this more? Why are not our souls all aglow with the love of God? It is because we do not study the Bible and carry out its teachings and practice them in our life. When the judgment is set and the books are opened, shall we regret that we have talked so much of Jesus? Shall we not feel that we have lost a great deal to ourselves and to the work because we have not talked more of Jesus and His love to the world? We want to be sure that our life is hid with Christ in God. We want to be diligent to make our calling and election sure. We want this to be the main study of our life. We want that life, that eternal life which has been purchased for us at such an infinite cost.*5LtMs, Ms 16, 1887, par. 23*

It has been my life study since I was eleven years of age that I might place my feet in the road cast up for the ransomed of the Lord to walk in. I do not expect this path will be smooth and without trouble, but my precious Jesus traveled that path before me, and He has beat down the thorns and rough places and made a smooth path for my feet, and I will follow in His footsteps and choose the suffering part of religion. I want to be a partaker with Christ of His sufferings, and then I have the promise that I will be partaker with Him of His glory.*5LtMs, Ms 16, 1887, par. 24*

Now I want that your tongues will be tuned to the praise of God. He has brought us out of darkness into His marvelous light, that we may show forth His praise. How many words of praise do you give to Jesus in your families? When you gather together and speak with

one another, do you talk of Jesus and His love? Do you not talk of things that are temporal and earthly and forget all about the Saviour?*5LtMs, Ms 16, 1887, par. 25*

If professed Christians should bring the precious Jesus into their lives here, what a testimony they would have to bear to the world of the precious love of Jesus. Their hearts, in contemplating the matchless love of God, could but speak forth His praises. Do we expect to join the redeemed company in heaven above? Shall we be of that company that shall cry, "Worthy, worthy is the Lamb that was slain, and who lives again"? Then let me tell you that every one of us must learn the song here. We cannot be in the city of God and our tongues not tuned to sing His praise. We want here to have the love of God in our life and character.*5LtMs, Ms 16, 1887, par. 26*

We believe our precious Saviour is soon to come in the clouds of heaven with power and great glory. When He comes, we want to see Him as He is and be made like Him. John declares that everyone who hath this hope in Him purifies himself, even as He is pure. [*1 John 3:3.*]*5LtMs, Ms 16, 1887, par. 27*

Our precious Saviour does not save men in their sins, but He saves them from their sins, and therefore we want to be putting away sin and iniquity out of our hearts. When you are disposed to cling to sin, I point you to Calvary—the precious Saviour dying under the load of human guilt. How can we sin when we see the offensive character of sin in the sight of God? We want to separate everything from our characters that would separate us from God. We want that our souls should be sanctified, elevated by the truth of God. Search your Bibles that you may know what is truth.*5LtMs, Ms 16, 1887, par. 28*

I cannot run any risk in this matter. I take my position under the blood-stained banner of Prince Emmanuel, and I consider it the greatest honor that can be bestowed upon me to be a child of God, an heir of heaven. Shall I see Him whom my soul loves? Shall I dwell with Him through the ceaseless ages of eternity? Will He lead me by the side of the water of life? Will He be my joy and the crown of my rejoicing in the kingdom of glory? Well, He shall be my rejoicing here in this life. I magnify my Redeemer. I know His

matchless charms. I have tasted and I have found that the Lord is good. The promises of God have sustained me in the fiercest affliction that could come to mortals. I am not afraid to commit the keeping of my soul to Him until that day.*5LtMs, Ms 16, 1887, par. 29*

How many that are before me tonight will march into that city as conquerors? How many will go in there having a right to the tree of life? It is not a question with me, What will the world say? but, What does God say in His Word? Says Christ, "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.*]*5LtMs, Ms 16, 1887, par. 30*

What are we doing for the poor souls who are around us who are out of Christ? Where are the living missionaries for God? Whose names are registered upon the church book? Do we, as John says, "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God"? [*1 John 3:1.*] We want to be living epistles, known and read of all men. Then although the world does not know us or recognize us, we are known by the God of heaven.*5LtMs, Ms 16, 1887, par. 31*

Shall we from this moment turn our attention decidedly to the God of heaven? Will you bring Him into your life and character? Will your testimony be here, What the Lord has done for me? Oh, we can indeed be a light unto the world, and may it be my privilege to meet you there around the great white throne, and may your voices be lifted in praise and adoration to Him that sitteth upon the throne and to the Lamb forever and ever.*5LtMs, Ms 16, 1887, par. 32*

## Ms 17, 1887

Sermon/Practical Godliness

Moss, Norway

June 11, 1887

Portions of this manuscript are published in *6MR 13, 196-197*; *8MR 32*. +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.

Text: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." *Matthew 7:21*. It is not enough to say, "I am a child of God," but it's our works that will <bear> witness if we are children of God. Every one who is a child of God will do the will of God. Profession is of no value unless it is followed by true practical godliness. Our Savior has a right to the service of every one of us. Our heavenly Father has made man in His own image. Who is it that has been supplying the <temporal> necessities of the human race all these years? Who is it that has given us <all> the things that are beautiful in nature? It is the Creator of heaven and earth that has done this, and the God who made man and who made the earth, that man might inhabit it, requires our service every day.<sup>5</sup>*LtMs, Ms 17, 1887, par. 1*

Many seem to think it just according as they please whether they shall render Him any service or not. Well, our heavenly Father does not compel anyone to enter His service. He has given to man reasoning powers. Our Savior has consented to become our friend. He paid an infinite price in order to redeem the fallen race, and how blind must mortal man be that he will not accept the sacrifice that God has given. Our precious Savior has laid out the plan of redemption for our race. It was at an infinite cost to Himself, and it is a very solemn reflection that man is of infinite value. I will make Him more precious than fine gold! And how is value to be placed upon man? It is good that the sinless Son of man has imparted to man His righteousness. Here every human being has a value placed

upon him. It is almost impossible for him to appreciate; and while every provision has been made for him to come to Christ, yet none are compelled to go against their own will. Our precious Savior laid aside His royal robes that He might save the race that was fallen, and it is only with the light which is reflected from Christ on Calvary that we can estimate the cost of our salvation. *5LtMs, Ms 17, 1887, par. 2*

There are many who speak of coming to Christ who will leave the matter indistinct and indefinite. The question is asked, "What shall I do to be saved?" And Christ answers the question positively. He asks, "What is written in the law?" And the answer comes to this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself." *Luke 10:25-27. 5LtMs, Ms 17, 1887, par. 3*

Now we can see that the conditions are not made on emotions, but it is by taking a distinct course that is laid out for us. It is a very important question with every one of us what we shall do in order to be saved. How particular are you men of business that all your business transactions are made according to law? How careful are you that you shall not invest your money and it prove to be a bad investment? Well, these business matters only relate to temporal matters, but here the matter which concerns our eternal interest is such as will last through eternity. And it is not safe to run any risk in regard to our soul's salvation. *5LtMs, Ms 17, 1887, par. 4*

We want an intelligent knowledge upon that which pertains to our eternal welfare. There is an eternal reward that is presented to those that shall find eternal life. You think much of your pieces of land that you have here in this earth, but we read of a building that is made by God and not by human hands that is for the obedient, and we want that inheritance that is not corruptible. [*2 Corinthians 5:1.*] We want a home on the earth made new. *5LtMs, Ms 17, 1887, par. 5*

All that we have in this life is uncertain. We may meet with losses and discouragements, but in that home all is made new and shall be forever and ever. How shortsighted must mortals be to place their affections on this life and lose sight of the things eternal! How

important that we understand the conditions of obtaining this eternal inheritance! Such scenes as we have on this ground cheers my heart, and I want to know how many of us look upon the lofty things of nature and then return thanks to the God of nature. Do we see in the things of earthliness the hand of the Creator? It is the Christian that can set the true value upon everything that God has given us on this earth. Every flower and every shrub, everything beautiful in nature calls our mind away from nature to nature's God. Who gave that beautiful flower its tint, its color? It was our heavenly Father. And you can teach your children that here is an expression of the love of God to fallen man. You can look upon the beautiful things of nature, blighted now by the load of the curse, and they represent but feebly the joys that are to come. You visit the most beautiful places on earth and delight yourself in them, and yet eye hath not seen and ear hath not heard what things God hath prepared for those that love Him!*5LtMs, Ms 17, 1887, par. 6*

How many there are that do not think of those things that God has given us. Now if we could readily appreciate these blessings, then we would always be happy; but there is an enemy who is always working against us so that the praise and gratitude which should flow forth from our lips are often withheld. Now, if we note the language of our text and do what it indicates, then we would appreciate these blessings.*5LtMs, Ms 17, 1887, par. 7*

As we walk in obedience to God's commandments, then our hearts are in harmony with His works. Those who really believe in God will show by their actions that they are children of God, and to be a child of God is to do His will just as it is done in heaven. And then there is a gratitude daily springing up on our hearts. Says Christ to His disciples, "Ye are the light of the world." [*Matthew 5:14.*] It is the light that we are receiving from our heavenly Father which we are diffusing to those around us, and we shall reveal to the world whether we are the children of God or of the evil one. Do you carry your religion to the meetinghouse and drop it when you go home? We urge upon such to enlist in the Lord's army. We do not urge or compel you to go. We ask you, Who will be on the Lord's side? We ask, Who will today choose whom ye will serve? You are not to wait one moment. Accept the cross of Christ. Here the life is set before you. Will you choose to enlist in the Lord's army?*5LtMs, Ms 17,*

1887, par. 8

God has given you reasoning powers, and He expects you to use them. You are to see that the way of life is in every respect preferable to the one that leads to hell, and then how simple it is for us that we decide that we will no longer stand under the black banner. Is it heaven that we want? Then let us show in this life that it is heaven we must present. We do not present to any of you any light standard. To be Christians means that you are to be laborers together with God. It is not to sit down in an easy chair and be borne up to heaven. There is earnest work for every one of us to do. If we are workers for Christ, as is represented in the Scriptures, we are to fight the good fight faithfully and run the race with patience and be temperate in all things if we would at some time obtain an eternal crown. Christ declares that those who shall acknowledge Him in this world, of Him will I not be ashamed. Christ came as a babe in the manger, and He holds out salvation for man to accept. His life was a sacrifice, and who will profess to be a child of God and not accept the cross?*5LtMs, Ms 17, 1887, par. 9*

Are you imitating the pure life and the faultless character of your Saviour? He was a man of sorrows, wounded for our transgressions. With His stripes we are healed. But He is coming again the second time with power and great glory. While on earth He had but few sympathizers; but the whole heavenly hosts accompany Him as He comes to earth the second time, and a crown within a crown encircles that brow that was once crowned with thorns. He comes to wake the dead. Now I ask you, who is prepared to meet the Lord our Saviour? If you reign with Him in heaven, then it is certain that you must suffer with Him here on earth.*5LtMs, Ms 17, 1887, par. 10*

True followers of Christ appreciate how precious souls are. They will not forget how precious man's soul is, but every one will be workers together with God, and every one who claims to be a Christian should be Christlike. And if they bring all that is heavenly into their life here, they will be directed of the Lord to heaven. We want the power and the Spirit of God to come into our midst, we want the burdens for souls that Christ had; and when the Judge shall sit and the books be opened, we want to see that we have

been laborers for Christ.*5LtMs, Ms 17, 1887, par. 11*

Brethren and sisters, are you not ashamed that you have done so little for Christ when you consider that He has done so much for you? Shall we not from this time do more? And in order to do this, you must drink of the fountain of life. You must set aside your own inclinations, your ease, and all your pleasures, and you must get your eye fixed on your pattern Jesus. And after Christ has done so much for us, what will you do for Him? Now we will inquire if there are not those here that have done very little for Christ. Are there not those that have complained? Will you not this day put these things away? Come, flee over on the Lord's side, repent of your lukewarmness, and make your calling and election sure! If your heart were held open before God, I ask, how would it read? I beg of you today, humble your hearts before God. We want, at this the first camp meeting that has been held in Europe, that God shall reveal His power among us. Seek the Lord while He may be found, call upon Him while He is near. "Let the wicked forsake his ways, 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*. We want to have the precious light of heaven shine into our hearts, that we can let it shine to others, and we invite those who have never given their hearts to God to come forward here on these front seats, and we will try to seek the Lord with all our hearts.*5LtMs, Ms 17, 1887, par. 12*

## Ms 18, 1887

Sermon/Christian Temperance

Moss, Norway

June 19, 1887

Portions of this manuscript are published in *CC 130*; *9MR 232-234*.

Text: *Revelation 3:5, 12, 21.5LtMs, Ms 18, 1887, par. 1*

Here is a three-fold promise to the overcomer. God's promises are rich to every believer. We have a special work before us to overcome the temptations of the enemy, which will meet us in this world.*5LtMs, Ms 18, 1887, par. 2*

Adam and Eve transgressed the law of God in Eden. They fell from their high estate and were driven out from beautiful Eden. Everything that their wants required had been provided for them, and there was only one prohibition laid upon them. The Lord said, "Of the tree of knowledge of good and evil, thou shalt not eat of it." [*Genesis 2:17.*] Many have tried to prove that there was some peculiar quality in the tree which called for this prohibition; but this was not the case. The fruit of the tree of knowledge was not in itself injurious. It was used merely as a test of their obedience to God. Will they be obedient to God's requirements, or not? We find that Satan came then, just as he comes today, with temptations upon the point of appetite. Eve was told that there was nothing bad in the tree, that its fruit was of such a character as would give increased knowledge. Does not Satan come to us in just that way? Does he not present attractions and try to make us believe that if we will pursue a certain course, contrary to the law of God, something will be gained by it? But after they had yielded to the temptations of Satan, Adam and Eve found that they had met with terrible loss. And so will every one in our world who yields to the temptations of the enemy to indulge appetite find that it is a fearful loss to them.*5LtMs, Ms 18, 1887, par. 3*

The transgression of our first parents was the cause of woe to our world. We have had to labor under the oppressive load of sin ever

since that sin. But a provision was made for the fallen race. The Son of God has opened a way of escape for the ruined race by taking the transgressions of man and their just penalty upon himself. He laid aside His robes of royalty, clothed His divinity with humanity, and came into our world. He was a man of sorrows and acquainted with grief. He suffered insult and reproach and mockery, and yet He was the Majesty of heaven.*5LtMs, Ms 18, 1887, par. 4*

Just before He entered upon His public ministry, Christ received baptism at the hands of John. After His baptism He knelt upon the banks of Jordan and offered a prayer to Heaven. That prayer was heard by His Father, and the glory of God, assuming the form of a dove, descended upon Him, and a voice was heard, saying, "This is My beloved Son, in whom I am well pleased." [*Matthew 3:16, 17.*] How many can comprehend the full meaning of these words spoken by our heavenly Father? Here He says to man, "You are accepted in the Beloved." [*Ephesians 1:6.*]*5LtMs, Ms 18, 1887, par. 5*

There is no excuse for man to remain in transgression and sin; because strength has been provided for him in Jesus, that he may overcome. The God of heaven Himself is working by His Spirit.*5LtMs, Ms 18, 1887, par. 6*

After the baptism, Christ went into the wilderness of temptation. It was here that He fought the great battle with His fallen foe. Satan tried every device to overcome the humanity of Christ. He claimed to be an angel direct from heaven. He clothed himself with angel robes, that he might, if possible, deceive the Son of God. And this is the way that he will come to the tempted ones who are upon the earth now, hiding his real character in order to overcome them.*5LtMs, Ms 18, 1887, par. 7*

But Christ withstood his temptations on every point. For forty days and forty nights He fasted, neither eating nor drinking. He did not do this because of any necessity on His own account, but for man. There was a mighty work for Him to achieve as the representative of the race. He was to pass over the ground where Adam stumbled and fell. By His resistance to temptation, He was to work out a victory in behalf of the fallen race and elevate man in the scale of moral value with God. Too few realize the importance that is

attached to our having a living connection with God. It is our privilege to see, in this great victory gained for man, a hope that every one of us may overcome. Here was Christ on the field of battle, faint and hungry, almost dying under the long strain of warfare. But where was the hand that could be placed beneath His head? Where was the sympathizing breast upon which He could repose? He trod the winepress all alone, and of the people none were with Him. But angels from heaven came and ministered unto Him in His necessity.*5LtMs, Ms 18, 1887, par. 8*

We see intemperance everywhere we look. We see that the power of appetite is robbing man of his intellectual powers. It is Satan's plan to weaken the physical, mental, and moral powers. He will come to man and seek to obtain control of the mind on the point of appetite. And when habits of intemperance are once formed, it is difficult to break them. Therefore it should be a special work with fathers and mothers, and with educators all through our churches, to bring up their children to strict, temperate habits. Parents should teach their children what it is that constitutes true manliness. They should educate them to fear and honor God. They should feel that their children are a solemn trust given them to prepare for the future life. We must give an account for how we educate and train our children in this life. God requires us to present these children to Him refined, elevated, and ennobled.*5LtMs, Ms 18, 1887, par. 9*

How common it is for fathers to set an example of intemperance before their children! How many do we see educating their children to the intemperate habit of using tobacco! This is a slow poison, which is continually weakening physical, mental, and moral power. Children have all the appetites and passions which have been transmitted to them from their parents, and they have less moral power to battle with temptation than their fathers and mothers.*5LtMs, Ms 18, 1887, par. 10*

God Himself appeared to the wife of Manoaah and told her that she should have a son and that he should be a great man and should deliver Israel. Then He gave her special instructions regarding her diet. She must not use wine or strong drink, for this would affect her offspring. Who is it that says this?—It is the God of heaven. He has a right to say it, for He made man. He has a right to the affections

and the whole mind of man. He has made man in His own image, and He expects that man will render to Him the powers that He has imparted to him. Let us regard this as instruction given to every mother in our world. If you want your children to have well-balanced minds, you must be temperate yourselves. Keep your own heart and affections sound and healthful, that you may impart to your offspring a healthful mind and body.*5LtMs, Ms 18, 1887, par. 11*

To understand what value the Lord has placed upon human beings, look to Calvary. They are of great value in the sight of God. In order to elevate man, Christ left His honor and glory in heaven and came to our earth to die. The very Christ that redeemed man by dying in his behalf gave instruction to the wife of Manoah, and through that record to the people generally. That very same Jesus who so values man tells him what is for his very best and highest interest in this world. Then should we not seek to preserve every God-given power in the very best condition to serve Him? The very best that we can give to God is feeble enough. He has given us a habitation here—our bodies—for which we must have a special care.*5LtMs, Ms 18, 1887, par. 12*

Why is there so much misery and suffering in the world today? Is it because God loves to see His creatures miserable? Oh, no! It is because the immoral habits of man have weakened his physical, mental, and moral powers. We mourn over Adam's transgression and seem to think that our first parents showed great weakness in yielding to temptation. But if Adam's transgression were the only evil that we had to meet, this world would be in a much better condition than it is. There has been a succession of falls since Adam's day.*5LtMs, Ms 18, 1887, par. 13*

We see the indulgence of spiritous liquors and the great evil it does to man. Though liquor drinkers are told again and again that they are lessening the days of their life, they still go right on in transgression. Why not cease to transgress the laws of God? Why not seek to preserve themselves in a condition of health?*5LtMs, Ms 18, 1887, par. 14*

If parents would educate their children from babyhood to temperate habits, there would be a different state of society than we see

today. The appetites of children are pampered until they learn to love wine and strong drink, and they also love tobacco, that poisonous narcotic which is injurious to both soul and body. When remonstrated with, they say, "My father uses it and says it does him good; and it will do me good." Many tobacco devotees say that they have to use it to strengthen and quiet their nerves. If this is so, why should not women use it, too? Imagine a mother with lips stained and smeared with tobacco juice, kissing the lips of the children. The very thought makes me shudder. Let us rejoice that not many mothers indulge in this defiling practice. God requires His sons and daughters to preserve themselves in the very best condition of health. But as I see the habits and the practices of the people around us, I inquire, What account will they have to render to God? What has been their influence? God wants us to enjoy life and health, and the blessing of His Holy Spirit. He wants us to bring ourselves into a right relation to the laws of health.*5LtMs, Ms 18, 1887, par. 15*

Here are children that are being brought up and educated to fill positions of trust. Some of them may sit in legislative and deliberative councils, where they will have to enact laws. What kind of education are they obtaining? Is it such as will fit them for these positions of trust and influence? Satan is constantly working upon the passions. How easily the mind is disturbed! The reason is, the children are not taught what constitutes true manliness. The course of instruction to be given to the children should begin when they are in their mother's arms. Teach them self-control. Keep from them everything injurious. Teach them to be temperate in all things. Place them in a position where the fear of God will be before them. If you ever expect a better condition in society, your first efforts must be with your children. Teach them that they must restrain themselves from every hurtful indulgence, that they must practice self-control. But how can fathers and mothers give the right mold to their children's characters when they indulge their own appetites? If the God of heaven has laid such weighty responsibilities upon us individually, let us bear them in the fear of God. Let us educate our children for the future immortal life.*5LtMs, Ms 18, 1887, par. 16*

People sometimes say to me, "You must let your children go out into the world to learn its habits." But my effort has been to place

the hands of my children in the hand of Jesus. "The fear of the Lord is the beginning of wisdom." [*Psalm 111:10.*] Therefore I feel the necessity of weaving the precious likeness of Christ into the life and character of my children. Then they will be in a position where they can resist temptation like Daniel who, although in the king's court, and surrounded by temptation, was not seduced by intemperance. Daniel had had the right kind of education in his childhood. He had been educated to fear God. And he purposed in his heart that he would not taste of the king's wine nor eat of his dainties. Did it make a fool of Daniel to take that singular position in the king's court? We read that when he was examined he stood higher in wisdom and knowledge than all the magicians, astrologers, and learned men of the court. [*Daniel 1:19, 20.*] Then we read that God gave him wisdom, understanding, and knowledge in all mysteries. [*Verse 17.*] So if you want your children to have the very highest stamp of education, teach them the fear and the love of God. Christ is the best teacher the world has ever known. And if the love and fear of God are in the hearts of the children, they will not yield to temptation any more than Daniel did. Daniel would let nothing come between him and God. Daniel honored God, and God honored Daniel. "They that honor Me I will honor." [*1 Samuel 2:30.*]*5LtMs, Ms 18, 1887, par. 17*

It has been my purpose so to educate my children that they will love the service of God. They never went to a theater. They never were in a gambling room. They never went into a house where was offered strong drink.*5LtMs, Ms 18, 1887, par. 18*

I feel an intense interest that every father and mother should feel the solemn obligations that are resting upon them at this time. We are bringing up children that will be controlled by Satan or by Christ. The only safety for any family is for father, mother, and children to pledge themselves unitedly before God that they will never taste of wine, beer, or strong drink. What account can we render to God for the money spent for liquor and tobacco? These poisons stand upon the same level, and we must teach our children that in order to be manly they must let them alone. God has shown us what consists of true manliness. It is he that overcometh who will be honored and whose name will not be blotted out of the book of life. If we sit with Christ upon His throne, we must make earnest efforts to overcome

as He overcame. The great battle that He fought with Satan in the wilderness of temptation tells you what He overcame. Are you learning to overcome as Christ overcame? Will you take up your God-given work and educate your children from their babyhood to know the way of the Lord? This was the education that Joseph received. When he was tempted, he said, "How can I do this great wickedness, and sin against God?" [*Genesis 39:9.*] His eye was fixed upon Jesus, who had promised him redemption.*5LtMs, Ms 18, 1887, par. 19*

How many who are present here today will be partakers of that great redemption which has been wrought out for them? How many will overcome as Christ overcame in their behalf? How many will be determined to be partakers with Christ of His self-denial and self-sacrifice? How many, who have love for their fellow men, will, for the sake of others' good, deny their own appetite and passions? Christ has said, "I sanctify Myself that they also may be sanctified." [*John 17:19.*] He wanted His disciples to be sanctified, and He made Himself their example, that they might follow Him. What if fathers and mother should take this position, "I want my children to have steadfast principles, and I will give them such an example in my life"?*5LtMs, Ms 18, 1887, par. 20*

Trials and temptations will surely come to our children. Satan is not dead, though he wants you to think so. He was the first great apostate, and his work has never ceased from the time he was cast out of heaven to the present. The precious Saviour made an infinite sacrifice to break the power of human appetite over the race. He has made provision that man may overcome in His name and through His power obtain the victory. He has not left us to our own feeble power. He saw that it was impossible for the human race, on their own account and alone, to overcome the power of appetite; and therefore the Majesty of heaven came to our world, bringing to man divine power to unite with human effort. He unites finite man to the infinite God and connects earth with heaven. Therefore every youth, and every man and woman, may know that there is a power working with their efforts to overcome. Why will we not lay hold upon the help that has been provided for us? Why will not man become elevated and ennobled, as God has made provision that he should be? Why does he degrade himself in every way by the

indulgence of perverted appetite? Why does he not rise in the strength of Jesus and be victorious in His name? The very feeblest prayer that man can offer Jesus will hear. He pities every soul in its weakness and feebleness. Help for every one of us has been laid upon Him that is mighty.*5LtMs, Ms 18, 1887, par. 21*

I point you to Jesus Christ, the sinner's Saviour, who alone can give you power to overcome on every point. We have a heaven to gain and a hell to shun. This life is a constant battle with the powers of darkness. Adam and Eve lost Eden through indulgence of appetite, but the sons of God may, through the merits of Christ, gain Eden by the denial of appetite. Heaven is worth everything to us. We must not run any risk in this matter. We must make no venture here. We must know that our steps are ordered by the Lord.*5LtMs, Ms 18, 1887, par. 22*

All around us are the victims of depraved appetite, and what are you going to do to help them? Can you not, by your example, place their feet in the path of temperance? Can you have a sense of the temptations that are coming upon the youth who are growing up around us, and not seek to help them? Who will stand on the Lord's side? Who will press back this tide of immorality, of woe and wretchedness, that is filling the world? We entreat of you to turn your attention to the work of overcoming. Those who will at last have a right to the tree of life will be those who have kept God's commandments.*5LtMs, Ms 18, 1887, par. 23*

Let the education go on, fathers and mothers; let it go on in your households. Teach your children to enjoy the beauties and the glories of nature. Teach them that there is an expression of the love of God in every flower. Teach them to look up from nature to nature's God. And then teach them that the most beautiful garment they can wear is the robe of Christ's righteousness. It is not the outward apparel that makes the lady or the gentleman; but it is the beauty and loveliness of a pure character. Pure words and a clean heart will give them a position anywhere.*5LtMs, Ms 18, 1887, par. 24*

I want you to be saved. I want you to see Christ in His beauty. I want you to dwell with Him through the ceaseless ages of eternity.

But if you have heaven at last, you must be overcomers here, free from every perverted appetite. You must fight the battle against every hurtful lust. Every one who enters the city of God will enter it as a conqueror. He will not enter it as a condemned criminal, but as a son of God. And the welcome will be to every one who shall enter the gates of the city of God, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." [*Matthew 25:34.*]5LtMs, Ms 18, 1887, par. 25

The reward of those on the right hand and on the left has been decided by what they have done. To those on the right hand He says, "For I was an hungred, 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." But the query rises, "When saw we Thee thus, Lord?" They had the spirit and the love of Christ in their hearts. They had done this work willingly and gladly, because Christ was abiding in them. He answered, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." [*Verses 35-40.*] But to them on His left hand, He says, "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." And the question again is asked, "Lord, when saw we Thee thus?" And He answers, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." [*Verses 42-45.*]5LtMs, Ms 18, 1887, par. 26

Here you can see that Christ identifies His interest with the fallen humanity. It is the way we treat God's people, or humanity, here upon earth that brings us condemnation or reward. May God help us to rouse to the subject of temperance, and understand our duty, that we may exert an influence to lift up the oppressed. Let the money that is spent for tea, coffee, liquors, and tobacco flow into the Lord's treasury. It is God's money, and you will have to give an account of it in the day of God. May God help us in the great work of overcoming. He has crowns for those that overcome. He has white robes for those that are righteous. He has an eternal world of glory for those who seek for glory, honor, and immortality. How many shall we meet around the great white throne? How many voices will join in praise, honor, and glory to Him who sitteth upon

the throne and to the Lamb forever and ever?<sup>5</sup>*LtMs, Ms 18, 1887, par. 27*

In a few weeks I expect, if God spares my life, to stand upon the American shore. I shall remember the pleasant scene that I have had with you here in Moss. I thank you, those with whom I have become acquainted, for all your kindness and attention for me. God grant that I may have the privilege of meeting you where there is no sorrow, no sickness, no pain, no death.<sup>5</sup>*LtMs, Ms 18, 1887, par. 28*

**Ms 19, 1887**

Sermon/A Practical Education

New Bedford, Massachusetts

August 18, 1887

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I am very grateful for the privilege of again meeting my friends in Mass. It is sometime since I have met with you in a camp meeting, and I feel a very deep interest in all my brethren and sisters here; and I have a great interest especially in your school, because I know it is one of God's instrumentalities; and if it is conducted upon right principles, it will be one of the greatest missionary fields in this part of the country.*5LtMs, Ms 19, 1887, par. 1*

We know there are an abundance of schools and opportunities where men, and youth, and children can obtain an education in the sciences, but there is something more than this that we desire to gain. We feel very anxious that the moral and religious interest of the students should have a prominent part in our schools, and we know that those who are dealing with human minds have a great responsibility, and a very nice work upon their hands. We know that whoever shall undertake the work of training and influencing human minds has a big job on hand, and it is of the utmost importance that the school should be conducted after the very best principles. Here in our schools the children and youth should be educated for the purpose of becoming workers together with God. What a responsibility! [In] every case every individual that shall be connected with the school ought to have attention and care and try to reach other minds.*5LtMs, Ms 19, 1887, par. 2*

All the teachers in this school should be men and women of principle and connected with God. We do not live [in] this world merely to please ourselves, but it is our duty every one of us to

make the most of our God-given ability in order that we may uplift humanity that is around us. I have felt so interested in the education of the youth that I have said to individuals, If you will go to our schools, I will see that your expenses are met, but I cannot feel at ease to do nothing in this matter. We know there is a question whether the Bible should be brought in as one branch of the education. Why, it should be the main branch. We think that the Bible contains a knowledge of the very highest and loftiest science, and why should we not make it, as we are making it a specialty in educating the children. We know skepticism and infidelity are dwelling in our land, and we want to bring up the youth that they will become acquainted with history, and there is nothing that can elevate the mind and understanding like the opening of their minds to the Scriptures. "The entrance of thy word giveth light, it giveth understanding to the simple." [*Psalm 119:130.*] We believe that a man can take in all the branches of education in book knowledge, and if that man has not a living connection with God, he will fail. His education may be the highest; and if not put to the right use, what does he want it for, unless it is to bless humanity, to work earnestly for the conversion of men and women to the truth, and the knowledge which is obtained is of great consequence.<sup>5</sup>*LtMs, Ms 19, 1887, par. 3*

While I was in Copenhagen we met a few in a damp room, and there were a few there who were educated, and we labored for them; and when we were there the second time the next July—midsummer comes about that time and is celebrated as we celebrate the fourth of July—they go out into the groves and stay all night, the sun does not set till 9:30 and rises about three in the morning, and the people will spend the whole night celebrating. But when we visited there again, there was a very great advancement. A sea captain had embraced the truth. There were about 500 carpenters out of work and were in distress and want because they could get no work, but there were several who had embraced the Sabbath, and one case especially who went and told his employer that he must keep the Sabbath. "Well," said the man, "you can go right on with your work." And why did he tell him that he could continue his work? Because he was a thorough workman, and he could not spare him. Well, we have found that if they were thorough in their temporal labor, they stand just as high in spiritual and

religious life. They stand in a position where they have an advantage.*5LtMs, Ms 19, 1887, par. 4*

Well, we had a very precious season on this occasion in Copenhagen. We saw them advancing, and the last time we were there we saw the company more than doubled, yes tripled, and now there comes a question. A man who had embraced the truth who could talk several languages, and another man who had been studying several years for a physician, well these men began to criticize whether these ministers who had brought them the truth were educated. Their sentences and language were not just right, and we found that these educated men were beginning to lay the foundation that no man must teach the truth unless they were men from the college and who had an education. Well, they had this fixed in this manner, and I had spoken to them several times and was taken with a hard cold and thought I could not attend the meeting that night; but when the time [came], I felt that I must attend that meeting, and the Lord helped me to bear my testimony, and I spoke in regard to education and science, the importance of it, and how that God could use men of a ready heart and willing mind, although they had not a college education. I spoke of how He chose the humble fishermen to engage in His work and how that Christ was the greatest teacher this world ever knew, and while in the school of Christ they could obtain an education which was higher and more far reaching than they could in the school of the prophets.*5LtMs, Ms 19, 1887, par. 5*

Well, now, we would not say it is of no use to study and obtain knowledge, because if we had believed this, we would never have established our colleges in Battle Creek, Healdsburg, South Lancaster, and other places. And these men after hearing me bear my testimony put away their criticisms and said they would engage in the work. And the captain came to me, and said he, "Do you think that I must place my feet upon the first round of the ladder?" Said I, "Yes, sir, on the first round. You must have an education of a different order, it must be of a different character, that is, the education of Bible truth, but you need not, as you place your feet upon the first round of the ladder, ignore or cast aside [as] of no consequence your knowledge gained in study or travel. You take all the knowledge you have with you, but it must be sanctified; you

must have a living connection with heaven, or your knowledge is of no use whatever.” Well, he said he did want to be a Christian; this he considered of value. Well, now we want our colleges to stand high, and those who are fathers and mothers in Israel we want them to feel a special care for those under their charge. There may be those who have had wrong training and those who have wrong ideas in regard to the training of children. These children and youth want the very best training, and you must bring the physical labor right in with the mental—the two should go together. We taught our children that after they had spent some time in school, then [they should] drop out a term because there was no arrangement made for manual labor. And after working for a term or two, they could take hold in the school again, and they were just two terms in advance of those who continued in the school the whole time. The mother stands in the place of God to her children and should have a care for the physical as well as the mental powers of the children. What is the reason that today we cannot find responsible men? It is because they have not been educating the children to be caretakers.*5LtMs, Ms 19, 1887, par. 6*

We had a school in San Francisco to train young men, and just near the school was a board torn off from the fence, and I had to go by that way every day and saw the board and had to step over it, and I thought I would let it stay to see how long before one of these young men would see that it needed to be fixed and would attend to it; but there it lay week after week, and not one touched it, they did not seem to see it. They had not been trained to be caretakers, but I had, and could not go by such things without taking notice of them.*5LtMs, Ms 19, 1887, par. 7*

Well, now, in our schools we want to educate workers; for God wants workers. There are many who think that if there is a man who cannot make a success at anything else he would make a minister, but we do not want such men. We want men who can think, plan, and devise. Do you think a minister who is employed in visiting needs no ability and tact? If there were ever a place where there should be thinking and acting done, it is in the upbuilding of the kingdom of our Lord Jesus Christ; therefore we want useful persons, and those who have made a success in other things. When you send your children to school, don't tell them you don't

want them to do any manual labor. The physical labor is just what they need, that they will not only develop the mind, but that they will have physical power as well as mental, that they will not have a one-sided education.*5LtMs, Ms 19, 1887, par. 8*

What is the reason that we cannot find women today to do household duties? What is the matter? If they have two things to do at once, they are sure to forget one; and why, because they have not been educated to be caretakers. They can run in one rut, but when they try to take in more, they cannot because they have no education in that direction. I have brought up not only my own children, but others; and today I have two that are now grown up, and I would tell them, Now you can go to school, and when you get home there are other duties for you to do in the kitchen. Why, said they, Aunt Ellen, such a one doesn't have to wash dishes. Well, said I, I am not bringing you up in this line. Thus I educated them. Said I, Hold up your hands, what are they made for? Not to be idle. My mother taught me to work. I used to ask my mother why I must always do so much before I play? It is to educate and train your mind for useful labor, and another thing, to keep you out of mischief, and when you get older you will thank me for it. When one of my little girls said to me, "Why must I knit? Grandmothers knit." I [replied,] "Will you tell me how grandmothers learned to knit? Why, they began when they were little girls."*5LtMs, Ms 19, 1887, par. 9*

After they had been to school a while, I sent one to the country and said, Teach this little girl to cook. But few mothers teach their girls how to cook. How can we allow these things to go on? I have seen bread placed upon the table not fit to put into the stomach. I have seen fathers and mothers and children suffering because of want to know how to cook. There should be in our colleges domestic duties. Good cooking is in demand everywhere, but people have come to regard the act of cooking as something to be looked down upon. And [can] we marvel at it when we see how the servant girl is treated? When my children would not talk to my cook and associate with her, I would take them and say, Now children, I want to talk with you a little. I appreciate my seamstress and I appreciate my copyist, but I appreciate my cook above every one else of the helpers in my family, because the cook, if educated to her business, knows how to prepare good cooked food for the stomach; therefore

my cook stands higher than my seamstress or copyist. And if there is any preference to be given, it is to my cook. But you know it is not so now, but the cooking has gotten to be regarded as a very menial service. I know of places where 20 good cooks are wanted, but where are they? They are not to be had. We want good cooks. Now mothers who want to guard your children, do you cook? Do you want your children to be cooks? Let them be copyists, and canvassers, and all this, but let them be fit for manual labor as well.*5LtMs, Ms 19, 1887, par. 10*

I am glad that in South Lancaster School there has been manual labor brought in, and we ought to prize this as the very highest method. But [let one] who has had no education at home in [manual labor] go out as a canvasser and stop at a family where the mother has children and all she can do, and the canvasser will lie in bed until seven in the morning [and] not get up in time to do her chamber work before breakfast or help the woman at all, [for] she is a canvasser. For this kind of work to become easy for them, they must be educated in it. You let children go to school. [When] children were sent into my family to board, and they would say, "My mother doesn't want me to do my washing," I [would] say, "Well, [shall we] do it for you, and charge you half a dollar more for your board?" "Oh, no! Mother doesn't want to pay any more for me." Well then I [would] say, "You may get up in the morning and do it for yourself. God never designed that you should be waited upon by us. Instead of your mother getting up and getting breakfast in the morning while you lie in bed, you should be the one to say, 'Mother, don't you get up in the morning. We will take hold of these burdens and perform these duties.' [You should] let [those] whose hairs are growing grey take [their] rest in the morning."*5LtMs, Ms 19, 1887, par. 11*

Why is this not so? Where is the trouble? It is with the parents [who] let [their] children come up without bearing any burdens in the family. When [these children] go out to school, [they say,] "Ma says she doesn't want me to work." [Such] mothers are foolish. [They] spoil their children and then send them to school to spoil it. "Well," they say, "we did not want our children to work." Why? It is the very best discipline they can have. It is no harder for them than for their mothers. Blend the physical labor with the mental, and the powers

of the mind will develop far better if the physical has a preparation for the education of the mental. Now we read in the Scriptures of the sin of the daughters. [*Ezekiel 16:49.*] Idleness and fulness of bread were the curse which rested upon [Sodom], and, as the youth of today are not taught to work, their usefulness is spoilt in lovesick sentimentalism. This would not be so if they were educated to work and to realize that life means labor, responsibility, and caretaking. All these girls should know how to cook the best food, and those who understand how to cook a good meal of victuals will make the best canvassers, colporteurs, and copyists. Now it is a fact, if you neglect this branch and these youth grow up without a solid education, I would say to these teachers here, You want to make the Word of God the first, the last, the best in everything. What we want is to be fitted up for the future immortal life; and if you have those who are so slack in their education in this line, they will never see the importance of their work for the future immortal life. They will have a slipshod religion just as they have a slipshod education, but we want that the moral code of our colleges should be elevated, and we want that every one of us shall have the mold of Jesus Christ upon him.*5LtMs, Ms 19, 1887, par. 12*

I was solicited some years since to visit a family. "Well," said I, "I will come if I can." Well, I went and was invited into the parlor, and the little daughter, 15 years old, came in and talked about an hour. Then said I, "Where is your mother?" And just then the door came open, and I saw the mother in the kitchen ironing. I stepped into the kitchen and said, "In answer to your urgent invitation, I came to visit you today." "Yes," said she, "but I am so busy. My daughter is going away, and her clothes must be done up." So she stayed in the kitchen and let her daughter come into the parlor to entertain the company.*5LtMs, Ms 19, 1887, par. 13*

The school at South Lancaster should educate every scholar in the science of house work. We can live if we do not understand the other sciences, but we cannot live so well if we do not understand the science of cooking. Then in sickness our people don't know what to do when one of the family is sick. They must have a doctor. They do not know how to treat the sick; but if there is one lady in the neighborhood who knows something about treating the sick, they will run for her to come and care for their sick no matter how

much the woman may have to do. You ask one of the younger ones to have a care for the sick: "Why, I don't know how to treat the sick." They have never been educated. It should be a law that [young people] should [not] get married unless they know how to care for the children that are brought into their family. They must know how to take care of this house that God has given them. Unless they understand in regard to the laws which God has established in their system, they cannot understand their duty to their God or themselves. It is a very important matter.*5LtMs, Ms 19, 1887, par. 14*

Many say they have overstudied—they taxed their brain too much. Well now, there is no such thing. They do not tax their brain too much, it is not that; they do not tax their physical organs enough so that the work moves in one level, while the muscles are inactive and then the physical organs cannot do the best work. Why, their hands are just like a machine, they want oiling in order to be of use. And our young girls, if they begin young to know how to use the rubbing board and the molding board and much more such work, why, they would be much better fitted to study. They can accrue an education, they know how to do this, and the manual labor is the very part of education which should be connected with your school.*5LtMs, Ms 19, 1887, par. 15*

And there should be those in the school who know how to take care of the sick. There should be a cot brought in as I saw in Switzerland. There is a field where they bring on their doctors, and there are the officers, and they have to put up their tents in just such a way and take them down and lay them on the wagons, and there are the sick with their bandages, and the men must take them up in just such a way and carry the wounded and bandage them just as though they were actually wounded.*5LtMs, Ms 19, 1887, par. 16*

The cooking and eating all have to be carried out, and every one must learn to do his part of the work intelligently and well. Why in our places of discipline shall we not educate the youth how to treat the sick with water, the girls in their department and the boys in their department?*5LtMs, Ms 19, 1887, par. 17*

Should any one get hurt, call the students together and show them how to care for the wounded, and thus they learn a lesson which may be of use to themselves and others. But if taught to faint away if a drop of blood comes, why, such ones are not fit to have a family. We must know how to take care of our flesh and blood, and this lesson must be taught in our schools. They will never be perfect until it is.*5LtMs, Ms 19, 1887, par. 18*

We have made a beginning, and I am glad; but there is more to be done, and that is we must arise. We must act just as those officers in the army, preparing for war in time of peace, and then when sickness comes, you will know just what to do.*5LtMs, Ms 19, 1887, par. 19*

Had it not been for the knowledge I had in caring for the sick, my children that are living now would not have been alive, and I have saved the lives of others. I never learned to be a physician, but I had a little sprinkling of common sense which my mother taught me.*5LtMs, Ms 19, 1887, par. 20*

Then another thing you want and that is the pleasant faces; you want to speak words of cheerfulness. You don't want any wry visages around. You want every feature of your face to express love. You don't want to go as if you were never young. In Switzerland we see the teachers go out with their scholars every day, and they sing their little songs and learn how to play. This is as it should be, then school is not a drudgery. All the older ones have a teacher with them, and he watches their play and tells them how to play and plays with them, and they become attached to him. He does not stand off and criticize and find fault with their play, but enters right into their amusement; and if he finds one mischievous, he sets him in order and teaches him he must play right. And thus the teachers mingle with the scholars in their amusement, and their hearts are bound together. We want tender sympathy for the youth, and not cast them off because one is a little dull. They must wrestle with their difficulties alone because there is something about them that others do not want to connect with them.*5LtMs, Ms 19, 1887, par. 21*

It is sympathy and tenderness that will work as you have never

dreamed of. It is not fretting and scolding; this will discourage them. We know Satan has a power over the youth and children, and we want to take these children out of his ranks and place them under the ranks of Jesus Christ. No teacher should let his scholars know that they can get the advantage of him. When I have felt roiled, and [was tempted to] speak words that I would be ashamed of, I would keep silent and pass right out of the room and ask God to give me patience to teach these children. Then I could go back and talk with them and tell them they must not do this wrong again. We can take [such] a position in this matter that we shall not provoke the children to wrath. We should speak kindly and patiently, remembering all the time how wayward we are and how we want to be treated by our heavenly Father.*5LtMs, Ms 19, 1887, par. 22*

Now these are the lessons that parents must learn, and when you have learned these, you will be the very best students in the school of Christ, and your children will be the very best of children. In this way you can teach them to have respect to God and keep His law, because you will have excellent government over them, and in doing this you are bringing up into society children who will be a blessing to all around them. You are fitting them to be laborers together with God in the colporteur work, in the canvassing work. Now in the schools we are establishing, we want fathers and mothers, we want those who know how to take care of the sick, and the school is not complete unless you have those there. To my certain knowledge, we have taken case after case and treated them and saved them. This life is not so worthless that we can throw it away. We can use it so that we can be a blessing to those around us, and when we shall enter the city of God, there we shall see the very ones we have labored for, not only to give them physical health, but mental and moral strength. And their hearts will fill with gratitude to those who have done this good work for them.*5LtMs, Ms 19, 1887, par. 23*

Now what we want is to so relate ourselves to the children in our schools that we will feel that it is God's family and each feel that he is responsible for the mold he gives to these children. While we are thus educating and training the youth to become useful men and women, we are doing a grand work for time and eternity, and then we are not to make everything of book knowledge as though study

of the sciences was to be everything. It is no such thing, but we want nothing to come into the family which will give a wrong influence to the family. We are to take the Bible and study it. [We are] not to get our minds so absorbed in the study of books that we have no time to pray, but we want to bring the Bible and its teachings and science into the school. We can have schools that the heavens above us will look upon and lend them constant aid, for God sends His angels to work, and these will work to bring moral power to combine with man's human effort.*5LtMs, Ms 19, 1887, par. 24*

Teachers and scholars need every one to walk with God; then if you see these children taking a wrong course, you will be able to train them for heaven. We have work to do, and the angels of God will be by your side to help you in the work, and you may know you are growing in strength. Your study of the languages and all your book knowledge does not eclipse the knowledge of heavenly things, but you are growing up to the full stature of men and women in Christ Jesus. Thus you are becoming educated and fitted for the future immortal life, and all this is fitting you to develop that character which God will approve, and you [will] carry this with you into the future life.*5LtMs, Ms 19, 1887, par. 25*

I believe that our schools one year from now can be far in advance of what they are today; and while we see that much improvement has been made, there is still more to be made; and may God help us to learn the best ways and methods to educate the young for the immortal life. Now there will come in different theories, but just let these alone and draw nigh to Christ. It is the third angel's message that needs attention. The devil will get up every kind of a theory to divert the minds, but just keep your mind upon the one thing—we have a work to do to fit these children for the kingdom of God. You may have all the learning of the work and yet lose heaven. What we want is to learn how to put on gracefully the robe of Christ's righteousness. We want that parents and children shall learn to be kind, courteous, and loving. Every one that you connect with is the purchase of the blood of Christ; just let your hearts be open to the beams of Christ's righteousness, and then you will have a smile for those around you. If you are happy, you will exhibit it in the looks.*5LtMs, Ms 19, 1887, par. 26*

Now we are not all cast in the same mold; there are children whose parents are not kind to them and who do not honor their parents, and they have wrong ideas committed to them before their birth. Their mother should bear with [such] as a mother who has committed it to them. Here is one student or child that commits an error or wrong, and this very one is the one that needs your sympathy, pity, and attention; but in the place of this, these are left to paddle their own canoe in their own tendencies. But don't let these youth be discouraged. Fight the battle, children; remember every victory places you above the enemy. Fight the battle, teachers, for you have just as many peculiar traits of character as the children. I want to ask you brethren and sisters: will you consider that you are one family and that nothing grieves and displeases the Spirit of God like diversity, envy, jealousy, evil surmising. There should not be the least petting in the school, but respect your students and teach them to respect you.*5LtMs, Ms 19, 1887, par. 27*

I want to say in regard to the erring ones: Jesus pities these. Satan takes advantage of their character, and you can give him the field if you want to, or you can take them from the hands of the enemy and place them in the hands of Jesus. Will you do it? Will you have self-control? Will you guard your words, give smiles and affection, and show that the love of Jesus is abounding in your heart to all around you. God help you to do it.*5LtMs, Ms 19, 1887, par. 28*

I do love children. I do want to see that they shall have just that mold that they ought to have. Now don't, mothers, forget what I have said. What we want is to have you educate the youth to use their own brain power that they may become intelligent in devising and executing and know how to use their mental powers. We want to act more businesslike, like men and women that are to be taken to a better world, and these children will be there if they are fitted for it.*5LtMs, Ms 19, 1887, par. 29*

Remember what I said to you about educating them to care for the sick and suffering, and what I have said in regard to teaching the girls to cook. And if you should take your cook and place her by your side, there would be more cooks than there are today. We want to act like sensible men and women, and our house should be

a model of heaven.*5LtMs, Ms 19, 1887, par. 30*

Now don't be discouraged, because we have a loving Jesus, and He knows every trial and is willing to come to your help and bless you abundantly. And when He sees you starting in a right direction, He will bring you light.*5LtMs, Ms 19, 1887, par. 31*

Whoever enters the city of God will go in as conquerors. They will not be as beggars, but as those who have a right to a far more exceeding and eternal weight of glory. Now let us get right down at the foot of the cross, and you will learn in this school every day, and God will make you a help in the schools and colleges and wherever you are, and you will hear at last a voice saying: Child, come up higher. And there will be unfolded to you that which you have not understood here, and we will dwell with Jesus through the ceaseless ages of eternity.*5LtMs, Ms 19, 1887, par. 32*

There is one point more that I want to mention and then close. There are those in the little churches, and they need to be just as strong and try to help the others; and if one feels that someone has injured them, they should go right to the one and talk with them and then go right on and do the best they can; and pay no attention to your feelings, but be determined to do right whatever your feelings may be, just like good soldiers. I do not look to what this one is doing or what that one is doing, but have a single eye.*5LtMs, Ms 19, 1887, par. 33*

We are Christ's employed servants, and if you choose to sit back just because you feel cross and ugly, it shows that you have not the spirit of Christ in you. Now had we not better reveal the Christ side of the character and try to build up and strengthen others by our influence. If you feel that one has injured you, just go right to the one and confess your sins together. We point you to Jesus Christ. He died for you, and we are to draw every soul that we can to Him. May God help us to be ready, and then we shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ.*5LtMs, Ms 19, 1887, par. 34*

## Ms 20, 1887

Sermon/Morning Talk at Workers' Meeting

Grand Rapids, Michigan

September 25, 1887

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We are glad to see so many at this meeting, and we do feel earnest in this matter of being prepared that the Spirit of God can come into our midst. We have allowed many things to come in and separate our hearts from God, and we have not had thoughts of God as it is our privilege to have. We are not on that high vantage ground that we should be, and we feel it sensibly. We want to come nearer to God. We feel sad over the matter when we think that in all the years that we have professed to be obeying the truth, we have not learned more perfectly to take God at His word that we may be strengthened in His strength.*5LtMs, Ms 20, 1887, par. 1*

My mind was called to the *first of James, second verse*: "My brethren, count it all joy when ye fall into divers temptations; knowing this that the trying of your faith worketh patience. But let patience have her perfect work." If this is our privilege, and we cannot think that the apostle has led us astray, then let us by faith appropriate the promises of God to us. "That ye may be perfect and entire, wanting nothing." [*Verses 2-4.*] The Word does not say, count it all joy when ye fall under temptations, but when ye fall into temptations. It is not necessary because you fall into temptations that you should fall under them, but it is a comfort to know when you fall into temptation that you are sons and daughters of God, and that the trying of your faith worketh—ill will, murmuring, fretfulness?—No, patience! And this is an evidence to us that we are sons and daughters of God, if the trying of our faith worketh patience. But Jesus will help us because we look to God for our support and strength in every emergency.*5LtMs, Ms 20, 1887, par. 2*

We learn a lesson in these trials in (*Romans 5:1-5*): "Therefore being justified by faith, we have peace with God through our Lord

Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope in the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." But many are inclined to think, as these temptations fall upon us, that we must give up in discouragement, that we have no power to overcome. This is unbelief. We become weak because we fall under temptation and sin against God with our lips in talking discouragements and doubts and talk on the off side and not on the side of hope and faith. You know Christ has had all these temptations. He was tempted in all points as we are. Christ says: "For the prince of this world cometh, and hath nothing in Me." [*John 14:30.*] What does that mean? He will find nothing that will give him the least advantage or the least ground for triumph, that Satan has prevailed.*5LtMs, Ms 20, 1887, par. 3*

How important for us to be on high vantage ground! As a people we are looking for our Lord to come in the clouds of heaven with power and great glory. How careful should we be to examine ourselves to see whether we be in the faith. There seems to be a mist hanging before the eyes of many that they cannot really discern spiritual things and the workings of Satan which threaten to entrap and ruin us. Christians will not be the slaves of passions; they will be controlled by the Spirit of Christ. When they get into perplexity, they will not lose patience and faith and hope. The Lord Jesus has helped us out of peril and oppressive difficulties and perplexities hitherto, and He can help us out of our present trials. These little daily trials and difficulties are the most perplexing and irritating, and we stumble over them and fall under temptation. If we do not bear these little troubles, we are not receiving strength and knowledge to endure greater difficulties which will certainly come. Satan will press upon us overwhelming troubles. But we must learn to come to God in any and every circumstance, come as a child comes to his parents.*5LtMs, Ms 20, 1887, par. 4*

We profess to be Bible Christians, and if we are, we are not left in the dark to take one step after the other in uncertainty, but we can see by the eye of faith where we are going. There is no real

difficulty before us, because we have our leader Jesus Christ. But hear the words of Christ, “They that follow Me shall not walk in darkness.” [*John 8:12.*] Do we not believe it? Then if our pathway appears to be compassed with darkness and difficulties, we must remember that there is light beyond the cloud, and we are not to swerve to the right hand or to the left, but to press forward and upward to the light, notwithstanding all these trials and temptations. Take courage, the Lord knoweth them that are His.*5LtMs, Ms 20, 1887, par. 5*

We are to keep talking faith, and this is the victory, even your faith. Jesus has said we should not walk in darkness. Then let us believe His words, and we are to keep talking light and faith and courage, praying and believing—not as the man who said, “I have prayed and prayed, and yet I don’t get anything for my prayer.” “Well,” said his companion, “let us bow now and ask God together.” So they knelt down and prayed, and when they rose up the man said, “Well there, I don’t feel any different, and I did not expect I would.”*5LtMs, Ms 20, 1887, par. 6*

This is the way that many pray. They pray, and they would be much surprised if the Lord would answer their prayer. They do not expect that the Lord will hear them, and they go away just as they came. “Knowing this that the trying of your faith worketh patience.” [*James 1:3.*] Well now, let our faith be tried. Certainly we will not know whether we have any faith unless it is tried, knowing this that the trying of your faith worketh patience. Well, you say, I cannot see and feel that which I desire, but I believe the Lord will give me the things I have asked of Him. I can and will trust in God. Then be thankful, knowing this that the trying of your faith worketh patience. Do not become restless and faultfinding under the test and proving of God; do not fret or scold or talk discouragements and grieve the Holy Spirit. That which you sow you will also reap, and you do not want to reap this kind of a harvest. You must be careful what kind of seed you put into the soil, for it will be reproduced. If you talk light and faith and hope, you will educate yourself to see light when God presents it to you. “But let patience have her perfect work, that you may be perfect and entire, wanting nothing.” [*Verse 4.*]*5LtMs, Ms 20, 1887, par. 7*

Now everything seems to hinge upon faith, and here are precious words right to the point. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." [*Verse 5.*] Now do not get to anyone else with your trials and your temptations, but carry [them] to God. What is the condition in the promise? We are to ask in faith, nothing wavering. When you see those that are in ecstasy, full of joy, let temptations and the little difficulties come, and the first thing you know, they are way down in the valley of despondency and gloom, and they begin to talk out their discouragements and doubts. Well, I don't know about this, I do not feel happy, I do not know whether we have the truth or not, and they do not understand this and that, and they talk darkness. Satan listens with hellish joy, for they please the devil doing this. When these discouragements arise, they should not talk them to others. The devil cannot read your thoughts, but he hears your words and sees your actions, and takes advantage of the weak points of your character, and you have told him how he can gain victory over you by his temptations, wherewith to beset you.*5LtMs, Ms 20, 1887, par. 8*

How much stronger we would be, if our words were of that character that we would not be ashamed to meet the record in the great day of God. Should we see our words, faithless words, in a book as spoken, they would appear to you very different than when you uttered them. When you hear one speak impatiently in the house, how quick some one is to retaliate, and then comes the self-justification. How heavy is the yoke you have placed upon your neck. There is an abundance of words which you have to harvest, and you feel ashamed, you lose self-respect and lose confidence in yourself. You think how much better it would have been if the words had not been spoken. How much better to pass by the first words of a provoking character, showing that the oil of grace was in your heart oiling the human machinery so there will be no friction.*5LtMs, Ms 20, 1887, par. 9*

My brethren, unless you are careful to use the same kind of Christian talk in your family and in the household as when you go to church, I would not appreciate your religion highly. We want good home religion, then we may have a great deal more faith than we have, if we exercise it, and when we ask God for anything, believe

we receive it, and we shall have it. "Now faith is the substance of things hoped for, the evidence of things not seen." [*Hebrews 11:1.*] But here is the point. You are to believe God just as you would believe and trust a friend who stood by your side, and that friend had never denied you a request, never deceived you. You are to believe that Jesus knows just what you want, and He will give you the very things that you need. Thus you are to go right along, saying, I have laid my burden upon the Lord, and will not lay it upon any human being, God will hear and answer my prayers.*5LtMs, Ms 20, 1887, par. 10*

The devil may say, You don't feel any better, you feel just as miserable as ever. Tell him, I believe God will do just as He said He would; Jesus has said it, and I believe it. We want that faith which is seen in practical life, faith that works by love and purifies the soul. The right kind of faith has a purifying, refining influence upon the human character. This genuine faith does not make a man careless and rough in his words and deportment in his own family; it does not make him untidy in his dress. He will be neat and orderly and cleanly because he is of value in the sight of the Lord, a son of God. He keeps thinking, I am a spectacle unto the world, to angels and to men, and my words and thoughts must be untainted, and I must not defile my mind with impure thoughts and actions, but I must be getting ready for the society of heavenly angels in the kingdom of glory.*5LtMs, Ms 20, 1887, par. 11*

Brethren and sisters, do not let everyone know your thoughts and feelings and your temptations to impatience. Put them under control, master yourself, because Satan will come in and take advantage of you, if you give him the least chance. Fight the good fight of faith. You may have gained one victory in this work, but that is not enough; you want to gain a succession of victories every day, and thus you are to go on from strength to strength.*5LtMs, Ms 20, 1887, par. 12*

We are all to occupy a place in the Lord's building, and it is not the important question whether we shall be big stones or little stones. Let the Builder decide this matter and place you where He sees fit. However little the stone may be, if it shines and emits light just when it is needed, you fulfil the purpose of God. We have a truth

that is ennobling, if our faith corresponds with the truth we have accepted. It is not a weak, dwarfed, sickly faith. As soon as you begin to be dissatisfied with yourself, then you begin to cast about for a reason, and you frequently think that there is something the matter with your faith and doctrine, but the trouble is with yourself, and just as soon as you bring yourself into the right relation to the truth you profess, your heart will be refined and sanctified by it, it will grow more and more precious in your sight, and you will love the truth and its divine Author. Then you can lift up holy hands to God without wrath and doubting. You will not let any hear these miserable, dark testimonies of backsliding and sin, but you will feel all the time as if you must speak a word in praise of Jesus and present to Him gratitude offerings.*5LtMs, Ms 20, 1887, par. 13*

I have come over from Europe, and I know what they are doing there. But supposing I should come and tell you all that has made my heart sad and gloomy there, and throw the gloomy, heart-aching experience upon you. What good would this do you? Why, you would say, We will let Europe take care of itself. Well now, we have not found things any more discouraging there than we have found right here in Michigan in the early stage of the work. We do not expect them in Europe to do just what we can do here with our mature experience; but they have to labor with faith and patience as we have had to labor here, and we have seen far more accomplished there than we expected. We have no evil reports to bring, like the spies that went up to search the land and came back saying they were not able to possess it. But now supposing we put away our sin and unbelief and become more like the Pattern. We grow weaker and weaker by talking of our sins. This is not the way to do, but let us cease to do evil and learn to do well. We must work on the side of faith and hope, and while we are doing this, our faith will be growing, because God honors our faith.*5LtMs, Ms 20, 1887, par. 14*

I have not time this morning to tell you how God honored my faith while in Europe, but let us all begin on the faith line! You have been on the doubting line, but now take your feet right off this, and tell what God has done for your soul, and rejoice in the light of truth. When Satan tells you you are too wicked to be saved, tell him, Christ came to save just such sinners as I, and throw the promise of

God right in his face, and you will come out all right.*5LtMs, Ms 20, 1887, par. 15*

What you want is genuine faith to trust in the Son of God as your Saviour. He has died for you, and He loves you, and you are to consider yourself of such great value that you will not disappoint the confidence Christ has placed in you by letting yourself down to a low level. Consider that your mind is purchased by God in that He gave His beloved Son to die that you might live, and you want to make of yourself just what God wants you to be—pure, holy, harmless, and undefiled. He says, I will make a man more precious than fine gold, even a man than the golden wedge of Ophir. [*Isaiah 13:12.*] God never works to save a man against his will, but He co-operates with man to bring to fallen man moral power, if he places himself wholly on the side of God. But if you put your power on the devil's side, you are not answering the claims of God at all, either in thought, word, or action.*5LtMs, Ms 20, 1887, par. 16*

You are to feel that all the power of your soul has been redeemed at infinite cost, and if you feel discouraged, let not the dark shadow fall upon another's truth. You have no right to tell all your disagreeable thoughts to anyone. Come to Me, says Jesus, all ye that are weary and heavy laden, and I will give you rest. [*Matthew 11:28.*] Now the Sun of righteousness is shining upon us. He does not want us to be so cold as icebergs. He has shone upon us, and we want to have self-respect and reach higher and higher.*5LtMs, Ms 20, 1887, par. 17*

Here are many of our ministers that need help from God. They need spirit and power. Suppose every member of the church in the place of faultfinding spends his breath in praying for the watchmen upon the walls of Zion. Don't you think that this work would be honored of God? I do. We have just such a God that is not unmindful of your deeds of earnest faith. Here are our younger ministers who need help and strength and want to be fitted up for the great work for these last days. We hope at this meeting, as they come in from their different places of labor, that they will take a course, that the grace of God may come into their hearts, and that they will show [that] which will correspond with the greatness and devoted character of our faith. If they will do this, they will be channels of light.*5LtMs, Ms*

20, 1887, par. 18

We hope every one of you, my ministering brethren, also the colporteurs and canvassers, will not keep on the back, on the outskirts of the camp, but come to the front, and let there be light and courage in every testimony you bear; and we will find that when the meeting closes, we have had a blessed meeting and made advancement, because Christ was here to teach and bless. We have nothing to discourage us, because the end is nearer than when we first believed, and we know how we felt when we first believed. Why, we did not think of talking unbelief or against each other. We had no time for this. Let us come up to the help of the Lord now, to the help of the Lord against the mighty. I never loved Jesus more than I do today, and if one half of you should pour out your bitter words against me, it would not change my course one hair. I know the devil will take me as a target, and I know that he wants me to take such a course as to make you ashamed and discouraged. But I will look to Jesus and in His name go right ahead. We have a truth that will sanctify the soul and make us holy, if we will only let it. Will we be sanctified through the truth? God help us to let His help and grace into our soul.*5LtMs, Ms 20, 1887, par.*

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## **Ms 21, 1887**

Sermon/At Oakland, California

Oakland, California

October 14, 1887

Previously unpublished.

Now here we can see our appointed work. When Christ went away, He left His blessing upon those He left behind. He was parting from them, and He gave them to understand that their field extended to the uttermost parts of the world. They were not to confine their labors to their own home or to their own country, but they were to widen until it should compass the globe, it should go to the uttermost parts of the earth. Now this is the commission that Christ gave His disciples, and it comes sounding down along the lines to our times, and there is a work devolving upon every one of us which we cannot excuse ourselves from doing.*5LtMs, Ms 21, 1887, par. 1*

Every soul who has received the light of life has a work to do to impart that light to those around him; and if they shall in any way by their course of action weaken their physical, mental, and moral powers so they cannot give themselves entirely to the work of God, they are not answering the purpose of God. We have something to do in this world, we have a solemn responsibility resting upon us toward the human family, and that responsibility rests upon every soul who has any knowledge of Bible truth. Now we don't all have the same kind of work to do, but we are to engage in any part or branch of the Master's service that we may accomplish the same end, the salvation of souls, and every church member should feel an interest in every other church member and not let his interest stop there, but it should go out to those who need a Saviour.*5LtMs, Ms 21, 1887, par. 2*

Christ says, I came not to call the righteous, but sinners to repentance [*Mark 2:17*]; therefore if we are co-laborers with the Master, we are to work to build up the Master's kingdom. We are to go forth weeping, bearing precious seed, and doubtless we shall return again, bringing our sheaves with us. It is the greatest work, it

is the most elevated work that was ever given to mortals, presenting and lifting up Jesus Christ to the people. There is no work that is so paying as this work; it may not be in dollars and cents, and yet it is a work that the reward to the faithful worker is nothing less than an eternal weight of glory. Can we measure it? Can we take it in—an eternal weight of glory? You will never know all there is to it, for eternity is revealing and opening the new treasures that are reserved for the saints of the most high God; therefore I tell you it is a paying business, and we have proved the Lord, and we know that even in this life we have the blessings of God resting upon us, and we would not exchange our experience for all the gold in California.*5LtMs, Ms 21, 1887, par. 3*

Well now, what is our work while here? It is to try to be a blessing to humanity. No one of us has any time to devote to unimportant things. We have no time to study how to enrich ourselves. There are souls to save for whom Christ has paid an infinite price, and every one of us should take hold of this work.*5LtMs, Ms 21, 1887, par. 4*

I have spent two years in Europe, and I know something of the work there. I have not compassed the earth, but I have seen so much that it makes my head swim. There are large cities there that have scarcely been touched with the truth. Copenhagen has hardly been entered. It is a beautiful city. One street is divided into four streets so making a place for the teams, horsemen, and footmen, and all these large streets are laid out with great skill and taste, and then there are the beautiful parks and gardens. Why, California does not begin to compare with the beautiful parks they have there. And what are all these for? Their gates are open to all, and the poor as well as the rich can go in there and rest. Now these things are well, just as it should be in our cities; but when you come to religion, you can hardly find a place to hold a religious meeting. You have to get into some small place out of the way, while the dance hall or place of amusement is well provided for.*5LtMs, Ms 21, 1887, par. 5*

Well, here in this city you can walk the streets, and you will see the priests with their long robes, quilled ruffles, and every woman will curtsy to them, and man and child will bow. Well, I had the privilege to speak in Copenhagen three times, and God has raised up a

church there, and we see the light shining in this dark and wicked city, and the means which have been sent over from this country are helping to raise up a church in this large city. Also in Christiania I had an invitation to speak to the people in Armoury Hall. Here were the bishops of the state church, and I treated the subject of temperance as many of you have heard me from a Bible standpoint. Now the question was raised (and you can see the phariseeism of this): it would not answer to pray in that house because the state ministers were there, and they would be offended with such a thing, and we had to go on without prayer, but they honored me by draping above me the stars and stripes of my own country. I felt thankful that they allowed me to stand under the banner of our own country. The Lord gave me freedom in speaking to the people although through an interpreter, and much is lost in this way. *5LtMs, Ms 21, 1887, par. 6*

Then I had the privilege of attending the first camp meeting in Norway, and we had a good outside attendance. My journey there was accomplished with great difficulties. I had been very sick, but the Lord preserved me, although out of the desk I could sit up but little; the malaria was upon me, but God gave me strength, and I felt that the God of Israel was working for the people in that great city. I had a testimony for that people, and the Lord gave me strength to present it. *5LtMs, Ms 21, 1887, par. 7*

When the enemy afflicts me, I never succumb. I have labored under very great feebleness, I have traveled from place to place and gone away in greater strength than when I came. When I left Copenhagen this last time to take the boat, I had been unable to take food for about two weeks; and as I went on board the boat, it rocked wonderfully, and I knew I should suffer. I was very sick all the time, and I laid down in the stateroom, and it seemed to me the very gate of heaven. I knew that the presence of Christ was there, I felt that my peace was like a river, and I had not the slightest concern, and I just praised the Lord, for His goodness to me seemed so marvelous that I exalted Him through the entire night. But Jesus never seemed so precious to me, and whenever His name is mentioned, there is a spring of gladness in my heart, for in Him all our hopes are centered, and I want to know why we should not be the most happy beings upon the face of the earth when we

have such a Saviour. And here were the gleams of glory coming into my stateroom, and I was lifted up above my feebleness and praised God for His mercy and blessings.*5LtMs, Ms 21, 1887, par. 8*

We had a rough passage, but we went to the Moss camp meeting, and the Lord gave me strength there, and some advanced steps were taken; but many are struggling with poverty, yet they are trying with all their might to advance the work and cause of God, and we have reason to bless and praise God. After the camp meeting at Moss, then they wanted us to go to Stockholm, Sweden, and my ticket was bought so I had to go considerable out of my way, and the cars only traveled in the daytime, and we would have to put up at the hotel at night, and I felt as though with this great feebleness I could not go there; but the Lord made it favorable for us, and when we presented our ticket to the agent, we found out that we need not go that way, so he let us go another shorter way.*5LtMs, Ms 21, 1887, par. 9*

This was in midsummer when the sun arose about two o'clock and set at nine thirty, and everywhere as we went along we could see them holding the little evergreen branches, and they would go out in the grove and keep that day as we do the fourth of July in this country. Well, I thought that we would not have much of a camp meeting, but the tent was full, there were unbelievers from every quarter, there was hardly standing room for the crowd in the tent; and when they were standing up, they are a very courteous people in Sweden, and the only move there was in that meeting was when the people would change their position to let others see the speaker. Well, I had to speak through an interpreter, but the Spirit of God rested upon me, and the people listened as though they were bound down; and when I would go out of the meeting, the people would make it a point to have the carriage at the door to take me away into the country. I would pass out while they were singing, but they would block the way and try to speak to me; they had no idea of my going away without speaking to me, and although we could not understand each other, they would point up as much to say that we would meet above.*5LtMs, Ms 21, 1887, par. 10*

Well, what about the testimonies of these people? Why, they are

just the same as we hear here—the same trails and experiences we have here—and it did my heart good to hear them thanking God that the people in America thought so much of them that they had sent Sr. White over to speak these things to them. Many would say, You cannot labor for men here as you do for the people in America. I knew better than this, for I knew the Lord had given me a testimony for the people there, and its influence upon their minds was just the same as the influence it has upon the minds of the people here in America, and it would do your heart good to see them respond to the truth as it was presented. Many of their habits are different from ours, and when they talked of sending the young people here to educate them, I said, No, it will spoil them; better send a teacher to them and let them be educated there.*5LtMs, Ms 21, 1887, par. 11*

And wherever we went, I found a difficulty existing with the people on the subject of temperance; and I spoke to them in Grimsby, and they furnished me a large choir of singers, and I had a large congregation, and I spoke to them upon temperance. Now it is more difficult for them in Europe to take hold of the truth than for the people here, for their bread and their life depend upon it. If they keep the Sabbath, they are turned out of employment, and they think that the only thing reliable is the religion of the state church; but nevertheless the truth has taken hold in cities beyond our expectations. Bro. Matteson's health failed him, and he went to work to drill the people, and he ... [Remainder missing.]*5LtMs, Ms 21, 1887, par. 12*

## Ms 22, 1887

Sanitariums

Battle Creek, Michigan

September 1887

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I have received letters from different states asking me to answer their inquiries in regard to the wisdom of investing means in building sanitariums, where the sick may be treated, and where there could be a right influence exerted, to point sick souls to Jesus, who is the great Physician of the soul as well as of the body. This is a question that cannot be answered in quick, Italian fashion with "Yes" or "No." There are many sides to this question.<sup>5</sup>*LtMs, Ms 22, 1887, par. 1*

Letters have come to me from Ohio. They have erected a health institution there. Some of our ministers and leading men in Ohio have acted a prominent part in the building of this institution, and now they find that they have no one that is able to run such an institution. There were monied men, I have been told, who would put up thousands into this institution, but could not be induced to invest means in our home or foreign missions. I came fresh from Europe, where I had seen fields open before us on every side. Hearts were being softened and were longing for the truth. Calls were constantly coming from all countries for books and for preachers. All was done that could be done, but there was an empty treasury, and a want of qualified men who had experience to do a good work in wisdom, presenting the truth as it is in Jesus. I attended our camp meetings. I tried to set the condition of things before our people, and besides that, wrote to several for means, either to loan or to donate. One of these returned answer that his means are invested in the sanitarium in Ohio, and he could do nothing. Of some ten letters that we sent, only one was responded to. Brother Smouse, of Mount Pleasant, Iowa, sent one hundred

dollars.*5LtMs, Ms 22, 1887, par. 2*

The building of health institutions is in itself well enough, if the matter has been duly considered, if there has been prayerful, thoughtful investigation of the subject, and if those who enter upon the enterprise are discerning, careful, prayerful managers, and they begin to build, fully counting the cost, so they know whether they are able to finish that which they enter upon or not.*5LtMs, Ms 22, 1887, par. 3*

Have these brethren in Ohio unselfishly looked to God for light and for wisdom how to invest as wise stewards the Lord's money for the upbuilding of His cause and the advancement of His kingdom? Have they decided that the Lord's means was in their hands? Or have they followed their own inclination, and in the place of selling and giving alms, or, in short, investing in the very work that is most essential to open the Word of God to all nations, tongues, and peoples, have they invested their means where they will be sure to get either honor or returns? The judgment will reveal the matter as it is. Every man's work will be tested and proved by the Lord.*5LtMs, Ms 22, 1887, par. 4*

If small institutions can be built in some localities, and there are discreet men and women to conduct these institutions, then we will say, Let them be built, if in so doing the cause is not in any way crippled for means to send missionaries to foreign countries, according to the commission Christ gave His disciples. They were to go to all nations, tongues, and people, beginning at Jerusalem, and He gave them the promise: "Lo, I am with you alway, even to the end of the world." [*Matthew 28:20.*]*5LtMs, Ms 22, 1887, par. 5*

I have found it no easy matter to secure means to invest in health institutions. But it has proved a still more difficult matter to secure persons who were qualified to conduct such institutions. It requires thoroughly balanced characters to do this work, not men who have some strong traits of character, but who are weak as children in other points. Plenty of physicians can be obtained who ceased to be students when they received their diplomas, who are self-inflated, who feel that they know all that is worth knowing, and what they do not know is not worth knowing. But this class are not the

ones we want.*5LtMs, Ms 22, 1887, par. 6*

When a physician enters upon his work as practitioner, the more genuine, practical experience he has, the more fully will he feel his want of knowledge. If self-sufficient, he will read articles written in regard to disease and how to treat them without nature's aid; he will grasp statements and weave them into his practice, and without deep research, without earnest study, without sifting every statement, he will merely become a mechanical worker. Because he knows so little, he will be ready to experiment upon human lives, and sacrifice not a few. This is murder, actual murder. He did not do this work [with] evil design, he had no malicious purposes; but life was sacrificed on account of his ignorance, because he was a superficial student, because he had not had that practice that would make him a safe man to be entrusted with human lives. It requires care-taking, deep, earnest taxation of the mind to carry the burden a physician should carry in learning his trade thoroughly.*5LtMs, Ms 22, 1887, par. 7*

Every physician who has received a thorough education will be very modest in his claims. It will not do for him to run any risk upon experimenting on human life, lest he be guilty of murder, and this be written against him in the books of heaven. There should be a careful, competent physician who will deal scarcely ever in drugs, and who will not boast that powerful poisons are far more effective than a smaller quantity carefully taken. It is true; it kills, if it does not cure; but drugs never cure. They change the order of difficulties, but never heal them, never remove the cause.*5LtMs, Ms 22, 1887, par. 8*

We have deeply regretted that there were not a large number of institutions working from the hygienic principles that there are now in existence. All of these cannot be prepared upon a large scale, involving large expense; but the question is, Will they preserve the principles of hygiene, or will they use the easier method of using drugs, to take the place of treating diseases without resorting to drug medication?*5LtMs, Ms 22, 1887, par. 9*

There could be many hygienic institutions in all parts of our world, if there were plenty of means and plenty of persons who had the

qualifications to manage such institutions. The physicians who shall be employed should not only have a book knowledge, but a practical experience to understand disease and its causes and will feel the necessity, as soon as they are brought into positions of trust, to commence the work of carrying the burden necessary for them to bear, in order to do the most careful, thorough work. They will, if they are not closely connected with God, become careless and venturesome.*5LtMs, Ms 22, 1887, par. 10*

The first labors of a physician should be to educate the sick and suffering [in] the very course they should pursue to prevent disease. The greatest good can be done by our trying to enlighten the minds of all we can obtain access to, as to the best course for them to pursue to prevent sickness and suffering, and broken constitutions, and premature death. But those who do not care to undertake work that taxes their physical and mental powers will be ready to prescribe drug medication, which lays a foundation in the human organism for a two-fold greater evil than that which they claim to have relieved.*5LtMs, Ms 22, 1887, par. 11*

A physician who has the moral courage to [imperil] his reputation in enlightening the understanding by plain facts, in showing the nature of disease and how to prevent it, and the dangerous practice of resorting to drugs, will have an uphill business, but he will live and let live. He will not use his powerful drug medication, because of the knowledge he has acquired by studying books. He will, if a reformer, talk plainly in regard to the false appetites and ruinous self-indulgence in dressing, in eating and drinking, in overtaxing to do a large amount of work in a given time, which has a ruinous influence upon the temper, the physical and mental powers.*5LtMs, Ms 22, 1887, par. 12*

Knowledge is what is needed. Drugs are too often promised to restore health, and the poor sick are so thoroughly drugged with quinine, morphine, or some strong health- and life-destroying [medicine], that nature may never make sufficient protest, but give up the struggle; and they may continue their wrong habits with hopeful impunity.*5LtMs, Ms 22, 1887, par. 13*

Right and correct habits, intelligently and perseveringly practiced,

will be removing the cause for disease, and the strong drugs need not be resorted to. Many go on from step to step with their unnatural indulgences, which are bringing in just as unnatural [a] condition of things as possible.*5LtMs, Ms 22, 1887, par. 14*

Disease of every stripe and type have been brought upon human beings by the use of tea and coffee and the narcotics opium and tobacco. These hurtful indulgences must be given up, not only one, but all; for all are hurtful and ruinous to the physical, mental, and moral powers and should be discontinued from a health standpoint. The common use of the flesh of dead animals has had a deteriorating influence upon the morals, as well as the physical constitution. Ill health in a variety of forms, if effect could be traced to the cause, would reveal the sure result of flesh eating. The disuse of meats, with healthful dishes nicely prepared to take the place of flesh meats, would place a large number of the sick and suffering ones in a fair way of recovering their health without the use of drugs. But if the physician encourages a meat-eating diet to his invalid patients, then he will make a necessity for the use of drugs.*5LtMs, Ms 22, 1887, par. 15*

Nature will want some assistance to bring things to their proper condition, which may be found in the simplest remedies, especially in the use of nature's own furnished remedies—pure air, and with a precious knowledge of how to breathe; pure water, with a knowledge of how to apply it; plenty of sunlight in every room, if possible, in the house, and with an intelligent knowledge of what advantages are to be gained by its use. All these are powerful in their efficiency, and the patient who has obtained a knowledge of how to eat and dress healthfully may live for comfort, for peace, for health, [and] will not be prevailed upon to put to his lips drugs, which, in the place of helping nature, paralyze her powers. If the sick and suffering will do only as well as they know in regard to living out the principles of health reform perseveringly, then they will in nine cases out of ten recover from their ailments.*5LtMs, Ms 22, 1887, par. 16*

The feeble and suffering ones must be educated line upon line, precept upon precept, here a little, and there a little, until they will have respect for and live in obedience to the law that God has

made to control the human organism. Those who sin against knowledge and light, and resort to the skill of a physician in administering drugs, will be constantly losing their hold on life. The less there is of drug-dosing, the more favorable will be their recovery to health. Drugs, in the place of helping nature, are constantly paralyzing her efforts. The health institutions for the sick will be the best places to educate the suffering ones to live in accordance with nature's laws and cease their health-destroying practices in wrong habits in diet, in dress, that are in accordance with the world's habits and customs, which are not at all after God's order. They are doing a good work to enlighten our world. *5LtMs, Ms 22, 1887, par. 17*

Drugs always have a tendency to break down and destroy vital forces, and nature becomes so crippled in her efforts that the invalid dies, not because he needed to die, but because nature was outraged. If she had been left alone, she would have put forth her highest efforts to save life and health. Nature wants none of such help as so many claim that they have given her. Lift off the burdens placed upon her, after the customs of the fashion of this age, and you will see in many cases nature will right herself. The use of drugs is not favorable or natural to the laws of life and health. The drug medication gives nature two burdens to bear in the place of one. She has two serious difficulties to overcome in the place of one. There is now positive need even with physicians, reformers in the line of treatment of disease, that greater painstaking effort be made to carry forward and upward the work for themselves, and to interestedly instruct those who look to them for medical skill to ascertain the cause of their infirmities. They should call their attention in a special manner to the laws which God has established, which cannot be violated with impunity. They dwell much on the working of disease, but do not, as a general rule, arouse the attention to the laws which must be sacredly and intelligently obeyed to prevent disease. Especially if the physician has not been correct in his dietetic practices, if his own appetite has not been restricted to a plain, wholesome diet, in a large measure discarding the use of the flesh of dead animals—he loves meat, he has educated and cultivated a taste for unhealthful food. His ideas are narrow, and he will as soon educate and discipline the taste and appetite of his patients to love the things that he loves, as to give

them the sound principles of health reform. He will prescribe for sick patients flesh meats, when it is the very worst diet that they can have. It stimulates, but does not give strength.*5LtMs, Ms 22, 1887, par. 18*

They do not enquire into their former habits of eating and drinking, and take special notice of their erroneous habits, which have been for many years laying the foundation of disease. A conscientious physician should be prepared to enlighten those who are ignorant, and should with wisdom make out their prescriptions, prohibiting those things in their diet which he knows to be erroneous. He should plainly state the things which he regards as detrimental to the laws of health and leave these suffering ones to work conscientiously to do those things for themselves which they can do, and thus place themselves in right relation to the laws of life and health. When from an enlightened conscience they do the very best they know how to do, to preserve themselves in health, then in faith they may look to the great Physician, who is a healer of the body as well as of the soul.*5LtMs, Ms 22, 1887, par. 19*

We are health reformers. Physicians should have wisdom and experience and be thorough health reformers. Then they will be constantly educating by precept and example their patients from drugs. For they well know that the use of drugs may produce for the time being favorable results, but will implant in the system that which will cause great difficulties hereafter, which they may never recover from during their lifetime. Nature must have a chance to do her work. Obstructions must be removed and opportunity given her to exert her healing forces, which she will surely do, if every abuse is removed from her, and she has a fair chance.*5LtMs, Ms 22, 1887, par. 20*

The sick should be educated to have confidence in nature's great blessings which God has provided, and the most effective remedies for disease are pure, soft water; the blessed God-given sunshine coming into the rooms of the invalids; living outdoors as much as possible; having healthful exercise; eating and drinking foods that are prepared in the most healthful manner. To resort to the drugging process lays upon nature a most fearful, merciless burden, from which they may never recover. There are many

laboring under chronic diseases. They will swallow anything in the line of drugs prescribed by the unbelieving physician, when an intelligent knowledge that they are indulging in unnatural appetites—which explains to them the cause of their suffering—if Christians, they would place themselves in a position as health reformers. They would change the cause which produces the sure result.*5LtMs, Ms 22, 1887, par. 21*

There are many, many afflicted in our world with tobacco poison, but the physicians who are summoned to treat their patients under painful afflictions brought upon them by tobacco using [do not point out the evils of tobacco. The patients] are not instructed by these worldly physicians to let these poisons alone in order that they may recover health, for many of these physicians use these poisons themselves. How can they, then, consistently enlighten the understanding of those who indulge in the poisonous narcotic, tobacco? The physician, if he is not a novice, can trace the effects back to the true cause, but he dares not forbid its use, because he indulges in it himself. Some will in an undecided, halfway manner advise the tobacco users to take less of this narcotic; but he does not say to them, This habit is killing you. They prescribe drugs to cure a disease which is the result of indulging unnatural appetites, and two evils are produced in the place of removing one.*5LtMs, Ms 22, 1887, par. 22*

Thousands need to be educated patiently, kindly, tenderly, but decidedly, that nine tenths of their complaints are created by their own course of action. The more they introduce drugs into the system, the more certainly do they interfere with the laws of nature and bring about the very difficulties they drug themselves to avoid. Let everyone who contemplates erecting an institution carefully consider whether they are to make it an institution conducted upon the principles of health reform, or whether they design to copy the popular institutions all through our land.*5LtMs, Ms 22, 1887, par. 23*

If an institution for health is conducted upon the principles of health reform, it will require for its management a large amount of faith, a large amount of patience, a large amount of perseverance, a large amount of moral power, such as they have scarcely dreamed of, to make such an institution a success and to pay its own way.*5LtMs,*

*Ms 22, 1887, par. 24*

The managers will require moral backbone, as well as superior, educated skill. Lectures need to be given in such an institution every day upon some points connected with the customs and habits of the people, of disease and its causes, and the only true course to be taken to prevent disease.*5LtMs, Ms 22, 1887, par. 25*

All connected with our health institutions as managers and helpers should possess the very best ability, should have abundance of Christian courtesy, should practice universally Christian politeness, should be tender, pitiful, courteous. This is positively essential in order to leave the right impression upon the minds of sick people. While trying to educate them away from the habits and customs of the world, many will be glad to be enlightened, while many who are wedded to their own fashionable, health-destroying indulgences will be offended, and make it very unpleasant for those who wish to do them good.*5LtMs, Ms 22, 1887, par. 26*

Some have not the moral courage to keep right on in the fear of the Lord. There is even among those who have intelligence in regard to the laws of life and health a constant, selfish indulgence in those things which are injurious to both soul and body. There is intemperance in eating and in the many varieties of food taken at one meal. In the preparation of food, there are unhealthful mixtures which ferment in the stomach and cause great distress. And yet these go on, continuing their indulgence, which lays the foundation for numerous difficulties. If these would have self-control, and educate their taste to eat only those things which the abused stomach can and will assimilate, they would save large expense in doctor bills and avoid great sufferings.*5LtMs, Ms 22, 1887, par. 27*

There are many who spend their money for that which is not bread—for tea, coffee, the large use of flesh meats. All of these produce their sure results in painful affliction. Many animals have been butchered when their blood was in a high state of fever, apparently boiling with madness. Those who eat of these meats are subject to inflammation and blood poisoning. Some have distressing spasms, some have great distress of the bowels.*5LtMs, Ms 22, 1887, par. 28*

It is the work of the physician to educate those who are ignorant in

regard to these things. There should be training schools to educate nurses and prepare the minds to sense the danger and to see the importance of bringing in skill and tact in the preparation of foods which shall be substituted for the meat diet. This kind of education will pay in the end. Wisdom should be used not to remove meat all at once from those who have been in the habit of using it, but educate the mind to see the importance of the use of healthful foods.*5LtMs, Ms 22, 1887, par. 29*

We must not go to work in building our institutions until we shall carefully look the ground over and see whether we can complete that which we have in our mind to undertake. There is danger of making rash moves which will not bear the sanction of heaven or erecting large buildings and binding up a large amount of God's means that are needed at the very time in other branches of the work in sustaining our poverty-stricken missions that are directly engaged in the salvation of souls.*5LtMs, Ms 22, 1887, par. 30*

This means invested in this important work may not bring the greatest honor and flattering praise to the one who invests it; but in the heavenly records every dollar is placed to their account as treasures laid up that they will come into possession of when Christ shall come. Let none flatter themselves that it is an easy work to erect and conduct an institution upon health reform principles.*5LtMs, Ms 22, 1887, par. 31*

It is not an easy matter to run an institution where the sick of all classes shall be treated. Every such institution should have as its managers and helpers the very best talents that the world can produce. Then they will have an educating school and be thoroughly disciplined and fitted, that representatives shall be sent out to any part of the world to impart their knowledge to those who are ignorant, and who greatly need it. This drill is to be kept up, until men and women are prepared to do the very best kind of work as educators, as well as all the time to be learners themselves, disciplining their powers to obtain increased knowledge, that they may as stewards of God have wisdom and light, that they can impart too, that they are connected with in any branch of the work.*5LtMs, Ms 22, 1887, par. 32*

In all our institutions there are many who are deficient in knowledge who might be fitted to do a much better work if they had made the best use of the opportunities and privileges which God has given them. These will boast of their knowledge, when they are very ignorant of the things which they ought to know. If they knew themselves better, they would have a sense of their inefficiency; they would grasp the higher rounds of the ladder, without climbing with painstaking efforts round after round to reach this elevation. It is much easier to boast than to execute. In these institutions we have it a most puzzling question how to keep managers and helpers in harmonious working order. The very best kind of material is needed for the upbuilding of institutions for the sick. We have had an experience from the first establishment of the institution in the city of Battle Creek, and in the institution at St. Helena, and we feel compelled to say that it has cost much time and a great amount of perplexity, and quite an amount of money, to get these institutions in working order. There have been counsels and painful reproofs given, most earnest entreaties and appeals made; one set of workmen discharged because inefficient, and others have been placed in their place. Step by step a little has been gained here and there. There has been much said in order to keep out licentious practices and improper familiarity between men and women. This has to be met and reprov'd, and constantly guarded against, and the ones that are corrected become angry; in the place of reforming, they try to work their revenge upon the faithful workers in the institution. My own soul has been weighed down with burdens that are inexpressible, as I have tried in the fear of God to do my duty to all parties and to the institution. *5LtMs, Ms 22, 1887, par. 33*

## Ms 23, 1887

### Equality in the Distribution of Means

Battle Creek, Michigan

1887

See variant *Ms 23a, 1887*. Previously unpublished.

I have received letters from different states, making inquiry in regard to the wisdom of investing means in building sanitariums in which the sick may be treated and where they may be under a religious influence.*5LtMs, Ms 23, 1887, par. 1*

I would say that if sanitariums can be built in various places, this is a good thing to do, if those placed in charge of these institutions are men who will use wisdom in their work. They must not present to the patients subjects that will cause disturbance of mind. They must pray with the sick, leading the afflicted ones to look to Christ as a physician of the soul as well as of the body.*5LtMs, Ms 23, 1887, par. 2*

It has been stated that there are moneyed men who are willing to invest their means in sanitariums, but who would not be willing to contribute toward home or foreign missions. I am made sorry when I hear such statements as this. It seems to me that those who make them are not seeking counsel from God or from their brethren.*5LtMs, Ms 23, 1887, par. 3*

Money is lent man on trust, and as a faithful steward he is to use his means, not as his fancy may dictate, but where the necessities of God's work are the greatest.*5LtMs, Ms 23, 1887, par. 4*

We have just returned from Europe, where we have been laboring for two years. We saw there on every side fields that needed to be entered and worked. The people were softened and subdued by the Spirit of God and were longing for spiritual food. From all parts of the world calls were constantly coming from those who long for a better knowledge of the Scriptures. The people called for books and papers and for the living preacher. As far as we were able, we

answered their calls by sending publications. We knew that nothing more could be done unless the hearts of our church members were awakened to see the necessities of the work and our great need of means for sending to those interested ones, not books only, but the living preacher.*5LtMs, Ms 23, 1887, par. 5*

Why should the stewards of means have so little interest in sending laborers to fields that are white for harvest? The steward is not the owner of the means he has. Why should he not be willing to support those who can go forth in fulfilment of Christ's commission to His disciples, "Go ye into all the world, and preach the gospel to every creature"? *Mark 16:15*. Christ died for the world, and there is much work to be done in His vineyard, not merely in one place, but in many places. The means for the advancement of this work are to be used with equality and impartiality. Men are not to expend a large amount in one part of the vineyard and refuse to see the necessities of other parts. This is selfishness.*5LtMs, Ms 23, 1887, par. 6*

Yet some have done this. They invest much in one portion of the field, while they ignore the entreaties and appeals for help that come from other portions. Such men may give freely and may gain a reputation for liberality. But their work is done to receive the praise of men. Their actions reveal a selfish ambition, a desire to do as they please, irrespective of the great necessities of the work. In lavishly providing one place with facilities, they deprive other places of the facilities needed in order to honor the Lord. God holds them guilty of misappropriation of His goods. He holds them accountable for not helping to erect memorials for Him in the fields that should be added to His kingdom.*5LtMs, Ms 23, 1887, par. 7*

Wherever schools, sanitariums, or publishing houses are established, wise managers must be provided for these institutions, managers who will use their talents in doing the very best work in various lines. They should not be merely men of business ability, but men who are worked upon and molded by the Holy Spirit. This is a matter that requires thorough investigation. If those placed in charge of the interests of God's cause are walking humbly with God, they will enter upon their work with unselfish ideas and pure motives. They will counsel with God and with men who give

evidence that they are men of prayer and self-control. In their work they should never lose sight of those parts of the field which are in need of the same facilities which have been provided for them. They must remember that every section of the field is linked with every other section as a different part of the great whole. In all their planning, they should remember that unity and equality should be preserved.*5LtMs, Ms 23, 1887, par. 8*

God requires His stewards, before entering upon any enterprise, to count the cost, that they may be sure not to absorb so much means that other parts of the field will be deprived of the facilities necessary for the work. The Lord will not approve of selfishness in any part of His service. He is a God of impartiality and strict equity, and selfishness misrepresents His character. God's workers are to keep their fellow laborers in view. Let us never forget to consider our plans carefully, so as not to restrict the work of our neighbors. We are never to gather to ourselves all the money and facilities possible, so that those working beside us shall have no opportunity to use their talents and ability for the Master.*5LtMs, Ms 23, 1887, par. 9*

It is God's design that home institutions shall be a spectacle to the world, to angels, and to men. But have those engaged in the work looked to God for light and wisdom? Have they remembered that Christ died for the world? Have they studied how to invest means so that plants which will produce abiding fruit may be set out in different parts of the world? God has placed money in the hands of His stewards to be used unselfishly in fulfilment of the command to love God supremely and our neighbor as ourself. The work cannot be advanced unless men restrict their selfish plans, which would help only themselves and the place where they are working.*5LtMs, Ms 23, 1887, par. 10*

Some who claim to be doing a very benevolent work are using in their own territory donations which the Lord desires to have used in other fields, to keep a much larger number at work in unfurling the banner of truth and feeding the hungry souls with the bread of life. God desires that an intelligent knowledge of His Word, that men and women now perishing in error may receive life through eating the flesh and drinking the blood of the Son of God.*5LtMs, Ms 23,*

1887, par. 11

No man will be sustained by God in gathering up all the means he can to create large interests in one place, while the work in other parts of the world is languishing for want of resources to impart the truth. He desires to see souls converted to the truth and organized into churches. The work is to be made a vital power all over the world. God wants the churches to be faithful in working to build up His cause, in doing their part to carry the truth to all the countries of the world. Men are not to invest money as they please. They are to look to the Lord and to the fields that are white for the harvest. They are to use their entrusted means in accordance with the principles of the law of God.*5LtMs, Ms 23, 1887, par. 12*

Those who are laboring in new fields should be encouraged to plant the standard in new places, to annex new territory for God. God's self-sacrificing workers should be provided with sufficient facilities to make their work a success. Missionaries must have facilities, else it is their duty to leave the field; for they consume their God-given strength in doing very little.*5LtMs, Ms 23, 1887, par. 13*

The Lord will plan for us if we will let Him. The money in our hands is His, not ours, and He expects every one of us to ask wisdom from Him in regard to the use we make of His means. We ask the men in responsible positions in America how much earnest zeal has been manifested in behalf of the Lord's work in foreign fields. How much missionary activity has been shown in sending workers and money to these fields, to do the work that must be done in fulfilment of our Lord's commission? How many years, how many hours, have you given to the object of your professed solicitude? How many times have you wrestled with God in prayer that the people in other lands may have an opportunity of hearing the last message of mercy? How many acts of practical self-denial and self-sacrifice have you done in order to fulfil the gospel commission? The Lord is opening new, unworked fields and is indicating that these fields should be entered. What are you doing? Have you co-operated with God? Has your example kindled in others a zeal to supply the necessities of the Lord's vineyard, that it may be worked with all the success which He designs it to have?*5LtMs, Ms 23, 1887, par. 14*

In the great day of judgment, how will the lovers of worldly treasure answer to God for their feeble and sleepy effort to send the truth to regions beyond? What excuse can they give for their use of God's means in self-gratification? The money expended in bicycles and other needless things must be accounted for. As God's people you should represent Jesus; but Christ is ashamed of the self-indulgent ones. My heart is pained, I can scarcely restrain my feelings, when I think how easily our people are led away from practical Christian principles to self-pleasing. The Lord Jesus says, "Ye cannot serve God and mammon" (*Matthew 6:24*), and we are to live by every word that proceedeth out of His mouth. How many believe His word?*5LtMs, Ms 23, 1887, par. 15*

The Lord abhors your selfish practices, and yet His hand is stretched out still. For your soul's sake, I urge you to hear my plea for the missionaries in foreign countries where hands are tied by your self-pleasing.*5LtMs, Ms 23, 1887, par. 16*

## Ms 23a, 1887

### Investing Means in Building Sanitariums

Battle Creek, Michigan

1887

Variant of *Ms 23, 1887*. Previously unpublished..

I have received letters from different states, making inquiry in regard to the wisdom of investing means in building sanitariums in which the sick may be treated and where they may be under a religious influence.*5LtMs, Ms 23a, 1887, par. 1*

I would say that if sanitariums can be built in various places, this is the best thing that can be done, if those placed in charge of these institutions are men who will use wisdom in their work. They must not be men who will present to the patients subjects which will cause a disturbance in the mind. They must pray with the sick, leading the afflicted ones to look to Jesus Christ as the physician of the soul as well as of the body.*5LtMs, Ms 23a, 1887, par. 2*

It has been stated that there are monied men who are willing to invest their means in sanitariums, but who would not be willing to donate toward home or foreign missions. I am made sorry when I hear such statements as this. It seems to me that those who make them are not seeking counsel from God or from their brethren.*5LtMs, Ms 23a, 1887, par. 3*

Money is lent to man on trust, and as a faithful steward he is to use his entrusted means, not as his fancy may dictate, but where the necessity is the greatest.*5LtMs, Ms 23a, 1887, par. 4*

We have just come from Europe, where we have been laboring for two years. We saw there on every side fields which needed to be entered and worked. The people were softened and subdued by the Spirit of God and were longing for spiritual food. From all parts of the world, calls came constantly from those who were longing for a better knowledge of the Scriptures. They called for books and papers and for the living preacher. All was done for them that could

be done. We knew that nothing more could be done unless hearts were awakened to see the necessity of the work and the need of means to be used in sending those calling for help, not only books, but the living preacher.*5LtMs, Ms 23a, 1887, par. 5*

Why should those who are stewards of means have no interest to send missionaries to fields which are white for the harvest? The steward is not the owner of the means he has. Why should he not be willing to support those who can go forth to fulfil the commission Christ gave His disciples when He told them to go into all the world and preach the gospel to every creature? Christ died for the world, and there is much work to be done in His vineyard, not merely in one place, but in many places. The means for the advancement of this work is to be used with equality and impartiality. Men are not to expend much money in one part of the vineyard, refusing to see the necessities of other parts of the vineyard.*5LtMs, Ms 23a, 1887, par. 6*

There are those who do much in one portion of the field, while they utterly ignore the entreaties and appeals for help which come from other parts of the field. Such men may give abundantly and may gain the reputation of being very liberal. But their work is done to receive the praise of men. Their actions reveal a selfish ambition, a desire to do as they please, irrespective of the great necessity of the work. God holds them guilty of lavishly providing one place with facilities, while depriving other places of the facilities needed in order to honor the Lord. He holds them accountable for not helping to erect memorials for Him in the fields which should be added to His kingdom.*5LtMs, Ms 23a, 1887, par. 7*

Wherever schools, sanitariums, or publishing houses are established, wise managers must be provided for these institutions—managers who will use their talents in doing the very best work they can in various lines. They should be not merely men of business ability, but men who are worked and molded by the Holy Spirit. This is a matter that requires thorough investigation. If those placed in charge are walking humbly with God, they will enter upon their work with unselfish ideas and the purest motives. They will counsel with God and with men who have given evidence that they are men of prayer and self-control. In their work they should never

lose sight of those parts of the field which are in need of the same facilities which they have. They must remember that every part of the field is linked with every other part as different parts united to the great whole. In all their planning, they must remember that unity must be preserved.*5LtMs, Ms 23a, 1887, par. 8*

God requires His stewards, before entering upon an enterprise, to sit down and count the cost, that they may be sure that they will not absorb so much means that other parts of the field will be deprived of the facilities necessary to sustain the work. The Lord will not approve of selfishness in any part of His service. He is a God of impartiality and strict equity; and selfishness misrepresents Him. Let us never forget to consider our plans carefully, in order that we may not absorb so much that our neighbors will be hedged about in their work. God's workers are to keep their fellow workers in view. They are never to gather to themselves all the money and facilities so that those working beside them will not have opportunity to use their talents and ability for the Master.*5LtMs, Ms 23a, 1887, par. 9*

It is God's design that His institutions shall be a spectacle to the world, to angels, and to men. But have those engaged in the work looked to God for light and wisdom? Have they remembered that Christ died for the world? Have they studied how to invest means so that plants that will produce abiding fruit may be set out in different parts of the world? God has placed money in the hands of His stewards to be used unselfishly in fulfilment of the command to love God supremely and our neighbor as ourselves. The work cannot be advanced unless men bind about their selfish plans, which would help only themselves and the place in which they are working.*5LtMs, Ms 23a, 1887, par. 10*

There are those claiming to be doing a very benevolent work who are using in their own part of the field donations which the Lord would have used in other parts of His moral vineyard to keep a much larger number at work in unfurling the banner of truth and feeding the hungry souls with the bread of life. God desires that an intelligent knowledge of His Word shall be extended into new territories, that men and women now in the darkness of error may eat the flesh and drink the blood of the Son of God.*5LtMs, Ms 23a, 1887, par. 11*

No man will be sustained by God in gathering up all the means He can to create large interests in one place, while His work in other parts of the world is languishing for the want of resources to impart the truth. He desires to see souls converted to the truth and organized into churches. The work is to be made a living, breathing, vital power all over the world. God wants the churches to be faithful in working to build up His cause, in doing their part to carry the truth to all parts of the world. Men are not to absorb money as they please. They are to look to the Lord and to the fields that are white unto the harvest. They are to use the means entrusted to them in accordance with the principles of the law of God.<sup>5</sup>*LtMs, Ms 23a, 1887, par. 12*

## Ms 24, 1887

Testimony for the Workers of the Publishing House at Basel

NP

February 14, 1887

Portions of this manuscript are published in *AH 308; Ev 94, 650-651; OHC 175, 240; UL 59; 1BC 1108, 1113; 3BC 1159-1162; 4BC 1144; 8MR 325-328; 9MR 374.*

There are things that burden my mind and of which I must speak. I am perplexed about the state of affairs and minds in this mission, for there are many things which are displeasing to God in the various departments of the work. Those who are called upon to lead out in one or the other of these departments need to have a close communion with God. They need to be men and women of discernment, watching for the souls of those who are connected with them, as having to give an account.<sup>5</sup>*LtMs, Ms 24, 1887, par. 1*

I have been shown a roll upon which names were written. While it was slowly unrolling before me and I was looking at it wide open, I saw many things which needed to be reformed before this mission could be in a prosperous condition. There are men and women there of various turns of mind and temperament who will work to advantage in some respects, while in other respects they are below their task. They have not endeavored to place themselves on a level with the work. There is among the workers a lack of aptness, a confusion, a lack of mutual understanding and promptness. Things are not done on time. As a result, complications and difficulties arise, which it is hard to overcome from a lack of united action. This state of things, if it is not remedied, will be seen and felt still more in the future than in the past, for the work will grow and the need of a perfect understanding of affairs in this house will become greater. The unfortunate habit of neglecting a special work which needs to be done at a certain time trebles the difficulty of performing it later with exactness and without leaving something neglected or unfinished.<sup>5</sup>*LtMs, Ms 24, 1887, par. 2*

The Lord loves to see His work done as perfectly as possible. In the

wilderness, the Israelites had to learn to accomplish with exactness and promptness the work connected with the order of the camp, and especially the work of the tabernacle, its ornaments, and its service. All had to learn before they could accomplish this to them new work. They had to be trained before they could do it as God desired. There were men there ready to give counsel and advice and to meddle with the work of mounting and dismounting the tabernacle; and those who neglected their special work to meddle with the work of others, thinking they had special wisdom and knew how it should be done, were put to death. Each one had to be taught the value of promptness and exactness in every position of trust. The memory had to be taxed, and they had to realize the responsibility of doing everything in due time. *5LtMs, Ms 24, 1887, par. 3*

This is the discipline which the Lord anciently gave to His people, and it is the discipline which should exist in our missions, our colleges, our publishing houses, our sanitariums. God likes to see men understand their weak points, and instead of closing their eyes to their defects, they should make persevering efforts to overcome them. The work in this mission must reach a much higher degree of perfection. Instead of the work being molded according to the habits of men, their habits must be reformed. Where the workers are decidedly below their task, they must take a new turn and become efficient. The work must not bear the mark of a faulty education and of the hereditary tendencies of man. It must be accomplished with exactness. If one has no qualifications for a certain work, let some one else be chosen to learn it, even if it incurs an expense. The work is of such importance that the angels look down upon it with an intense interest and walk through the rooms of the institution. They watch every worker and the work that comes forth from his hands, and the report is brought back to heaven of the manner in which it is performed and of the spirit in which it is done. *5LtMs, Ms 24, 1887, par. 4*

There is a great need of careful building in every important institution like this. There is a great need of tact, intelligence, skill, and businesslike thoroughness. This is even an absolute condition of prosperity in this institution. It will be easy to make great blunders if the business is not looked after with clear and sharp attention.

Although the novice or apprentice may be energetic, if there is not in the various departments some one to oversee, some one who is properly qualified for his work, there will be failure in many respects. As the work grows, it will become impossible, even occasionally, to postpone jobs from one date to another. What is not done in due time, be it in sacred or in secular matters, runs a great risk of not being done at all; in any case, such work can never be done so well as at the proper time.*5LtMs, Ms 24, 1887, par. 5*

This defect must be corrected in our managers as well as in our apprentices, for the eyes of the Lord are upon the work and the workmen. Much time goes by every day, and every hour of the day, which is far from showing the results which could be expected. Do one thing at a time, and complete it as far as possible, then take up another. It is impossible to think of having apprentices working diligently and yet making only very little advancement. The lesson to be taught is this: do not take up your time with trifles; stop this state of things where everybody is in a hurry and no one is getting ahead.*5LtMs, Ms 24, 1887, par. 6*

We must have, at the head of the departments, calm, firm, punctual businessmen, able to bring order out of confusion, but who will not throw everything in confusion and keep up things eternally on the run in order that jobs left behind may be done on time. There must be men who will begin a work in the right way and hold to it and push it forward firmly. Everything must be done according to a well-matured plan, and with system. God has entrusted His sacred work to men, and He asks that they shall do it carefully. Regularity in all things is essential. Never be late to an appointment. In no department or office should time be lost in unnecessary conversations. The work of God requires things which it does not receive, because men do not learn from the God of wisdom. They press too many things into their life, postpone until tomorrow that which demands their attention today, and much time is lost in painfully picking up the lost stitches. Men and women can reach a higher degree of usefulness than to carry with them through life an unsettled state of mind. They can improve the defective traits of their character contracted in their younger years. Like Paul, they can labor to reach a much higher degree of perfection.*5LtMs, Ms 24, 1887, par. 7*

The work of God must not be done by fits and starts. It will not be placed on vantage ground by following a sudden impulse. On the contrary, it is positively necessary to follow the good work patiently, day by day, progressing in our ways and methods. One should get up at a regular hour. If during the day the work is neglected, and the following night is spent in making up for lost time, the morrow and following day will show, as a result, a wearied brain and a general fatigue which constitute positive violations of the law of life and health. There should be regular hours for rising, for family worship, for meals, and for work. And it is a religious duty, in every one of our institutions, to maintain this by precept as well as by a firm example. Many squander the most precious hours of the morning, hoping that they can terminate the work thus neglected during the hours which should be devoted to sleep. Godliness, health, success, everything suffers from this lack of true religious system.*5LtMs, Ms 24, 1887, par. 8*

There are many lessons which should be taught here in Europe. Some workers need to give up the slow methods of work which prevail and to learn to be prompt. Promptness is necessary as well as diligence. If we wish to accomplish the work according to the will of God, it must be done in an expeditious manner, but not without thought and care.*5LtMs, Ms 24, 1887, par. 9*

The work needs more effort and care than it is receiving here. Our translators have too much to do. They are not training their mind to a close and deep analysis of their work. They need to have their mind clothed with all its strength and elasticity and to have a clear and free imagination in order to grasp the original to be translated. A translation should never be considered as complete as long as it has passed through the hands of one person only. For the translation of the Holy Scriptures, in many lands, a large number of men were chosen who labored together, closely examining and mutually criticizing their work.*5LtMs, Ms 24, 1887, par. 10*

Our work is much more important than is supposed and requires much more thought. The translators should have less hours to devote to close and absorbing intellectual labor, lest the brain become too weary; and the force of penetration being relaxed, the labor accomplished shall be imperfect. In dealing with the truth,

everything should be done with a grace and a solidity which have not thus far characterized the work; for this reason, the mind of one should not be overburdened. Brother \_\_\_\_\_ has too much to do. He is in danger of contracting the habit of not giving to his work all the thought, all the effort, and all the care that [he] should; and as considerable responsibility rests upon him, he must not be laden with a multiplicity of matters which he feels he must do, lest he shall become positively incapable for the competent and thorough work which is needed.*5LtMs, Ms 24, 1887, par. 11*

He aims too much at a flowery style and large words. This is not the way to do. None of us must endeavor to do great things, but to do thoroughly that which needs to be done, and to place every word within the reach of ordinary minds. The teaching of Christ was not clothed with sounding words; but the mighty truths which it contained were expressed in the simplest language, the meaning of which did not need to be looked up in the dictionary. In every kind of education, we must imitate the Master par excellence.*5LtMs, Ms 24, 1887, par. 12*

Every worker is in danger of being satisfied with superficial knowledge and of falling into a condition of mental lethargy. In order to faithfully and wisely perform important and sacred duties, it is necessary to keep one's mental and moral powers constantly wide awake. Not for a moment must we lose sight of the fact that we are individually workers in God's own service and that as such we need to give an account of our conduct and of the manner in which we do our work.*5LtMs, Ms 24, 1887, par. 13*

Those who are at the head of the various departments must themselves learn continually, if they wish to teach. New apprentices will come to learn one trade or another; therefore there must be persons qualified to teach these apprentices so as to develop their gifts in some useful work to the very highest degree of knowledge to which it is possible for the one who teaches to bring them, showing them to do their work in a way honoring to God and preparing them to occupy positions of usefulness. Every person having anything to do in this mission must bear responsibilities. The sacred character of the work gives solemnity to everything related to it in any way. It gives great importance to the smallest action and the unconscious

influence of every one. The usefulness in life of those who enter this mission depends in a large measure upon the education they receive while here at work. They will receive a mold which will affect both their material and spiritual prosperity. Hence there should be here to teach them men with foresight, whose powers both physical and mental are so developed that under their leadership the shaping of minds and characters may be harmonious, and not uneven and defective.*5LtMs, Ms 24, 1887, par. 14*

I have been shown that the manner in which this work of education and instruction should be done carries much larger consequences than any of you have the least idea. All those related with this institution should consider this relation under an entirely different light from which they have looked at it until now.*5LtMs, Ms 24, 1887, par. 15*

The work is much larger than you imagine. I have seen cities in Switzerland that need the light of truth. The worker will be called upon to go to different places with the message of warning. They know not what they may become if they make the best use of all the light which God has given them. They should solemnly consecrate themselves daily to the service of God and feel that they are in a training school in which to prepare themselves, should God call them to become missionaries. They should grasp every knowledge placed within their reach and, with determination, advance in all right directions, learning to do everything with thoroughness and promptness. They should cultivate their memory and also the habit of working carefully, and with close application, not neglecting anything which needs their attention; for whoever desires to become a laborer in the work of God must have formed the habit of being careful in all things; otherwise he is not fit for this work. He must watch for souls as having to give an account; and if he does not exert himself in watchfulness and thoroughness, in being prompt to think and prompt to act, Satan will steal a march upon him and gain the victory. He must overcome all indolence and carelessness and endeavor to be zealous and thorough in his work. He must train his mind to thoroughness. The weakness of character to which some yield too often, having their mind constantly absorbed by a desire for sympathy, seeking about them someone to comfort them, to praise them, someone to lean upon, is a

deceptive snare and makes them unfit to labor anywhere with assurance and efficiency. Jesus is the helper of us all.*5LtMs, Ms 24, 1887, par. 16*

God expects from every one fruit to His glory. He wants you to believe in Him and to become such that all who come within the sphere of your influence may see what man may become and what he may do when, like Daniel, he is in communion with the God of wisdom and power. He must prove to the world that divine truth carried into our daily life makes us intellectually strong, so that there will be no justification in the sneering statement of the world that those who believe present truth are narrow-minded people, without education, position, or influence. We know that this statement is not true, but let us demonstrate it with such evidence that its falsehood will fall back upon those who make it.*5LtMs, Ms 24, 1887, par. 17*

In order to form well-balanced characters in the apprentices, those who are called upon to watch over them and instruct them should be examples to them, and they should diligently study to correct in themselves old habits which mar their own usefulness and will surely leave an unfortunate stamp upon those with whom they are connected in the work. Let them also be ready to learn. Let them seek in their habits and methods of work to be constantly advancing toward perfection. There are some in this mission who are so constituted that it is hard for them to change an old habit. It is not easy to persuade them to take another mold. They have never learned to be like the clay in the hands of the potter; but they cling to old habits, to customs and manners of work which will certainly leave a stamp of deformity upon the work of God. It is essential to labor with order, following an organized plan and a definite object. No one can properly instruct another unless he sees to it that the work to be done shall be taken hold of systematically and in order, so that it may be done at the proper time. But the instructor must not carry matters too far, as might be the case. He may want to have everything done exactly in his own way, so that if his notions are not carried out, the work will not be done at all, and confusion will follow. In this way, much time is lost; many things are left to be done later, then forgotten, and not done at all.*5LtMs, Ms 24, 1887, par. 18*

Those who occupy places of responsibility should be men and women whom God can train to fill these positions, and they should be constantly learning at the school of Christ, humbly sitting at the feet of Jesus. Then, when young people are entrusted to them, they can in turn look to Jesus to obtain from Him help and wisdom.*5LtMs, Ms 24, 1887, par. 19*

Some are very deficient in their aptness to instruct others. They seem to think that those who are just learning their ABC's should be as prompt in understanding their work as they themselves; and instead of being kind, courteous, and sympathetic, they are exactly the reverse. They do not have a sweet, tender, loving, Christlike disposition; they are wrapped up in a cloak of sufficiency and self-righteousness; and if mistakes happen to be made, they are cross and severe. Instead of teaching patiently, they censure. Their manner is so cold, so sharp, and so unsympathetic that it discourages, drives from the heart all light and sunshine and makes the work seem dreary and hard, when all should be done with kindness so as to lighten every burden. If God should treat them thus in their ignorance and perversity, they would be thrown into discouragement and darkness. But Jesus, our heavenly teacher, does not so act with His people, with His children. These cold, reserved, self-sufficient ones need the fire of God's love to consume all the dross and to refine, soften, and subdue their soul. All this censuring, all these sharp remarks, all this sternness, this cold and unsympathetic spirit must be banished from the temple of the soul, so that Christ may enter.*5LtMs, Ms 24, 1887, par. 20*

We need in the various departments of this mission those who are apt to teach; they should be men and women of a tender and meek spirit, like that of Christ, knowing how to help others, whose religion is not the cold, reserved kind, but whose heart is filled with tender sympathy, leading them to help all who need help. Those who are apt to scold, to murmur, to censure should be completely transformed or find work elsewhere.*5LtMs, Ms 24, 1887, par. 21*

When the Spirit of Christ fills the whole heart, it brings about a decisive change in the character. Old habits are exchanged for new ones. The old man is transformed. The Word of God does not only reform the most glaring defects; its work is to transform and fashion

the whole man, making him loving, patient, kind, forbearing, and condescending. The truth satisfies the soul and leads the believer to be continually amiable and tender in his conduct. If other fruits than these are shown, it is well to find out the cause. It is safe to probe our own hearts carefully, for from them proceed the fountains of life. Those who are imbued with the Spirit of Christ will not be selfish; they will be kind and courteous in their daily life. The work of saving men and women does not deal only with their doctrines, but with their whole character. Everything that is harsh in the temperament must be softened down, and everything rough in the manners must be toned down. The truth received with love will, like the leaven, work out its mysterious influence; it has a transforming power; but when you see one pretending to believe the truth remains cold, grumbling, self-sufficient, independent and selfish, you may be assured that the religion of Christ is not practiced in the daily life. Those who are in any way connected with this mission should form a character after the example of Christ or else sever their connection with this mission.*5LtMs, Ms 24, 1887, par. 22*

It is of the highest importance that those who labor in the work, especially those who are at the head of the departments, have a well-balanced mind. They need to possess the best education possible in every respect. They should understand how to labor for souls. They have before them an opportunity of obtaining knowledge of the highest value. They should not be irresolute like young boys, but have a mature knowledge of men and things.*5LtMs, Ms 24, 1887, par. 23*

The one who is at the head of the institution should show them the example. All his works should be filled with joy and kindness and inspire courage. He should avoid all frivolous words and trifling, all conversation not directly connected with the work. He should have discernment and tender and deep sympathies. He should be apt to grasp rapidly the state of things, and it is his privilege to know how every room is conducted and how the apprentices are being trained. It is for him to see that those who are expected to teach are not themselves greatly lacking and of a defective character. He must act with Christian dignity, like a man who knows what he wants. Well-defined plans should be freely presented to all whom they may concern, and it should be ascertained that they are

understood. Then require of all those who are at the head of various departments to co-operate in the execution of these plans. If this sure and radical method is properly adopted and followed up with interest and good will, it will avoid much work being done without any definite object, much useless friction. It is only by much thinking and by taxing one's faculties that one may succeed in adapting himself to his work.*5LtMs, Ms 24, 1887, par. 24*

Persons with irritable temperaments and acrimonious dispositions should not be those holding important positions in any of these departments. Kindliness, meekness, humbleness should reign. Intelligent, God-fearing workers may do much good by the reforming influence they may have upon the character of others. They may not accomplish the necessary change in a few days; but this change must be made, or else God will not accept their labors.*5LtMs, Ms 24, 1887, par. 25*

The habit of concentrating the thought upon one's self must be overcome. The great power of Satan is daily exerted in order to keep those who labor in the work on as low a level as possible. But the Lord is laboring to bring them to a higher level of consecration. He requires that the souls whom He is purifying unto Himself should never cease to grow intellectually or spiritually through their entire life. But the minds who are constantly occupied with themselves do not leave God any chance to labor for them and to give them high and noble aims.*5LtMs, Ms 24, 1887, par. 26*

Many set their aim much too low for their intellectual as well as for the spiritual attainments. The more responsible the place which they occupy, the more satisfied they are with themselves; they seem to think that position gives a man prominence. Their mind is not deeply impressed with the fact that it is their own conduct that can elevate and ennoble their character; that they must daily bring into their work longsuffering, courtesy, and all the Christian graces, in order to become fit for their position. God desires that every person laboring in this mission shall improve in many respects, for every character is defective.*5LtMs, Ms 24, 1887, par. 27*

Let no one criticize his neighbor to his hurt; rather work diligently for the salvation of your own soul, lest you lose eternal life. Those who

make the most of the privileges and opportunities given them, who tax the powers of their soul and mind in the school of Christ to the very last limit, will be, in a Bible sense, persons of talent and education both in their manners and in the Christian graces. They will be noble, tender, sympathetic, and courteous; but they will also be firm and determined in repressing the first approach of evil, for they may sin and they will sin if they neglect to warn, to rebuke, and to stop the evil.*5LtMs, Ms 24, 1887, par. 28*

Every one should have a calm and cheerful disposition. God frowns upon those whose words and actions give the impression of a cloudy sky. He does not want us to be sad as if following a funeral procession, but filled with sweet joy. Our duty is to live in the atmosphere of Christ's love, to breathe His love deeply, and to reflect its warmth around us. Oh, what a sphere of influence is open before us! How carefully we should cultivate the garden of the soul, so that it may bring forth only pure, sweet, fragrant flowers! Words of love, tenderness, and charity sanctify our influence over others. All this has been sadly neglected in this mission.*5LtMs, Ms 24, 1887, par. 29*

A soul filled with the love of Jesus lends to the words, the manners, the looks, hope, courage, and serenity. It reveals the Spirit of Christ. It breathes a love which will be reflected. It awakens a desire for a better life; souls ready to faint are strengthened; those struggling against temptation will be fortified and comforted. The words, the expression, the manners throw out a bright ray of sunshine and leave behind them a clear path toward heaven, the source of all light. Every one of us has opportunities of helping others. We are constantly making impressions upon the youth about us. The expression of the countenance is itself a mirror of the life within. Jesus desires that we shall become like Himself, filled with tender sympathy, exerting a ministry of love in the small duties of life.*5LtMs, Ms 24, 1887, par. 30*

We need a calm waiting upon God. The need of this is imperious. It is not the noise and bustle we make in the world which proves our usefulness. See how silently God works! We do not hear the noise of His steps, and yet He is walking about us, laboring for our good. Jesus did not seek for notoriety; His life-giving virtue was going out

to the needy and the afflicted through silent actions, whose influence extended far into all countries and was felt and expressed in the life of millions of human beings. Those who desire to labor with God have need of His Spirit every day; they need to walk and labor in meekness and humility of spirit, without seeking to accomplish extraordinary things, satisfied to do the work before them and doing it faithfully. Men may not see or appreciate their efforts, but the names of these faithful children of God are written in heaven among His noblest workers, as scattering His seed in view of a glorious harvest. “Ye shall know them by their fruits.” [*Matthew 7:16.*]*5LtMs, Ms 24, 1887, par. 31*

Some are seen to come forth from their daily communion with God clothed with the meekness of Christ. Their words are not like a desolating hail, crushing everything before it; they come forth sweetly from their lips. They scatter seeds of love and kindness all along their path, and that all unconsciously, because Christ lives in their heart. Their influence is felt more than it is seen.*5LtMs, Ms 24, 1887, par. 32*

Nothing should be done by a spirit of contention or vain glory. The praise of men is not lasting, the praise of God is eternal. Where are those who are willing to labor with the Lord—even though their words and their actions be not appreciated—having only the glory of God in view?*5LtMs, Ms 24, 1887, par. 33*

There should be fathers and mothers in Israel having a tender interest for all those who need help. The manifestation of a spirit of criticism toward the weaknesses of others, or making evil report of faults which one thinks he can discern in them, should be a matter of sufficient importance for rebuke; and if the evil is not corrected, for church discipline. I have been shown before I came to Europe that there was a spirit of evil speaking, censure, and severity among one another: a coldness, a distant, domineering spirit which kills the spiritual life. Mistakes are seen, but not dealt with in time, and they grow to proportions which make them hard to manage. Then, after allowing those who err to become strengthened in their evil way, their case is not dealt with wisely and judiciously, with tenderness and circumspection. They are not given the impression that one does not wish them evil, but desires to save them from ruin.*5LtMs,*

*Ms 24, 1887, par. 34*

Many an offense is only imaginary; therefore every one should seek not to think evil. Many a friction can be traced back to a severe face, to an icy reserve toward some person, while to others extreme attachment and warm sympathy are shown. These are not the fruits of the Spirit. Kindliness must be cultivated or else it will dwindle and vanish. When we are actuated by the principles of the gospel, we shall love men for the sake of Christ. We shall no longer see selfish preference and great manifestations of affection toward a small number, while all those outside of the circle are neglected. This is not the love recommended by the Bible nor the Spirit of Christ. There is more in keeping God's commandments than we think. "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself;" this is the principle to be practiced. [*Luke 10:27.*]*5LtMs, Ms 24, 1887, par. 35*

There are those who have not had an enviable lot in their life. Incessant work and privations have robbed them from the advantages and culture which others have enjoyed. Cases of this kind require the thoughtful interest of all connected with this institution. They should be instructed and trained, but not spoken to bluntly or sharply: this would be cruel. These are the very ones whom Jesus would pity, and whom He will seek to encourage. We should be both instructors and apprentices. Those only who are learning in the school of Christ can be true instructors. Those who need to learn are the very ones upon whom you should place your attention. High and low, rich and poor, free and bond, all belong to Christ. Be therefore careful how you honor the most brilliant and despise the humble. We need much more of the presence of Christ and much less of self. Christian courtesy must enter into all the actions of our daily life.*5LtMs, Ms 24, 1887, par. 36*

A great many of those who profess the truth will be weighed in the balances of God and found wanting, because they did not practice this truth. There is nobility in a truly Christian character. On the other hand, many have a vivid, unsanctified sensitiveness which keeps them constantly on the alert for some word, some look, or some action which they can construe as a lack of respect and appreciation. All this must be overcome. Every one should go

forward in the fear of God, doing his best without being troubled by praise or offended by censure, serving God fervently, and learning to place the most favorable interpretation upon whatever in others may seem offensive. We must not consider as our enemies all those who do not receive us with a smile upon their lips and with demonstrations of love. It is much easier to play the martyr than to overcome a bad temper.*5LtMs, Ms 24, 1887, par. 37*

We must give others an example of not stopping at every trifling offense in order to vindicate our rights. We may expect that false reports will circulate about us; but if we follow a straight course, if we remain indifferent to these things, others will also be indifferent. Let us leave to God the care of our reputation. And thus, like sons and daughters of God, we shall show that we have self-control. We shall show that we are led by the Spirit of God and that we are slow to anger. Slander can be lived down by our manner of living; it is not lived down by words of indignation. Let our great anxiety be to act in the fear of God, and show by our conduct that these reports are false. No one can injure our character as much as ourselves. It is the weak trees and the tottering houses that need to be constantly propped. When we show ourselves so anxious to protect our reputation against attacks from the outside, we give the impression that it is not blameless before God and that it needs therefore to be continually bolstered up.*5LtMs, Ms 24, 1887, par. 38*

There is not in the families connected with the mission the wisdom and the Christian patience which should exist. The family of Brother \_\_\_\_\_ is not in a position where it can help to elevate the moral standard of the institution. The transforming power of God has not made the father and the mother free from selfishness and able to strengthen the youth who are now and who will yet be in the mission. There is not a heavenly atmosphere in the family. Its members seem to be separate and disjointed elements, and yet their mind is concentrated upon themselves. The children have not been directed wisely and for their greatest good. If anything troubles them, there must be a change, for something is wrong, and nothing must cross the children's path. Everything must be made easy and unobstructed, lest they might take things wrong and pass through trial.*5LtMs, Ms 24, 1887, par. 39*

The way in which this family has been brought up is that of Eli and not that of faithful Abraham, of whom the Lord says: "For I know him, that he will not deal with his children in petting and cajolery, and that he will not excuse them in their perversity; that he will not be satisfied like Eli with remonstrances, but that he will command his children and his household after him."*5LtMs, Ms 24, 1887, par. 40*

Abraham was strict in maintaining the fear of God in his home. He did not tolerate in his children things which would have dishonored God and caused the ruin of their soul. There was no mistake to be made in this respect; for God had given rules for directing not only his children, but his family also. Abraham was to govern them as God's representative on earth. He did not forget that the souls depending upon him should see in him an example of truth and righteousness.*5LtMs, Ms 24, 1887, par. 41*

Abraham was chosen of God to bring about a new era in the plan of His providence. To him was entrusted the true religion to be transmitted to his descendants. By his maxims, as well as by his example, he was to help coming generations in developing right characters. God chose him to occupy this important place because he cultivated domestic piety and could thus have a decisive influence upon the families brought in contact with him. He would keep the ways of the Lord, and the fear of God would characterize his family. He who blesses the habitation of the righteous says: "For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord" [*Genesis 18:19*]; and not follow their own will and do after their own pleasure; it is God's way which must be kept, for their own good and for the good of all them who come in contact with him. As a father, Abraham will be faithful to his sacred responsibilities. He will not bend the principles of truth to make them agree with the defects of character in his children. There is a law, and Abraham will keep it. He is amenable before God. He is not to erect a rule of his own for the management of his children, but to follow the rule of God.*5LtMs, Ms 24, 1887, par. 42*

The Lord is our ruler; we are His subjects, and we owe Him obedience. Parents and children must together keep the way of the

Lord, in order to be together governed by Him. In keeping the way of God, in practicing His statutes and His laws, we shall on the one hand prevent oppression on the part of parents and on the other hand preclude disobedience on the part of children. The combined influence of authority and love will make it possible to hold firmly and kindly the reins of family government. An eye single to the glory of God and to what our children owe Him will keep us from looseness and from sanctioning evil. *5LtMs, Ms 24, 1887, par. 43*

“Faith without works is dead.” [*James 2:20.*] When parents do their duty, the Lord co-operates with their human efforts. Every family calling upon the name of the Lord should open His Word and ask humbly: “What saith the Lord on this subject?” They should not take counsel of their fallible ways and personal judgment, but ask: “What saith the Great Guide and Counselor?” These are the ways of God which I must follow, and not my own. *5LtMs, Ms 24, 1887, par. 44*

All those who labor in this mission should endeavor to square their character and influence with the highest ideal, in order to exert by precept and example a healthy, divine influence upon all those with whom they come in contact. Souls are precious; therefore those who occupy responsible positions should help others to walk in the right way. Every one is bound to his fellow men. We are threads in the great web of humanity, and, as such, related with each other. Our life leaves upon the minds of others impressions which will be transferred even into eternity. Angels take note of our works, of our words, of the spirit which actuates us. Those who desire to reform others must begin the reformation in their own hearts, and show that they have acquired kindliness and humility of heart in the school of Christ. Those who have charge of others must learn first to master themselves, to refrain from blunt expressions and exaggerated censure. There are cutting words which are indulged in, which may offend, hurt and leave upon a soul a scar which will remain. There are sharp words which fall as sparks upon an inflammable temper; there are biting words which bite like vipers. *5LtMs, Ms 24, 1887, par. 45*

Intimate connection between imperfect, defective characters may often have as a result a great harm done to both persons, for Satan has more influence upon their minds than the Spirit of Jesus. They

do not consider each other under a true and impartial light, but under the most unfavorable light possible. By trying to correct evil in a hasty, cross spirit, two evils will be created instead of correcting one. Mutual support is essential. It is the fruit of the Spirit which grows upon the Christian tree.*5LtMs, Ms 24, 1887, par. 46*

A radical conversion must take place as regards the manner in which the various minds are to be dealt with. If every apparent injustice is considered as an affront; if amends for every slight injury are required with a spirit different from the spirit of Christ; if harsh language is used; if for difficulties small or great a spirit of impatience is manifested which stirs up and irritates, there will soon be a state of things worse than if nothing had been done to correct the evil. If such dispositions are entertained by believers; if every one feels free to utter hasty words, we shall have miserable hearts, miserable families, and in the church discord and dissension. But there is a Christlike way of settling all these things. The presence of Christ's love in the heart will lead to love the very ones who are astray and who are in the wrong. The absence of that love places the very one who professes the truth on the side of the enemy. He becomes a tempter for others and stirs them up to do wrong. Such a spirit could not remain in heaven. It is necessary to bring into one's life the power of self-control, for a character that did not have this would cause discord in heaven.*5LtMs, Ms 24, 1887, par. 47*

We should exercise the tongue to utter words of tender sympathy for those who fall into error. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. ... Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth." *James 3:2, 11-14*. That means that those who have these things in the heart often wish, with a stern, harsh spirit, to put things in order, pretending to endeavor to stop evil and thus fulfil God's will. They even justify their course amid talk of their frankness and courage in not covering up the truth. The apostle desires to undeceive these people, and he

declares to them that in their boastfulness they lie against the Spirit of truth. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." *James 3:15-18.5LtMs, Ms 24, 1887, par. 48*

The reformation should be deep and radical. Those who were not converted in their words, their spirit, and their actions, when they embraced the truth, have need now of the converting power of God. They will never see the kingdom of God if their dispositions and their tongues are not converted. They have no time to lose. The frown of God rests upon them. Their heart is not right, their imagination is filled with bitterness, and their passions are not subject to their reason. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." [*James 1:26.*]5LtMs, Ms 24, 1887, par. 49

Is Christ using cutting words, stern criticism, and unkind suspicion toward His people who commit faults? No. He takes every infirmity into account; He acts with discernment. He knows every one of our failings; but He uses patience; for otherwise we would have perished long ago on account of our bad treatment of Him. The greatest insult we can inflict upon Him is to pretend to be His disciples while manifesting the spirit of Satan in our words, our dispositions, and our actions. It does not behoove those from whom Jesus has so much to bear, in their failings and perversity, to be ever mindful of slights and real or imaginary offense. And yet there are those who are ever suspecting the motives of others about them. They see offense and slights where no such thing was intended. All this is Satan's work in the human heart. The heart filled with that love which thinketh no evil will not be on the watch to notice discourtesies and grievances of which he may be the object. The will of God is that His love shall close the eyes, the ears, and the heart to all such provocations and to all the suggestions with which Satan would fill them. There is a noble majesty in the silence of the one exposed to evil surmising or outrage. To be master of

one's spirit is to be stronger than kings or conquerors. A Christian leads one to think of Christ. He will be affable, kind, patient, humble, and yet courageous and firm in vindicating the truth and the name of Christ.*5LtMs, Ms 24, 1887, par. 50*

Those who are in the habit of procrastinating, of losing precious moments on trifles, while more important affairs are neglected for lack of time to devote to them, should not be trusted to train apprentices in any department. These habits may seem too unimportant to be worth noticing, but they will breed evils in the various departments; they will have the tendency of retarding the work considerably and of creating a wrong mold which will be lasting.*5LtMs, Ms 24, 1887, par. 51*

The duty of those who manage is to watch all these things, to show an example of punctuality and promptness, to correct their own habits of hesitancy, and to devote their minutes to matters which are positively essential. Too often the day has been characterized by losses of time; and important labors which should have been accomplished on that day are postponed to another day. Promptness should take the place of belated habits. Such is the teaching to give apprentices. God does not want a single individual to follow the habits of one who himself needs to be trained and instructed before he can lead others; for his defects will be reproduced in the learner.*5LtMs, Ms 24, 1887, par. 52*

If there are in his character deficiencies which are an important obstacle to the promptness and care with which the work should be accomplished, there should be no delay in bringing about a remedy. One of the greatest mistakes is to trust to persons, who have only a half knowledge of their work, the duty of instructing others; this kind of instruction will be so imperfect that it would have been better for the novice not to have begun, for all he learns will have to be unlearned if he ever becomes an accomplished worker. It has often happened that the imperfections of the instructor have been placed to the account of the learner who was not to blame. How could the instructor teach what he did not know? Vacillating though he was in his knowledge, he was nevertheless obstinate in requiring that things be done in his own way, and that his own method be exactly followed; but this method was such that the greater number of those

who adopted it, the worse it was for the work, and the greater the loss of time and money for the institution. *5LtMs, Ms 24, 1887, par. 53*

When any one is given a certain position, let it be understood that it is only a trial. If he is not competent, let him occupy a less important position. Do not give up looking for men and women with discriminating minds and practical sense, who know how to work carefully and rapidly. The future prosperity of this institution requires more capabilities and talents than are possessed by those to whom responsibilities have been entrusted. One of two things, either they must reach a higher degree of perfection in their work, or else there should be found in their place persons whose character is not so defective; otherwise they will mar the education of those who are under them; apprentices will bear marks of the imperfections of their instructor both in precept and in example. *5LtMs, Ms 24, 1887, par. 54*

What we must cultivate is not the habit of criticizing, but a deep scrutiny of human character, its motives and actions. Watch whether those who are to teach others are training them to habits of accuracy, or if they allow them to form habits which will be an obstacle all their life long. The instructor must be able to reduce a truth into action and a system into reality. In an institution like this, there can be exercised a power which will be to the glory of the Master who has trusted us with His work, and of which we have scarcely an idea. Moses was a humble man; God called him the meekest man on earth. He was generous, noble, well balanced; he was not defective, and his qualities were not merely half developed. He could successfully exhort his fellow men, because his life itself was a living representation of what man can become and accomplish with God as his helper, of what he taught to others, of what he desired them to be, and of what God required of him. He spoke from the heart, and it reached the heart. He was accomplished in knowledge and yet simple as a child in the expression of his deep sympathies. Endowed with a remarkable instinct, he could judge instantly of the needs of all who surrounded him, and of the things which were in bad condition and required attention, and he did not neglect them. *5LtMs, Ms 24, 1887, par. 55*

The work which is before the employees of this institution is a large and solemn work, and we should always bear in mind the fact that all heaven is interested in preparing human beings for a field of usefulness. God desires that we shall have correct ideas and a pure and holy ambition in doing our work as under His inspection. Heaven is looking intently upon the development of characters and is weighing the moral value of every one. Although it is essential to find such who can fill important and sacred positions in the various departments of the work, we should not look simply to preparing a small number of persons for usefulness and neglecting others. What we should especially have in view is to prepare each one for the best use possible in the service of the Master of the faculties which he has received from God. In an institution such as this, we must place our ideal high. If there is vulgarity, an inferior degree of morality, this will give the work a wrong influence which will spread all through Europe. We must secure the services of those whose talents are most developed and of the highest quality. *5LtMs, Ms 24, 1887, par. 56*

Those who come to this institution as apprentices should find in it an elevated moral atmosphere, and those entrusted with instructing them should be prepared to enlist the highest mental and moral energy of which God has rendered them capable. They should lean constantly on the grace of God, in order to receive from Him a new energy and a greater aptness in accomplishing His work with exactness and joyful fidelity. The success of each instructor will be proportioned to the efforts put forth by him and to the spirit of sacrifice and consecration brought into his work. The one who is to instruct others should manifest a stern determination to acquire higher and higher qualifications. He should show as great earnestness in attaining a higher degree of usefulness himself as he desires to see in the learner. He must be entirely consecrated to the work of God and obtain from the Lord the strength to accomplish it. Divine grace shed abroad in the heart of the one who teaches others will be breathed out in every word and action; for out of himself he can do nothing. *5LtMs, Ms 24, 1887, par. 57*

God does not want you to coax your defects of character and reproduce them in others. He wants, first, that you should take heed unto yourself, and purify your heart. We have a most solemn truth; it

will exert its sanctifying influence upon many a heart and many a life. If you are yourself filled with an intense desire of being filled with the truth, you shall know how to teach it to others such as it is in Jesus. The truth is dishonored by many who profess to believe it. Instead of their life and character having a holy influence, this precious truth is marred and scarred by the defects of those who would teach it to others. Those who receive these lessons will ever be, in the future, less prepared to receive sane and perfect instruction than if they had never been in connection with such masters. God wants you to keep His ways and teach His methods. If your thoughts are superficial, vacillating, and obscure, you will transmit them to others under this form, and what are they worth? They are often expressed without conviction and will never have the honor of being respected or approved by others.*5LtMs, Ms 24, 1887, par. 58*

In many of our institutions, those who teach are much beneath their advantages and capabilities, which could be considerably extended. Much time is devoted to reading newspapers which have no special connection with the work. This seems agreeable, but they give no food to the mind, no inspiration to the thought, nothing fresh, pure, noble to be presented to others. We must not think that God will accept from us such cheap offerings. He will accept only that which is best. He abhors an imperfect offering. We have need, ever need of reaching toward perfection.*5LtMs, Ms 24, 1887, par. 59*

What shall we say of masters whose character is disfigured by moral taints and continues to be so; who cannot say to their errors: "Thus far and no further; I will not continue to communicate my defects to those who shall have less moral strength to fight them than I have"? But what shall we say especially of apprentices in our publishing houses, spending the most important part of their life, that in which character is formed, under the supervision of such persons? If the latter do not get rid of these moral imperfections, of these evil habits and inclinations of the mind and character, they should at least not occupy the place of educators, where their defects are likely to spoil the life and character of others.*5LtMs, Ms 24, 1887, par. 60*

Among the young, especially, the temptation of imitating a wrong

character is strong. A morbid inclination drives them toward evil like the bird is charmed by the serpent. The temptation will take the form of unconverted comrades, of young people still chained by demoralizing practices. What is in the heart will be manifested in words and actions. Many an earnest young man, of noble aspirations, is led by low, misleading, and disgraceful indulgence, by degraded passions which blind and ruin their victim, to destroy all his high hopes, and to shatter all the great plans of divine mercy for his soul. Once in the mire of vice, it is not easy for him to get out of it. Satan and his visible and invisible agents surround him and keep him in the place into which he has fallen. Ever hoping and waiting for a better chance to get out of his dangerous position, he does not make the necessary efforts to be freed. Circumstances will change, he thinks; and while he waits, energy [and] will power are lacking to get rid of the enchantments of the devil. He is foolishly playing with eternal destinies, braving the dangers of the ire and judgments of God. Who can break the spell? And yet there are some, connected with this institution, who are exactly in this position. *5LtMs, Ms 24, 1887, par. 61*

But I must insist, for it is God's will, that there be among those who are in charge of the various departments in this house a greater moral, mental, and spiritual efficiency. Satan must not occupy the place as a consequence of a lack of men of discernment. Our mission should possess men who, illumined by God, are able to take in the situation at a glance, able to know the moral atmosphere surrounding the souls of those who have an active part in the work of this house. The persons who manage this institution should not have their mind benumbed by a lack of rest and sleep. It must not be that the ones who have to lead shall themselves have their mind crowded to its last limit. There must be persons here who can teach, by precept and example, to do one thing at a time, and who never allow a work to remain unfinished before they begin another. Do one thing at a time and do it well, and do not have a mixture of so many things before you that you will lose sight of the one thing that needs to be done. The habit of procrastination should not leave its fatal influence upon any of the departments of this house. *5LtMs, Ms 24, 1887, par. 62*

The influence of the work done here will be felt to the uttermost

parts of the earth, and therefore it must be accomplished in such a way as to defy criticism. If the translators, the writers, or whatever employee in the work should refuse to have their work carefully examined, they must either overcome this pride or be separated from the work. No one must have the feeling that his work needs no improvement; no one should desire to see his work bear the stamp of his own ideas, of his own originality, without being submitted to the examination of some one else. The latter may discern defects where the first one sees only perfection. All things must be done with that exactness and that perfection which God can approve.*5LtMs, Ms 24, 1887, par. 63*

Things should not be allowed to be done with carelessness. And while the care of the details of the work should be entrusted to someone, it should not be to the one who has the oversight of the work. Things which another could do should not occupy his time and preoccupy his mind; he owes them to the calm, unerring oversight of what is being done in all the departments of the mission.*5LtMs, Ms 24, 1887, par. 64*

Discernment should be used in selecting those who are to teach in any branch. Such persons may be chosen who do not know how to tell what they know themselves, and who, as a consequence, are incapable of teaching. Things of this kind deserve attention in an institution like this. Be sure that the person who teaches is conscientious, a first-class quality which is worth more than pure gold. Among some, this quality degenerates into a painful trait of character. A sort of uncertainty characterizes all they say and do. They are not really sure of any of the things which they begin to say or to do; and if another idea strikes them, they follow that idea without finishing the one which they had started; and then, before this idea has taken shape so that it can be presented to other minds in a tangible form, another idea breaks in, and the preceding remains unfinished; thus there is nothing in this kind of instruction which is brought out clearly and plainly to the mind of the novice. These minds are unable to teach in any branch. Among the things which they know, they know none with certainty, and this uncertainty they transfer to others.*5LtMs, Ms 24, 1887, par. 65*

The duty of the manager is to make sure of the kind of instruction

received by apprentices, and of the spirit manifested by the teachers: if they teach with kindness, patience, sympathy, or if they are imperious, arbitrary, discontented, and require the apprentice that he should know his work before he has been taught. See if the teacher inspires the apprentice with a feeling of dread to ask for information about his work. A person which you know has an ill-balanced character, who is capable of seeing only one thing and grasping only one idea, should not be placed where he can enforce his ideas upon the apprentice. This would be a great wrong. We must take all things into consideration. In all these rooms, God is witness of the least injustice done to the young who work there; for the youth belong to God, as He has acquired them by the blood of Christ. Some will be careful not to manifest impatience before a certain class, but they will vent the feelings of their heart upon those whom they esteem less. God sees it, and those who do that will not keep His favor. Things must be put in order in this institution. God is not glorified by the master, nor by the apprentice. *5LtMs, Ms 24, 1887, par. 66*

The young who enter the different departments of the institution in order to learn how to work leave the warm atmosphere of the home, where they were surrounded with affection. Be sure therefore that those who instruct them are apt to teach, that they know themselves what they want to teach others. Be sure that if the novice makes mistakes, they will not begin to pour reproach upon him and cloud his mind so that he will find no pleasure in his duties, and labor with a feeling of discouragement contrary to both physical health and intellectual development. *5LtMs, Ms 24, 1887, par. 67*

Those who might be thus tempted to yield to discouragement must summon their will power and say, I must succeed, I must get there. With the bravery of a generous heart, repress in your breast the discouragement which is invading you. Do your work as for God. Begin the day with prayer, for no day will pass without Satan tempting you. Make a covenant with God, and keep in the company of those who will not give you bad advice. You may have many ways and habits to overcome. But remain in a spirit of prayer, and you will surely overcome them. Keep the precious Word of God in your heart as an unspeakable treasure; it is a sure guide that He has given you for your safety and your salvation. Follow Him in

every point, obey Him with reverence, listen to His instructions with devotion. Keep your soul in a constant and conscious communion with the Source of your strength.*5LtMs, Ms 24, 1887, par. 68*

A young person in whom the Word of God dwells “shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season, and whatsoever he doeth shall prosper.” [*Psalms 1:3*.] May God help the apprentice to make the most of the capabilities which God has given him. Not only are you placed on trial for your character by those employing you, but as one bought by the blood of Christ, to see what value you are placing upon the talents which God has entrusted to you for improvement. Cultivate the habit of doing your best at whatever you undertake. Do it because you have your own interest at heart, because you desire the approbation of those who employ you, and above all do it because God expects it of you and you desire His approbation.*5LtMs, Ms 24, 1887, par. 69*

Put your highest powers into your effort. Call to your aid the most powerful motives. You are learning. Endeavor to go to the bottom of everything you set your hand to. Never aim lower than to become competent in the matters which occupy you. Do not allow yourself to fall into the habit of being superficial and neglectful in your duties and studies; for your habits will strengthen and you will become incapable of anything better. The mind naturally learns to be satisfied with that which requires little care and effort, and to be content with something cheap and inferior. There are, young men and young women, depths of knowledge which you have never fathomed, and you are satisfied and proud of your superficial attainments. If you knew much more than you do now, you would be convinced that you know very little.*5LtMs, Ms 24, 1887, par. 70*

God demands of you vigorous and earnest intellectual efforts, and with every determined effort, your powers will strengthen. Your work will then always be agreeable, because you will know that you are progressing. You can either become accustomed to slow, uncertain, irresolute movements so much so that the work of your life will not be one half what it could be; or, your eyes fixed upon God, and your soul strengthened by prayer, you can overcome a disgraceful slowness and a dislike for work, and train your mind to think rapidly and to put forth strong efforts at the proper time. If your highest

motive is to labor for wages, you will never, in any position, be qualified to carry high responsibilities, never be fit to teach.*5LtMs, Ms 24, 1887, par. 71*

It is a great thing to have to deal with the training of minds; and those who do so must bring to their task a great amount of sympathy. Every person who has a proper idea of the greatness of this work will shrink before the responsibility of teaching his fellow men, or he will endeavor, in the fear of God, not to do his own will, not to follow his own methods, but the will of God and the method of God. He must himself be sanctified by the truth. He must think, he must pray, for he is making impressions which will be as enduring as eternity. He will give the mind a training and aims which will be transferred to the eternal world. What a solemn thought that when the master and the apprentice both enter heaven, the master will see the results of his work through the eternal ages! Let the master therefore be sober, God-fearing, and free from every sin and defect of character, so that he may not reproduce them in the character of others.*5LtMs, Ms 24, 1887, par. 72*

The less gifted, the ones that are not well developed, the timid, the thoughtless, and even the indolent ones have upon their master claims no less sacred than the bright, ambitious pupil who learns quickly. Untiring zeal, patience mingled with love, will work miracles upon the minds who learn slowly. Whereas, if the young people who are thus constituted are blamed, scolded, and misjudged, they will become discouraged and will give up the hope of learning and of making a success. And who will be responsible for these marred lives, if not their master, the one who, with self-denial, with painstaking effort and the love and fear of God, could have helped to develop these less favored minds, and have devoted his best energy to every person entrusted to his care?*5LtMs, Ms 24, 1887, par. 73*

He who feels himself above this patient labor, and who does not see in the souls with which he has to deal the purchase of the blood of Christ, precious in the sight of God, souls chosen to receive the gift of eternal life—that person is not fit to teach. He will only do harm if he tries. He may acquire a reputation of superiority in teaching the bright and ambitious, but in the books of heaven he is

put down as one unworthy of being entrusted with the training of the young. Minds who might have become capable and devoted workers if placed under a proper kind of instruction, are ruined by his wrong discipline, by his defects of character, by his negligence, his impatience, and his scorn. Such persons have no right to deal with the instruction, both mental and moral, of minds who are to be educated for eternal life. These things require attention in this institution. Ideas must broaden. Persons with unbalanced characters must not teach others. If there is any mechanical work to be done, that does not require them to be in contact with others, and where there is no fear that their narrow ideas and their unbalanced mind will be reproduced in others, let this work be entrusted to them.*5LtMs, Ms 24, 1887, par. 74*

Every person that undertakes, by the help of God, to educate others, is engaged in a ministry which has in view the welfare and not the bruising of the human soul. He is co-operating with God in the uplifting of the human family to an ideal of intelligence and purity, and in the preparation of men and women for future immortality. If the teacher's idea of his work and duty is inferior to this, his efforts will be too weak to enable him to preserve his loyalty through the trials and the unpleasant things connected with his work, too weak to resist the temptation to murmur, and he will become discouraged. He will lose his perseverance and will fall back into a state of indolence and inefficiency which will make him incapable of advancement and unable to help others to do the same.*5LtMs, Ms 24, 1887, par. 75*

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Switzerland,

March 22nd, 1887

Basel

I have been very much troubled and perplexed ever since one o'clock this morning. I have had dreams that have filled my mind with anxiety. I dreamed that we were making efforts for the advancement of the work in various countries, and that we were planning to find ways by which to give this work a more exalted

character and to follow it up in such a way that it would meet the approval of God. We were in prayer and tears before the Lord, when One entered in our midst, who said with a solemn voice: "Get up, I have something to tell you. There is a work to be done in the mission at Basel. First, there is a need of raising the standard of godliness in the heart of the work. You lack, in connection with this mission, persons who seek to better the physical, moral, and religious health of those who labor in the work."*5LtMs, Ms 24, 1887, par. 76*

It will be very difficult to operate a reformation in the ones composing at the present time the center of the work here in Switzerland. But there must go forth from this place an influence which will be as enduring as eternity, and therefore radical reforms must be made.*5LtMs, Ms 24, 1887, par. 77*

There are, in this institution, persons who, unless they are converted, will be sooner or later separated from the work. Their habits and manner of work are not healthy and, in many respects, are unreasonable; hence, these habits must not give a wrong example to others. There is an appearance of godliness here which has not the spirit nor the power of God, and the influence of which is deleterious to all those exposed to it. One sees and imitates the spirit and the manners of another, and both soon have the same character. The power of a right and consistent example in a place where the work of God is being done, is positively essential. As quickly as it can be brought about, there must be connected with this important institution persons who can be depended on to exert a strong moral and religious influence.*5LtMs, Ms 24, 1887, par. 78*

Young men and young women will be called to this center, and a few months' connection with those who are here already—considering the lack of religion, the spirit they manifest, their habits and conversation—will endanger the souls of these young people, and the formation of their characters will be completely warped. The conduct of some who are considered as Christians is so devoid of the spirit of Christ and so irreligious, that they are an obstacle rather than a help. Their experience, for several years, has strengthened in them habits and manners of which it would be difficult to get rid, even though they wished to do so. The influence surrounding the

souls of those employed in the work must be changed, and then a wise management and supervision should be, in the fear of God, carried on in all the departments of this institution.*5LtMs, Ms 24, 1887, par. 79*

What shall we do to surround with right, pure, holy influences inexperienced young men and young women, when they are placed in the company of those who are selfish, who live only to indulge their own desires, and whose experience is and always has been of an inferior character? We must have here, in connection with the work, persons of an entirely different character. There may be some good influences around the young, but they are counteracted by the atmosphere surrounding the unconverted with whom they are connected. The power of a consistent example is far reaching. Those who occupy places of responsibility need to acquire capabilities making them fit to occupy them. They need to give their character a different mold, if they desire to see the level of godliness raised higher and to keep it high in the fear of God.*5LtMs, Ms 24, 1887, par. 80*

None of you need think that he is perfect in his habits, perfect in his manners. Great reforms must take place, but it will be difficult to accomplish them, for the habits have become rooted. It is dangerous for any one to trust to his own mind, but God can help you, if you place yourself into His hands, to be fashioned like the clay in the hands of the potter. His grace can transform you; and this work of reform must be accomplished, for otherwise the blessing of God cannot rest upon this institution. Efforts will be made like those which have already been made this winter; but for several, it will be work in vain; there will be such who will receive no benefit, because they do not love the Lord; they do not love His service; they love not the truth; they love not the yoke of Christ and hate every barrier.*5LtMs, Ms 24, 1887, par. 81*

There must be, in connection with this mission, families who will watch with deep self-denial upon the health, both spiritual and physical, of those who enter the work. After all that human efforts can do has been done, there is need of a constant help from God; otherwise, the youth will be contaminated by the wrong habits and practices of those who are more advanced in age and experience,

and Satan will catch these souls in his wiles and will ruin them under your eyes.*5LtMs, Ms 24, 1887, par. 82*

God requires that you shall do all you can to cast a solid foundation upon which you can build. But if you conclude that it requires too much care and expense to place every stone so that you can have a solid and beautiful building, you are not the one who should set his hand to the work: make room, let some one else come in that will consent in making great efforts to cast away every bad stone.*5LtMs, Ms 24, 1887, par. 83*

Everything, in the great center of the work, must bear a character that will exert a healthy influence in all the parts of the great field. There will come forth, from the heart of our work, a decided, firm, and expanding testimony.*5LtMs, Ms 24, 1887, par. 84*

“You are weeping and praying before God,” said the One who was in our midst; “but you shall find no relief until you walk in the light yourself, and do what you know should be done to put everything in a proper condition.” Every soul in connection with the work of God must learn each day. There are among those who love the right, even among the most zealous for the right, peculiar ideas, petted and rooted habits, deformed dispositions and methods of work which lead others in the wrong way and will give a wrong impress. Their education is not molded according to the principles of heaven. Take heed, you who labor in holy things, and you especially who are dealing with the formation of characters both in material things and in religious principles: you will find yourself acting in a certain way, because it is customary and it pleases you, rather than in a way which is correct, and the influence of which is good, noble, elevated. Opinions entirely based upon selfishness are held, ways of doing are followed and persisted in every day, for the simple reason that it is customary, whereas, if they were considered impartially in the light of the Word of God, we would see that the judgment cannot approve of them.*5LtMs, Ms 24, 1887, par. 85*

## Ms 25, 1887

Sermon/A Peculiar People

Wellingborough, England

July 14, 1887

Portions of this manuscript are published in *UL 209; EGWE 311*.

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 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 2:11-14.5LtMs, Ms 25, 1887, par. 1*

Here is subject matter for several discourses. Our time is limited, so that it will be impossible to deal with all the text contains this evening. We wish to present before you the great sacrifice that has been made in man’s behalf, that we might have eternal life.*5LtMs, Ms 25, 1887, par. 2*

The object and purpose of Christ’s mission is before us—that He might purify us, and make us a peculiar people. Why are this people specified as peculiar? Because they are not like the world. The world in their aims and pursuits are taken up with their own earthly, temporal things. They are absorbed in seeking to obtain the things of this life. They are so interested in these matters that they have no time to think of their future life and they neglect the all-important work of the salvation of their souls.*5LtMs, Ms 25, 1887, par. 3*

Christ has laid out the only safe course for us to pursue. “Seek ye first the kingdom of God, and His righteousness.” [*Matthew 6:33.*] The question comes home to us, Will we save our souls or lose them? If we gain heaven, we gain everything. If we lose heaven, we lose everything. If we appreciate the plan of salvation, and the great sacrifice that has been made for us by the Majesty of heaven that we might be elevated, ennobled, sanctified, then we will reveal by

our works that we co-operate with Christ and will seek to do those things that please God. Unless we are constantly striving for purity, meekness, and holiness, we shall not be benefited by the great sacrifice Christ has made in our behalf.*5LtMs, Ms 25, 1887, par. 4*

When the plan of salvation was opened up before me and I saw that Jesus had died, the Just for the unjust, I was determined that Christ should not die in vain for me. To think that Christ should leave heaven and His glory and take human nature and come to this earth to save man! What did He do this for? That He might bring to man moral power to overcome temptation and become a partaker of His divine nature. The redemption that was wrought out for us by our Lord on the cross of Calvary was to bring us to obedience to the law of God, making it possible, through His righteousness imputed to us, to keep the law of God.*5LtMs, Ms 25, 1887, par. 5*

Now this is a wonderful subject. No man's work, no matter what his position may be, can bear any comparison with this great work for fallen man. The subject is so great, so important. Then why is it that so few pay attention to it? Men act as though they had no souls to save, no heaven to win, no hell to shun. What does it mean?*5LtMs, Ms 25, 1887, par. 6*

Says the apostle Paul, "Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" *Galatians 3:1*. The truth was to the apostle so great, so clear, so important, because eternal interests were involved, that he could only ascribe to the bewitching power of Satan the continued impiety and neglect of this great salvation. Now are there not many who are so bewitched with Satan's wiles that they do not obey the truth? that they do not see the advantages of obedience? Who is thus unwise? It is those who have not sought the Lord for help that they may cease to longer transgress His law.*5LtMs, Ms 25, 1887, par. 7*

There is nothing so offensive to God as sin. Instead of making void the law of God by continuing in sin, every truly converted soul will be walking in the path of humble obedience to all of God's commandments. They will search the Scriptures that they might

know the truth. Who hath bewitched the impenitent, the transgressor, that sin is chosen rather than obedience? It is the power of Satan that came to Adam and Eve in Eden, the deceiving, bewitching power of the fallen angel. They believed the lie he brought to them. The natural heart is so perverted that a large class love the lie more than they love the truth.*5LtMs, Ms 25, 1887, par. 8*

Satan knows that if men and women accept the truth they are lost to him, they will be on the Lord's side. He does not want that a single soul shall be brought back to his allegiance to God in keeping His commandments. Therefore it is his work to bring about every delusive attraction to make sin more agreeable to man. Man will follow on in transgression, notwithstanding God has said, "The soul that sinneth, it shall die." [*Ezekiel 18:4.*] But who believes God's word before the word of Satan, "Ye shall not surely die"? [*Genesis 3:4.*]*5LtMs, Ms 25, 1887, par. 9*

The holy God hates sin. He will not tolerate in the Christian that which He condemns in the sinner. Then must the race perish? No. Thank God, we can answer, No. Hope is brought to them through Jesus Christ. A ransom has been provided. Christ has consented to become man's substitute and surety. He will pass over the ground where Adam failed; He will redeem Adam's disgraceful failure and fall, and through His perfect obedience to God's law give man an opportunity to return to his allegiance to God. He will give him moral power that he may have strength to gain the victory over sin.*5LtMs, Ms 25, 1887, par. 10*

How few talk about this great sacrifice of the life of Jesus to save the guilty sinner! If we appreciated this love manifested by God for our souls, we would be elevated by taking hold of the merits of Jesus Christ; for without the righteousness of Christ, man could not give to God perfect obedience. Christ takes upon Himself man's sin. Christ imputes to man His righteousness.*5LtMs, Ms 25, 1887, par. 11*

"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 53:4, 5.5LtMs, Ms 25, 1887, par. 12*

He condescended to this great sacrifice, not that sin in man should become a virtue, not that sin might be made righteousness. He took the steps that man is required to take in conversion. He went forward in baptism, and when He came up out of the water, He kneeled down and offered up such a prayer to His Father as heaven had never heard before. The heavens were opened, and light came from the open heavens like a dove of burnished gold and enshrouded the Son of God, and a voice from heaven was heard, saying, “This is My beloved Son, in whom I am well pleased.” *Matthew 3:17.5LtMs, Ms 25, 1887, par. 13*

How many of us read and appreciate this wonderful transaction? How few ever look at this work as it really is! This demonstration of God was for our benefit that we might have comfort and hope. It tells us that though man has been separated from God by sin, finite man is again connected with God through the merits of Jesus Christ. In Christ a substitute has been furnished for us, that man may have access to the Lord whose law he has transgressed. The gates of heaven are open. Light and power are vouchsafed to men. There is no excuse for us to remain in sin now. The glory of God is to be brought to man that he may overcome sin in the flesh. Christ was our surety and substitute, and God again communicates to man to show man that he is accepted in the Beloved. If we come back to God, we shall have that Eden which Adam lost.*5LtMs, Ms 25, 1887, par. 14*

Christ gave Himself for us that He might purify unto Himself “a peculiar people, zealous of good works.” [*Titus 2:14.*] Why then do not men accept this great gift of salvation? They do not arouse themselves to see where they are, that in continued sin is no comfort, no satisfaction, and that the gift of God is eternal life. Why did Christ maintain that long, painful fast? He did it that He might break the power Satan had over man on the point of appetite. He, our substitute, passed over the same ground where Adam fell. He commenced the work of redemption just where the ruin began, that He might gain the victory over Satan’s temptation, making it possible for man to overcome in His name. There are three great leading temptations wherewith man is beset—the point of appetite,

presumptuous sins, and love of the world. Satan hopes to gain the victory over man in these temptations. These are carrying thousands of persons down to destruction.*5LtMs, Ms 25, 1887, par. 15*

Now we want that men and women should see their weakness in these things. Christ overcame; then there is a possibility that every one of us may overcome. Man, co-operating with divine influence, can stand forth. Now Christ overcame in our behalf. He commenced just where man failed, i.e., appetite. You see wherever you go the effects of indulged appetite. Satan controls the mind and is dragging men and women down to ruin. He knows that he must enslave men if he can hold them from connecting with Christ.*5LtMs, Ms 25, 1887, par. 16*

Daniel would not defile himself with the king's meat. He refused to eat of it, or to drink of his wine. Why? Because they would weaken him for God's work. He purposed in his heart that he would not yield. He was tried, yet he was firm to his principles. He used every effort in his power to keep from defiling himself. He was brought before the king, that he might be examined. How did he appear? Why, his appearance was much more favorable than that of those who had indulged in eating the king's meat and drinking his wine.*5LtMs, Ms 25, 1887, par. 17*

How is it with the human race today? God will give you help. If we are true to the principles of truth the Lord will give us the victory in carrying out these principles. Some think that it is no matter what we believe if we are honest in our belief. This is a mistake. We may believe a lie like Adam. We have a Bible, and we have souls which must be lost or saved. Every one of us must stand before God in judgment. We want that our deeds shall be such that they will stand in that day. Satan knows that if he can get men to use tobacco that their powers will be weakened. It is weakening to moral power. Indulging in the use of strong drink constantly drains the physical powers, which lessens the capacity for comprehending God's truth.*5LtMs, Ms 25, 1887, par. 18*

Satan is carrying the world with him. Such will not stand under Christ's bloodstained banner. What are you doing to save your own

souls? I ask you what is it that leads men to be so paralyzed? Nadab and Abihu are examples to us of those who are self-willed and who fight against God. They come before the Lord with strange fire and are consumed by Him whom they did not fear. God is no respecter of persons now any more than He was then.*5LtMs, Ms 25, 1887, par. 19*

Christ was so interested in us that He fasted forty days that He might bring light to the world on overcoming appetite. Who appreciates it? It is, "What shall I eat?" and "What shall I drink?" [*Matthew 6:25.*] When Sunday comes, where is our life? The mind is beclouded by an overburdened stomach, and we have no freedom in prayer. In this meeting are two parties. Here are Christ and His angels. They are here to help the truth find our hearts. Here are Satan and his angels to rob us of the blessings we might receive. In the morning evil angels will try to cause you to lose all these things. How important it is that we be under Christ's banner, that we may have more than human strength to overcome. "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.* What does this little life amount to? This earth will soon pass away. If we build on hay and stubble, the fires of the last days will consume our work. But if we build on gold and precious stones, all will stand in that day.*5LtMs, Ms 25, 1887, par. 20*

The apostle says of Christ, "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.*] We are to be a peculiar people. Not a people who are using tobacco, but a people who are purified and zealous of good works. I want to be with that people. In order to do this I must keep my body pure from these defilements. How do we expect we can lift up the human race? How can we expect Christ can do this work for us?*5LtMs, Ms 25, 1887, par. 21*

We must give an account of our money. Take that which is spent upon our bodies, that which we spend to please the perverted appetite, and how far could the gospel go in the land! Ignorance is parent to all vice.*5LtMs, Ms 25, 1887, par. 22*

If Christ has done so much for us, why should not we do our part? May God help us to overcome! Somebody is going into the city of God. It is those who are pure. The prophet Isaiah says, "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*. Will He do this work for us if we defile ourselves? "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*. When I consider how much Christ has done for me, I do not want to see my members in sin. I do not want to give myself to sin. We want to know what we should do. *5LtMs, Ms 25, 1887, par. 23*

Here are God's commandments. Will we obey them and put ourselves in God's hands? "Blessed are they that do His commandments, that they ... may enter in through the gates into the city." *Revelation 22:14*. In the city we shall not find tobacco on the tree of life. There will be no need of this narcotic. Its effects unfit men for a place in the kingdom. It stimulates and raises men up above par, but when the stimulating effect is gone, they fall further below par than they were raised above that point. The mind is lowered by this stupefying narcotic until the tobacco devotee must resort to something stronger to satisfy the cravings of the depraved appetite. Oh, let us arouse and put off this soul-destroying poison! Then you may stand and say, Here Lord, I have done what I can do. I ask for Thy help that I may resist evil. You must place your will on the side of God's will. We want to seek for God's help. *5LtMs, Ms 25, 1887, par. 24*

I see charms in Jesus. I want to partake of His love. I want that Jesus shall dwell in me here, and that all who are around me shall bear His name. *5LtMs, Ms 25, 1887, par. 25*

There was a great excitement in London last week. The Queen was coming. All wanted to see their sovereign. But there is One greater than the Queen coming. "The glorious appearing of the great God and our Saviour Jesus Christ." [*Titus 2:13*.] Can we not get up an excitement on this subject? Jesus will bring the dead from their graves, and they shall be caught up to meet the Lord in the air. They shall enter into the city of God. There they shall see the gates open wide to receive them, and shall eat of the tree of life. There

are angels there, who never fell. The saints of all ages are to be there, and take the kingdom, and it shall be theirs. Why cannot we make some excitement on this subject? "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." *John 14:2, 3.5LtMs, Ms 25, 1887, par. 26*

Now there is a great reward to be given to the saints. It is eternal life. Is it not enough to cause gladness in our hearts? [Remainder missing.]*5LtMs, Ms 25, 1887, par. 27*

## Ms 26, 1887

Sermon/"A Living Sacrifice"

Tramelan, Switzerland

February 6, 1887

Portions of this manuscript are published in *4MR 445-446; CTr 215*.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." *Romans 12:1, 2.5LtMs, Ms 26, 1887, par. 1*

In the ancient Jewish service it was required that every sacrifice should be without blemish, and in the text we are told to present our bodies "a living sacrifice, holy, acceptable unto God, which is" our "reasonable service."*5LtMs, Ms 26, 1887, par. 2*

We are God's workmanship. Said David, "I am fearfully and wonderfully made." *Psalms 139:14*. There are those who are educated in the sciences and in the theory of truth who do not understand their own organization. God has given us faculties and talents, and it is our duty as sons and daughters of God to make the best use of them. Should we, by wrong habits, by perverted appetites, weaken these powers, it would be impossible for us to honor God as we should.*5LtMs, Ms 26, 1887, par. 3*

It has been at an immense cost that we have been placed on the high vantage ground where we can be liberated from the bondage of sin which has been wrought by the fall of Adam. It was the indulgence of appetite that overcame our first parents, but thanks be to God it is our privilege to resist the evil of intemperance and reach a higher standard. The Word of God declares that we are not our own, but that we are bought with a price. [*1 Corinthians 6:19, 20.*] Never can we understand the value of the human soul until we can realize the great sacrifice made for the redemption of the soul upon Calvary. Adam's sin in Eden plunged the human race into

hopeless misery. But in the scheme of salvation, a way has been provided for all to escape if they comply with the requirements. A second probation has been granted to man by the sacrifice of the Son of God. Here we have a battle to fight, but we can come off victor through the merits of Christ's blood.*5LtMs, Ms 26, 1887, par. 4*

God saw that it was impossible for man to overcome and gain the victory in his own strength. The race has ever been growing weaker in every succeeding generation since the fall, and without the help of Christ we cannot resist the evil of intemperance. How thankful we should be that we have a Saviour and that He consented to lay off His royal robes and leave the royal throne and to clothe His divinity with humanity and become a Man of sorrows and acquainted with grief.*5LtMs, Ms 26, 1887, par. 5*

When Jesus was baptized by the hand of John, when about to enter upon His ministry, He offered up to His Father such a prayer as the world had never heard. Heaven was opened to that prayer, and the Spirit of God, descending like a dove of burnished gold, encircled the precious Saviour, and a voice was heard from the highest heavens, saying, "This is My beloved Son, in whom I am well pleased." *Matthew 3:17*. In this we have an assurance that Heaven is opened to our petitions. Christ has opened the way by which we can have access to the Father. It was sin that had separated man from his Maker, and it had divorced the human race from the favor of Heaven. But the way is now laid open, and how thankful we ought to be that the gates of heaven are left ajar and beams of light and truth will shine upon those who will avail themselves of it.*5LtMs, Ms 26, 1887, par. 6*

Christ came as our substitute, and He was to be tested on the same point on which Adam was tested and fell. After His baptism, He was led by the Spirit into the wilderness and was tempted of the devil. Christ commenced the work of redemption just where the ruin began, and the future welfare of the world depended on that battle fought by the Prince of life in the wilderness. Thanks be to God that He came off victorious, passing over the same ground where Adam fell and redeeming Adam's disgraceful failure. Satan left the field of battle a conquered foe. This victory is an assurance to us that

through divine help we may come off victorious in our behalf on our own account in the conflict with the enemy.*5LtMs, Ms 26, 1887, par. 7*

Christ came from heaven to earth that He might unite His interest with that of man, but our heavenly Father does not propose that He shall save man without any effort on his part to co-operate with Him in the work. Man must act his part, then Christ will bring His divine power to unite with man's human effort in the work of overcoming Satan's temptations. Satan felt that all the power of this fallen planet was in his possession, but when Christ came to measure strength with the prince of darkness, he found One that was able to resist his temptations. The words of Christ are, "The prince of this world cometh, and hath nothing in Me." *John 14:30*. There was nothing in the life of Christ that Satan could take advantage of. Satan could bruise His heel, but could not touch His head.*5LtMs, Ms 26, 1887, par. 8*

All heaven was watching the result of the controversy between Christ and Satan. When Satan succeeded in his hellish plot to murder the Son of God, all the universe was filled with horror. On the cross Christ cried, "It is finished." [*John 19:30*.] In this mighty achievement He threw aside the vail, and this world was brought back into God's favor, finite man was again connected with God, and earth was connected with the continent of heaven.*5LtMs, Ms 26, 1887, par. 9*

Now the question is, Will man take advantage of the situation and come off more than conqueror through Him that loved us? How few there are that are giving heed to their eternal interest and are fortifying their souls against the attacks of Satan! The way has been prepared, and man may be an overcomer by the help of Christ.*5LtMs, Ms 26, 1887, par. 10*

We see intemperance everywhere. We see it as we travel on the cars and on steamboats, and we should ask ourselves the question, Are we making use of our God-given powers to bless humanity in rescuing them from Satan's grasp? Satan is constantly on the alert to destroy souls and to bring the human race under his control. His strongest hold is on the appetite, and he strengthens its powers in

desire for strong drinks. All stimulants are an evil and lead to iniquity. How shall we prevent this wickedness? Have we done all in our power to counteract this condition of things? Some will say that we have done all that can be done, and that it is impossible to reclaim the drunkard from the gutter, for we have failed again and again, and what can be done to prevent this state of things?*5LtMs, Ms 26, 1887, par. 11*

We think we can see a way to remedy this evil. In presenting this matter I appeal to you mothers to give your children a right education. First they must be taught that they cannot have their own way. Teach them from the cradle that all stimulants should be abhorred. They should not be educated as we often see in Basel. While the servants are out promenading with the children who have been entrusted to their care, they are often seen entering the places where wine and beer can be had, and they give to the innocent children that which in afteryears will cause them to fill drunkards' graves. Thus they are giving them an education that will pervert their appetites, and when older they will depend on these stimulants. Little by little they are overcome and are placed out of the reach of help.*5LtMs, Ms 26, 1887, par. 12*

Here in Europe the beverage consists of wine and beer, while in America stronger drinks are used; and the people are also addicted to gluttony—and this among the higher classes as well as the lower.*5LtMs, Ms 26, 1887, par. 13*

It might be well for me right here to mention a circumstance that came under my notice while crossing the continent from California to the Atlantic coast.*5LtMs, Ms 26, 1887, par. 14*

Two naval officers were on the train, and one of them addressed me as follows: "When you came on the train at Oakland, I saw that you were quite weary, but you seem to be gaining each day while I am becoming weaker. You are constantly at work, and daily you are sending large rolls of manuscript for the printer. Why is it that you can do all this amount of work while I am so weary and debilitated?" As he desired to know what made the difference, I told him that I was careful of my eating and drinking. I used no stimulants, and my diet was simple, while he was indulging in many hurtful

things.*5LtMs, Ms 26, 1887, par. 15*

I said, "You use wine and frequently visit restaurants as we pass along our journey. You indulge in rich food. You have your chicken and many other things which are causing you to feel as you do; but with me, my simple diet of fruit and bread gives me health and strength to do the amount of work that I am doing." I told him to leave off these hurtful things and he would soon be a different man. But his reply was that he was afraid he could not resist the temptation. He said that he was not afraid of his life, he could face an enemy, but he could not resist the appetite for these things that I said were an injury to him.*5LtMs, Ms 26, 1887, par. 16*

While I was conversing with him a call came from another officer for him to attend to a companion of noble stature of about six feet who was dead drunk. I asked him what he thought of that scene. "Why do you persist in imbibing that which you know is injurious to your well-being?" I asked him. The answer was, "I do not carry it to such an extreme as this young man." I asked him how long it would be before he would be just as weak in resisting temptation. But his reply was, "How could I pass over these alkali plains and live without these stimulants?" I told him that our party lived without them. "You complain of weariness and we do not," I said. "If it is a luxury, tell me where does it come in? Why partake of that which will break down physical force? Why continue to thus weaken your system? The true reason is that it is caused by force of habit, for there is nothing in nature that calls for these things." But the young man frankly admitted that he could not resist the established habits, if he knew that his life would be shortened ten years.*5LtMs, Ms 26, 1887, par. 17*

Oh, that he could realize that he had been bought with a price! Oh, that he could sense the great sacrifice that had been made for him, and that in return he could realize that he must make a sacrifice in self-denial. In the ten years that he proposed to throw away, what a vast amount of good he could do! What a harvest of souls might be gathered in if the talents and strength were used for the salvation of men. Christ has attached great value to a soul, and we know not how many could be saved in the length of time specified.*5LtMs, Ms 26, 1887, par. 18*

God's fostering care is over every soul who will deny himself and take up his cross. In our travels, while on the cars, we have been brought in contact with accidents. We have heard the groans of the dying. We have seen coffins made for those who had left their homes in the morning in the prime of life. And why all this disaster? It is from the effects of drink. Those causing all of this sacrifice of life will say, "Oh, I do not drink to excess, but I get lonesome and I must have some indulgence to pass away the time." *5LtMs, Ms 26, 1887, par. 19*

The same excuse is made by the tobacco devotee. Ladies, do you not want company? If the poisonous tobacco is such a soother for gentlemen, is it not for the ladies? Shall the women go through the streets polluting the air with the smoke of the noxious weed? One has just as much right as the other. But what right have any of the human race to defile themselves? What right have any to poison the air that is given us of Heaven? There is no justice in it, no more than is in the use of alcohol to poison and deform the image of God. What does the apostle say? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [*Romans 12:1.*] And you say the habit cannot be broken? *5LtMs, Ms 26, 1887, par. 20*

I am speaking on temperance from a Christian standpoint, and what are you doing? There is a great responsibility resting upon you, and you cannot render to God true service unless you present your bodies a living sacrifice. None of us can be justified in violating this wonderful machinery. Should we do so, the evil is transmitted to our children. You give them a legacy, and you are accountable for that which you transmit. There is a great responsibility resting upon parents. They are accountable for the morals of their children. Can we be surprised that the children do not fear God? How often you see boys no more than eight years old smoking. When spoken to about it, the reply is, "My father does it, and if it does him good it will me." And they will frequently say that the minister or the Sunday school superintendent uses it, and "if they are good men, surely I can use it." How can we expect to reform the children while older ones set a wrong example? *5LtMs, Ms 26, 1887, par. 21*

God pity the slaves to these indulgences. It is tobacco that gives a thirst for strong drinks, and both break down the nerve force and weaken the brain so that the slaves to their vices cannot discern between common and sacred things. We have an example of this in the cases of Nadab and Abihu, the sons of Aaron. They had so perverted their appetites that they could not discern any difference between strange fire and that which was consecrated for the use of the tabernacle service, and for this breach of trust they were slain.*5LtMs, Ms 26, 1887, par. 22*

How is it in our courts today? Men are placed in positions where life is at stake. How is it with these men? Are they temperate in their habits? If not, they are not fit to occupy such responsible places of trust. When the appetite is perverted, then the faculties are weakened so that they cannot rule justly. Anciently, God restricted those who were to fill sacred places, and they were to refrain from wine. If God saw that it was injurious then, is it not in this day? God by His angel informed Zacharias that his wife should have a son, and that he should not use wine or strong drink. If God saw that it was necessary for John to refrain from these evils, it is surely necessary for us to refrain.*5LtMs, Ms 26, 1887, par. 23*

Christ came to this earth and fought the battle on appetite and came off victorious; and we can come off victor through strength derived from Him. Who of us will enter the gates of the city? I can answer you that not one of those who declare that they cannot break the force of appetite will enter heaven. Christ has resisted the power of him who would hold us in bondage, and although emaciated with His long fast of forty days, He successfully broke the chain of bondage and has exemplified by this act that our cases are not irrecoverable. I know we cannot obtain the victory alone, and how thankful we should be that heaven has been opened before us and that our petitions can go up before God. We have a living Saviour and One who is ready and willing to assist us to resist the power of appetite, and we can overcome in His strength.*5LtMs, Ms 26, 1887, par. 24*

A case has just come to my mind to the point. A man who attended one of my meetings in the State of Michigan in America had made himself almost a wreck both in body and mind by the use of liquor

and tobacco. I appealed to him to resist the evil in the strength of a risen Saviour. He was bowed down from the effects of his appetite. His dress was in keeping with his shattered condition, and to all appearance he had passed the line to be helped. But he tremblingly arose in the congregation and said, "Mrs. White, you have an interest for me, and I will have an interest for myself."*5LtMs, Ms 26, 1887, par. 25*

Six months later he came to my home and with tears, and a countenance beaming with joy, grasped my hand. I did not recognize who he was. He said, "Do you not know the man in an old blue coat who rose in your congregation and said that he would try and reform?" When the facts were presented I was astonished, for the reason that he looked ten years younger; and instead of being bowed down, he stood erect.*5LtMs, Ms 26, 1887, par. 26*

I was anxious to know what course he took to wean himself from his former habits. He stated that he went home with a quid of tobacco in his mouth. He took it in his hand and he promised that he would not touch it for five minutes. "Then," he said, "I made a promise for ten minutes, and then I prayed and fought the temptation. I continued this process until the sun was seen coming up, when I threw the tobacco into the fire and have not touched it since. That night was a night of struggle, but thank God I came off victor."*5LtMs, Ms 26, 1887, par. 27*

This man became superintendent of a Sabbath school. He could tell by experience what bondage these evils had brought him under, and he could warn the youth from becoming contaminated with this vice; and those who had been overcome as himself he could point to Christ as a source of help in gaining the victory.*5LtMs, Ms 26, 1887, par. 28*

Let each one in the sound of my voice ask himself, How many have fallen into the habit of using liquor and tobacco through my influence? How many can appear before God and say that they are free from these contaminating vices? How have you used the powers and talents entrusted to you? In the judgment there will be two classes. To one class Christ will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of

the world: for I was an hungred, 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. ... Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for 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. ... Inasmuch as ye did it not to one of the least of these, ye did it not to Me." *Matthew 25:34-45.5LtMs, Ms 26, 1887, par. 29*

Christ identifies Himself with the persons of His saints. We have a heaven to gain, and shall we obtain it? Shall we make the best use of our talents while the hours of probation last? Shall we gather strength, and be where we can by our lives teach by precept and example? And shall we not walk before the world in such a way that the responsibility of their destruction shall not be charged to our account? Let all who profess the name of Christ scatter blessings by the way. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [*Romans 12:1.*]5LtMs, Ms 26, 1887, par. 30

All heaven are looking on to see how we are fighting the battle. Shall we break the fetters of Satan and show by our lives that we love our Captain? Who will unite in an effort to break every yoke? If faithful, our reward will be eternal life.5LtMs, Ms 26, 1887, par. 31

## Ms 27, 1887

A Storm at Sea

En route to U. S. A.

August 1887

Portions of this manuscript are published in *EGWE 317*.

We left Grimsby for Liverpool, August 2. Arrived 11 A.M. at Liverpool. Here we had the pleasure of meeting my daughter Mary K. White and children, whom we had not seen for two months. W. C. White was left in Basel to complete some work that demanded his special attention.<sup>5</sup>*LtMs, Ms 27, 1887, par. 1*

We had the pleasure of meeting a number of friends at the house of Brother Drew in Liverpool. We were pleased to meet and converse with one brother who has recently embraced the Sabbath, Pastor Smith. He has been a minister of the State Church and was separated from the church because of his receiving the doctrine of immortality of the soul only through Christ, in accordance with the Word of God. "Which in His times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." *1 Timothy 6:15, 16.*<sup>5</sup>*LtMs, Ms 27, 1887, par. 2*

There were several who united in a company and met mutually to benefit each other. But when the light on the seventh-day Sabbath came to the understanding of some, and they accepted the light and sought to reflect it upon others, then these found oppression and opposition among those even of this company of reformers who had associated together to secure freedom to express their faith. They found there was no liberty for them to speak in regard to the seventh-day Sabbath and there was the necessity for another coming out.<sup>5</sup>*LtMs, Ms 27, 1887, par. 3*

We had a storm at sea—not the most violent. I was upon deck all day, never tiring of watching the rolling waves—awful in their

beauty, burnished like the heavens in their varied reflections as they rise as if in terrible wrath. The senses are fascinated with the sight. The waves scatter their spray like an overflowing cataract when lashed into fury by the merciless winds. They caused the strong, massive boat to tremble. They seem to be in a wild passion. One of the sails was rent in twain, and a broad ribbon was torn from the sail and carried out on the waters of the broad Atlantic. We heard a shriek on deck and saw two dozen passengers fleeing in every direction, for the waves had washed completely over the deck, giving them a thorough drenching.<sup>5</sup>*LtMs, Ms 27, 1887, par. 4*

We had solemn thoughts. The massive boat was but a speck on the broad waters. Men who waste their lives in vain struggles after happiness are represented by the troubled sea when it cannot rest. I looked upon the change and conflict through which the deep waters were passing in all their varied aspects of light and darkness—the placid waters like the crystal sea, the gale and the storm, and this proud boat riding upon the storm-tossed waves. Card-playing, dancing, and mad mirth upon the boat in mid-ocean have seemed entirely out of order and inappropriate at any time. The waters, unless kept within their appointed bounds by a perpetual miracle of divine power, would, in storm and tempest, in their wild, boisterous vehemence, wreck the fairest vessels and hurl the living freight to a watery grave. What a thought—a solitary ship upon the boundless deep! Day after day we may look upon the heavens above us, the waters beneath. No landmark we can see—nothing that our eyes rest upon that stands still. Shall we ever reach our homes, or shall we be swallowed up in the waters of the great deep as thousands upon thousands before us have been? God, the infinite God, how great His power! Shall we fear to trust Him?<sup>5</sup>*LtMs, Ms 27, 1887, par. 5*

**Ms 28, 1887**

Sermon/A Peculiar People

Duplicate of *Ms 25, 1887*.

## **Ms 29, 1887**

Diary, January to May 1887

Switzerland

January 1 - May 15, 1887

Portions of this manuscript are published in *1SM 147*; *3MR 374-375*; *6MR 193*; *8MR 445-446*; *9MR 94-95*; *3Bio 361-363*; *EGWE 267-269, 271-274*.

January 1, 1887

[Basel]

Sabbath, New Year's, I spoke to twenty-five who understood English, without an interpreter, in regard to our duty and obligations to God and how to begin the year aright. We then had a social meeting. Many testimonies were borne and many confessions made, well wet down with tears. It was a profitable meeting.*5LtMs, Ms 29, 1887, par. 1*

Sunday morning, January 2, 1887

Assembled our people together, and I spoke to them through an interpreter, wishing them all a happy New Year. I strove to call their attention away from themselves to God and His rich blessings.*5LtMs, Ms 29, 1887, par. 2*

January 4, 1887

Was sick with malaria attack.*5LtMs, Ms 29, 1887, par. 3*

January 7, 1887

I arise this morning at half-past four and am thankful for the sweet rest I have had in sleep.*5LtMs, Ms 29, 1887, par. 4*

February 4, 1887

Tramelan, Switzerland

Left Basel at ten o'clock this morning. We were pleased with the wonderful scenery.*5LtMs, Ms 29, 1887, par. 5*

February 5, 1887

Tramelan

I arise before others are up and write eight pages to Elder Loughborough. Sabbath forenoon Elder Ings spoke to the church upon the gifts. In the afternoon I spoke upon the words in *Malachi 3:16-18* and *4:1, 2*. The Lord gave me much freedom in speaking. Brother John Vuilleumier was my interpreter. The Spirit of the Lord set home the words spoken with power to the hearts. We had a social meeting and many testimonies were borne with deep feeling.*5LtMs, Ms 29, 1887, par. 6*

Brother Guenin's eldest son had taken no part with the church for more than a year. He spoke with deep feeling, confessing his wrongs. His tears flowed freely. He said he would change his course. He would seek to be a blessing to himself and to others and to honor God with a better Christian life. He seemed to be in real earnest. His mother spoke for the first time. She became disgusted with the course of Czechowski, and she became prejudiced with all who came from America; but a change came over her, and she expressed her desire to take part with the people of God. Still another young man who had fallen into great sin arose and made a humble confession and asked the forgiveness of those he had injured. This was a blessed season.*5LtMs, Ms 29, 1887, par. 7*

Brother Guenin bore a good testimony. He said that for years he had been deeply anxious for his brother. During the week of prayer he made his case a special subject of prayer. His brother lived several miles from Tramelan. He was deeply exercised upon the Sabbath. He told his wife that he could not work on another Sabbath, for his tools seemed so heavy the past Sabbath, as though they would drop out of his hands, and the reading of the pamphlet "*The Sufferings of Christ*" fully decided him to keep the Sabbath. There was still another case—an intelligent man, deeply interested in the truth. He had hopes that he would take a decided stand. This brother expected to lose his place, but his employer told him to go on as he had done, and thus the Lord worked in his

favor.*5LtMs, Ms 29, 1887, par. 8*

We then returned to the house of Brother Roth's, the young man and his sisters and a number of others. I was requested to pray. Brother John Vuilleumier interpreted. Brother Guenin went to all in the house, shaking hands while the tears ran down his face. He shook hands with his three sisters—all strong in the faith—and saluted them. He seemed to be deeply affected. There was weeping upon the necks of some of the brethren as they embraced each other. Sister Roth said, "Peace has come into my house."*5LtMs, Ms 29, 1887, par. 9*

Sunday, February 6, 1887

[Tramelan]

I spoke in the national chapel. The national minister opened the meeting with prayer and singing. I spoke nearly two hours with much freedom while the people listened with the greatest attention. There was not one who was asleep or uneasy. Sunday evening Brother Ings spoke to those assembled in the chapel.*5LtMs, Ms 29, 1887, par. 10*

February 7, 1887

[Tramelan]

Monday morning at eight o'clock we left in a sleigh for the depot and were on our way to Basel. We were conveyed the first six miles in a "dummy." The little box car contained two apartments. One of these seated only five persons, the other was a smoking car. We waited one hour at Tavannes and stepped on board the train that took us without change to Basel. We arrived at the depot at one o'clock and found our horse and carriage waiting for us, which took us to the mission. We found our friends all well, and we were very thankful to get home again. I spoke in Tramelan four times and wrote fifty pages of note paper.*5LtMs, Ms 29, 1887, par. 11*

[Supplementary Item:] We returned from Tramelan to Basel February 7. We found that special efforts were being made with all connected with the mission building to draw nigh to God by

confession and earnest prayer that the blessing of the Lord might be granted us in a special manner when our conference and council should convene. Meetings were held at half-past six o'clock commencing February 6. I commenced to give morning talks February 7 [8?]. We labored earnestly with our brethren and sisters for deeper spirituality and knowledge of the will of God. We felt the great need, as laborers together with God, of meeting a higher standard. The Lord has said of His people, You are the light of the world. [*Matthew 5:14.*] We are representatives of Bible truth. God has made us the repositories of His truth. Then let none hold the truth in unrighteousness, but let the spirit, the words, and deportment correspond with the principles of truth we claim to believe.*5LtMs, Ms 29, 1887, par. 12*

February 8, 1887

[Basel]

Tuesday prepared article to send to America. Sent fifteen pages to Elder Loughborough, four pages to Elder Butler. Sent eight pages to Elder Haskell. Attended morning meeting and gave a short talk to those assembled. There is need of a thorough work of elevation of thought, of habits, of conversation, with all connected with the building, from the oldest to the youngest. Sacred things are placed upon a level with common things.*5LtMs, Ms 29, 1887, par. 13*

February 9, 1887

[Basel]

Attended morning meeting and bore a plain, close testimony. How my heart is burdened over the condition of the spiritual state of those connected with the office. They are low in thought, common in conversation, and sacred things are not discerned. There is some little softening of spirits and we hope some approaching to the light with some. I spoke to them in regard to (*2 Corinthians 7:1*) —“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.” It is certain the enemy has been busily at work in those who are connected with our establishment. There is a spirit with some to be low in thought, low in conversation, low in

morals.*5LtMs, Ms 29, 1887, par. 14*

February 10, 1887

Basel

I spoke to them this morning upon the necessity of pressing to the mark for the prize of the high calling in Christ Jesus. Some confessions are made, but there are those who have not surrendered. I feel deeply over the existing state of things. How can the Lord manifest His power and bless us as we now are? How can the Lord bear with our perversities?*5LtMs, Ms 29, 1887, par. 15*

February 11, 1887

[Basel]

I felt deeply in the meeting this morning. I spoke most earnestly to those assembled, with deep feeling. There is need of God's working for us and by us and through us. We cannot receive light unless we come into a position where God can reflect it upon us.*5LtMs, Ms 29, 1887, par. 16*

February 12, 1887

[Basel]

It is the holy Sabbath. We assemble at half-past six again in morning meeting. The blessing of the Lord is so much needed here to set things in order. We had a very solemn meeting. Many testimonies of confessions were made, but we do not touch bottom yet. There was a morning discourse by Elder Ings. There was a social meeting for the German new converts. Meeting in afternoon in German. Brother Ertzenberger spoke to the people. Three were baptized and the ordinances administered.*5LtMs, Ms 29, 1887, par. 17*

February 13, 1887

[Basel]

Attended early morning meeting and spoke with much pain of heart

in regard to the low state of spirituality among us. But yet there is not a break, except with a few. The Spirit of the Lord is evidently at work, and oh, that we may see the work go deeper and deeper! Some confessions were made with many tears.*5LtMs, Ms 29, 1887, par. 18*

Monday morning, February 14, 1887

[Basel]

I have had a very heavy burden to carry through the night. The Lord has impressed me with some things and laid open more fully before me the things that must be corrected before the Lord will work with us as a people. I bore a very close, cutting testimony in regard to the low standard that was met by our people, and that there had been a helping one another in a wrong course rather than urging one another to pursue a right course. Deception, falsehood, and dissembling have been practiced, and those who are agents in this work are sharing the guilt of the one they are sympathizing with, and the confidences between them are unsanctified. I was afterward informed that Alace [?] Aufranc had left her father's house on the Sabbath and gone to Locle [?]. She ran away from home. This is the fruit of these flirtations and courtships, and one of our best girls in the office has known her purpose, but kept it all to herself. This is no doubt considered a little chapter in romance, for those who do these things are not those who read their Bibles, but those who read fiction and romance.*5LtMs, Ms 29, 1887, par. 19*

Monday, February 14, 1887

In the evening held another meeting and read to those connected with the establishment the letter I wrote to Edith before she died. What the effect of this letter will be I cannot say. It is a solemn letter, indeed. Made some remarks. It was nine o'clock, and we closed the meeting.*5LtMs, Ms 29, 1887, par. 20*

February 15, 1887

[Basel]

Held meetings, one in the morning. Read in the evening matters in

regard to \_\_\_\_\_, his flirtation and courtship. Made some remarks. *5LtMs, Ms 29, 1887, par. 21*

February 16, 1887

[Basel]

Finished reading the letter of \_\_\_\_\_ and made remarks. Brother Frey made confession of his wrong course. We had a long talk with him and prayed with him. He seems humble and to be much affected. *5LtMs, Ms 29, 1887, par. 22*

February 17, 1887

[Basel]

Thursday evening our conference commenced. There were quite a number from abroad. Brethren Bourdeau from Italy. Sister Bourdeau is again hopeful. The letter with words of comfort was to her like apples of gold in pictures of silver. Daniel is quite feeble. Has taken cold. *5LtMs, Ms 29, 1887, par. 23*

Friday Morning, February 18, 1887

[Basel]

I spoke to those assembled from *John 15:1-8*. The Lord helped me to give a very solemn discourse upon the necessity of being in Christ as the branch is in the vine in order to bear the right quality of fruit. The Spirit of the Lord helped my infirmities. I was blessed of God, indeed. *5LtMs, Ms 29, 1887, par. 24*

Sabbath, February 19, 1887

[Basel]

Sabbath forenoon the Lord blessed me in speaking upon the temptation of Christ in the wilderness, that in His human nature He bore temptation and overcame in our behalf. If He withstood temptation in His divine power, then He could not be tempted in all points like man, for it [would] be He was tempted as a God rather than as a man. God opened before me most precious light upon the

Scriptures. I was greatly refreshed in my own soul, and I am convinced the Lord blessed the people greatly as they listened to the words spoken.<sup>5LtMs, Ms 29, 1887, par. 25</sup>

February 20, 1887

[Basel]

In the afternoon of the Sabbath [February 19] we assembled again for social meeting. The blessing of the Lord rested upon me as I again addressed the people for a short time. Every seat was full, and extra seats were brought in. All listened with deep interest. I invited those who desired the prayers of the servants of God to come forward. All who had been backslidden, all who wished to return to the Lord and seek Him diligently, could improve the opportunity. Several seats were quickly filled, and the whole congregation was on the move. We told them the best they could do was to be seated right where they were and we would all seek the Lord together by confessing our sins. The Lord has pledged His word, "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.]<sup>5LtMs, Ms 29, 1887, par. 26</sup>

Many testimonies were borne in quick succession and with depth of feelings, showing that the hearts were touched by the Spirit of God. Our meetings continued from two o'clock P.M. to five, and then we were obliged to close with several earnest prayers.<sup>5LtMs, Ms 29, 1887, par. 27</sup>

At half-past seven the seats were well filled, and I spoke to an interested company upon the subject of temperance. The Lord gave me great freedom in speaking, and I am requested to speak again upon the same subject this evening [Sunday]. My text was the *first chapter of Daniel*. Those present listened with intense interest.<sup>5LtMs, Ms 29, 1887, par. 28</sup>

In the evening at seven p.m. I spoke again upon the subject of temperance with no abating of the interest. The pledge was then passed through the congregation, and one hundred and thirty-seven names were attached to it. This was a victory gained. Many appropriate remarks were made while the pledge was being passed

through the congregation. The hymn “Hold the Fort” was sung with hearty, round voices. My heart has been filled with praise and gratitude to God for the strength which He had imparted to me during these meetings.*5LtMs, Ms 29, 1887, par. 29*

Monday, February 21, 1887

[Basel]

I spoke again to our brethren and sisters upon health reform, taking up the subjects of pure air, pure water, a clean, sweet atmosphere in our houses and in the stables where cattle are kept, and the health-destroying habits of women in compressing the waist. I had great freedom in speaking, and we hope that good will be done. My text was, “Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you,” etc. [2 *Corinthians 6:17.*]*5LtMs, Ms 29, 1887, par. 30*

Tuesday, February 22, 1887

[Basel]

I spoke again to the people assembled in conference from (*Malachi 3:16*)—“Then they that feared the Lord spake often one to another,” etc. I dwelt upon the importance of making our social meetings interesting; that one man wasn’t to do all the talking, but every one should bear his testimony. It has been the habit of one man to get up and talk from one-half hour to an hour. This is called meditation. Then the interest of the meeting is gone, and no one feels that he has any testimony to bear. One or two make a few remarks, and the meetings close, and there has not been the habit of having social meetings in Europe. But we are seeking to educate them on this point, that it is the duty of every one who loves God and the truth to speak to one another words of experience and of comfort, and to tell of God’s goodness, His love, and His great mercy in giving His Son Jesus Christ to die for us while we were enemies to God.*5LtMs, Ms 29, 1887, par. 31*

February 23, 1887

[Basel]

I have written twelve pages to Dr. Kellogg in answer to a letter received February 22. Rode out for health. Had conversation with Elder D. T. Bourdeau. My lungs trouble me. I have taken cold and taxed them considerable. Meetings are being held every day for the workers.*5LtMs, Ms 29, 1887, par. 32*

February 24, 1887

[Basel]

Arise at four. Write five pages to Edson White, four pages to an afflicted sister at the Battle Creek Sanitarium who has written to me for light and words of comfort. May the Lord bless the words I have written to the afflicted one. After breakfast wrote five pages in addition to eight pages to Brother Frey. Wrote four pages to Sister Hutchins; two pages to Sister Hall. Rode out in afternoon with Sister Whitney. It is a very pleasant day. The meetings are going on for instruction of laborers. Had talk with Abel Bede; also with Brother D. T. Bourdeau.*5LtMs, Ms 29, 1887, par. 33*

February 25, 1887

[Basel]

Arise at four o'clock A.M. Wrote four pages to Dr. Maxson and his wife in answer to a letter received from Sister Maxson. I spoke to those assembled in meeting at half-past five, then we had a social meeting. Good testimonies were borne. We had meetings in the chapel all day.*5LtMs, Ms 29, 1887, par. 34*

My lungs pain me much. I have taken a severe cold. Wrote three pages to J. E. White. We had a very pleasant ride. Mary, Ella, the little Mabel, and I composed the company with John Roth [?], driver. Visited with Sister Bourdeau. W. C. White conversed with me, and we thought it would be pleasing to the Lord to appropriate, in addition to the two hundred already appropriated to the Scandinavian Mission, one hundred more to help purchase a tent and seventy-five more to be used for the purchase of a library.*5LtMs, Ms 29, 1887, par. 35*

February 26, 1887

[Basel]

We assembled this morning in the chapel. I gave a morning talk from *Ephesians 3:14-21*. The Lord gave me much freedom in speaking, and His blessing rested upon me. Oh, that the Lord would impress His people with their high and exalted privilege. Meetings all day of various orders.*5LtMs, Ms 29, 1887, par. 36*

February 27, 1887

[Basel]

We assembled in the chapel. I gave a morning talk. "Search the Scriptures," etc. *John 5:39*.*5LtMs, Ms 29, 1887, par. 37*

Monday Morning, February 28, 1887

[Basel]

Spoke from *Colossians 1:25-29*. I felt deeply the importance of this subject, and the Lord helped me to speak very plainly in love to my brethren. These words were reported. Good testimonies were borne by D. T. Bourdeau, Wilbur Whitney, and several others. D. T. Bourdeau spoke decidedly to the point.*5LtMs, Ms 29, 1887, par. 38*

March 1, 1887

[Basel]

Gave morning talk from *Acts 20:26-28*.*5LtMs, Ms 29, 1887, par. 39*

March 3, 1887

[Basel]

Spoke this morning from *Philippians 4:4-6*. Good social meeting.*5LtMs, Ms 29, 1887, par. 40*

March 4, 1887

[Basel]

Spoke in the morning meeting, translated by A. C. Bourdeau. *Philippians 4:7, 8*. Our social meeting was good. *5LtMs, Ms 29, 1887, par. 41*

Sabbath, March 5, 1887

[Basel]

Elder Wilbur Whitney preached. In afternoon we had a select meeting for the ministers and the Lord graciously met with us. There were deep feelings in the meetings. There was much weeping and humiliation of soul. All prayed with much weeping. *5LtMs, Ms 29, 1887, par. 42*

Sunday, March 6, 1887

[Basel]

*Ephesians 6:10-12*. My mind was taken into a channel wholly unexpectedly to me upon the subject of patience and kindness and forbearance with one another. *5LtMs, Ms 29, 1887, par. 43*

Monday, March 7, 1887

[Basel]

Spoke in the morning meeting from *Ephesians 4:30-32*. Some made humble confessions, but there is not a break yet as there must be before the Spirit of the Lord will come in and have free course and be glorified. *5LtMs, Ms 29, 1887, par. 44*

Tuesday, March 8, 1887

[Basel]

Tuesday morning. Talk from *Matthew 18:21-35*. Some good confessions were made, more to the point than heretofore. *5LtMs, Ms 29, 1887, par. 45*

March 15—

Have written 17 pages note paper. *5LtMs, Ms 29, 1887, par. 46*

March 18—

Wrote several pages.*5LtMs, Ms 29, 1887, par. 47*

March 19—

Wrote.*5LtMs, Ms 29, 1887, par. 48*

March 20—

Wrote 19 pages.*5LtMs, Ms 29, 1887, par. 49*

March 21—

25 largest pages.*5LtMs, Ms 29, 1887, par. 50*

March 21—

19 pages.*5LtMs, Ms 29, 1887, par. 51*

March 22—

2 large pages.*5LtMs, Ms 29, 1887, par. 52*

March 22, 1887

[Basel]

Wrote 25 pages, large scratchbook pages. Arise at 1 A.M. much burdened because of the condition of the mission here. The families are such as should not be in this building. Wrote nine pages in regard to the condition of things. Wrote sixteen pages for *Volume I*. Had some talk with Elder Bourdeau in regard to his brother. He is disposed to leave the family to go to France. We can see no light in it. Sister Bourdeau should go to America and take her two children Jessie and Sarah.*5LtMs, Ms 29, 1887, par. 53*

March 23—

15 large pages.*5LtMs, Ms 29, 1887, par. 54*

March 24—

16 pages. *5LtMs, Ms 29, 1887, par. 55*

March 25, 1887

[Basel]

Wrote thirty pages. I was too much burdened to sleep after 2 o'clock A.M. *5LtMs, Ms 29, 1887, par. 56*

March 26, 1887

[Basel]

Spoke to the congregation in chapel from *Genesis 18, 19*. I did not know I was expected to speak until one hour previous to my going into meeting. But I believe it to be our duty to be ready for service at a moment's warning. I felt like praying earnestly to God to make the word spoken effectual in reaching the hearts of the hearers, and the Lord heard my prayer, and His Spirit did touch my heart and the hearts of the hearers. I invited those who wished to seek the Lord most earnestly and to take a more decided stand for the Lord to be not only professionally believers in the truth, but to be obedient to all of God's requirements. Many moved forward, and heartfelt testimonies of confession were made, and the Spirit of the Lord was in our midst to soften and subdue hearts. The meeting closed with earnest prayer to God. We were engaged for three hours in this exercise. Wrote ten pages, large scratchbook. *5LtMs, Ms 29, 1887, par. 57*

March 27, 1887

[Basel]

Cloudy today. Rains some. Brother and Sister Cogshell left for Norway. Wrote 12 pages. *5LtMs, Ms 29, 1887, par. 58*

April 5 and 6, 1887

[Basel]

Wrote 48 pages; 30 pages of this was letter paper, eighteen note paper. Sent a long communication to be read at the Oakland April

meeting. Sent letters to Elder Butler.*5LtMs, Ms 29, 1887, par. 59*

April 7—

Wrote fourteen pages letter paper.*5LtMs, Ms 29, 1887, par. 60*

April 8—

Wrote fifteen pages *Volume I*.*5LtMs, Ms 29, 1887, par. 61*

April 9—

Wrote fifteen pages letter paper, article for paper.*5LtMs, Ms 29, 1887, par. 62*

Sabbath, April 10, 1887

[Basel]

I have overworked. Had meeting in evening with the families connected with this building. I spoke very plainly about how the boarders should be treated and how the tables should be furnished with nourishing food. Brother and Sister Ditcher [?] responded. We hope for a change in some respects for the better.*5LtMs, Ms 29, 1887, par. 63*

April 29, 1887

[Basel]

Spoke to the people in regard to guarding their tongues. Had freedom in speaking.*5LtMs, Ms 29, 1887, par. 64*

April 23—

22 pages letter paper.*5LtMs, Ms 29, 1887, par. 65*

April 24—

22 pages letter paper.*5LtMs, Ms 29, 1887, par. 66*

April 25—

32 pages letter paper.*5LtMs, Ms 29, 1887, par. 67*

April 26—

17 pages letter paper, 12 pages note paper.*5LtMs, Ms 29, 1887, par. 68*

April 27—

wrote 18 pages letter paper.*5LtMs, Ms 29, 1887, par. 69*

April 28—

20 pages letter paper.*5LtMs, Ms 29, 1887, par. 70*

April 29—

8 pages letter, 12 pages note.*5LtMs, Ms 29, 1887, par. 71*

May 12, 1887

Left Basel at 7 o'clock A.M. in company with Mary K. White, W. C. White, Marian Davis, Elder Wilbur Whitney. We had rather an unfavorable time for it was cloudy and rainy, but we saw much that was interesting notwithstanding.*5LtMs, Ms 29, 1887, par. 72*

We arrived at Zurich about noon. We were met at the depot by Brethren Conradi and Ertzenberger. We had an opportunity to visit a reformed church. One portion of this church was built three hundred twelve years after Christ. Their chapels were built small. In it were no seats. The congregation stood while listening to the sermons preached. Attached to this was a cathedral formerly owned by Catholics; now owned by Protestants or Reformers. This structure is nine hundred years old. The seats are narrow and very uncomfortable. The building is roomy and has alcoves just as it was constructed by the Catholics. In this building Zwingli preached. There was a pipe organ, and services are held in this building. It was built by Charlemagne.*5LtMs, Ms 29, 1887, par. 73*

We then visited a chapel. Before it is the monument of Zwingli. Upon the monument is Zwingli in life size in bronze as he went into battle as chaplain. He has on a large surplice reaching to his feet.

One hand rests upon the handle of his sword while in the other hand he clasps a Bible. We entered the building, which was no longer used for a meetinghouse, but as a library. Here were ancient books—Latin, Greek, and in every known language—shelves piled with books. We saw open Zwingli’s Bible in Greek or Latin and saw the veritable writing of Zwingli. There were many interesting things to be seen in this building.*5LtMs, Ms 29, 1887, par. 74*

M. K. White, Marian Davis, and I were accompanied by Brother Ertzenberger to his hired house. We here met Sister Ertzenberger and his two sturdy German boys. We all had a good appetite for our dinner. Wilbur Whitney, W. C. White, and Elder Conradi were in the city attending to business.*5LtMs, Ms 29, 1887, par. 75*

After dinner, accompanied by Brother Ertzenberger, we had a very pleasant ride on Zurich Lake in a row boat. The water was very smooth, and we had a good view of the cantons on Zurich Lake. We could see the mountains in the background. This lake is thirty-five miles long, and we could gather a good idea of the extent of Zurich and the many cantons situated on the borders of the lake. This is a beautiful expanse of water enclosed with banks which swell upwards with terraced vineyards and pine forests from amid which hamlets and white villas gleam out amid the trees and cultivated hills, which give variety and beauty to the scenery, while in the far-off distance the glaciers are seen stretching their icy peaks to the very skies, blending with the golden clouds. On the right the region is walled in with the craggy ramparts of the Abbis Alps, but the mountains stand back from the shore, and this permits the light to fall freely upon the bosom of the lake and on the ample sweep of its lovely and fertile banks, giving a charm to the picture that the pen of the artists could not possibly describe.*5LtMs, Ms 29, 1887, par. 76*

The neighboring lake of Zug is in marked contrast to Zurich—the placid waters and slumbering shore seem perpetually wrapped in the shadows of the Grand Mountains. We returned just in season to enter the streetcar when the rain came pelting against the windows of the car. We had to walk a little distance in the rain to Elder Ertzenberger’s. There we met brethren who were engaged in missionary work, Brother Perk, the brother from Russia who was

imprisoned with Brother Conradi. We had some conversation through an interpreter and engaged in a season of prayer and left for the depot. We reached home at half-past nine o'clock P.M.*5LtMs, Ms 29, 1887, par. 77*

May 15, 1887—Supplementary Item

We have just returned from visiting Zurich. It is a much prettier city than Basel. The old part of the city contains many historical places of interest.*5LtMs, Ms 29, 1887, par. 78*

We visited a cathedral. The denomination is called Reformers. The old part of the church was small. There were no seats. All the hearers were compelled to stand and listen to the preaching. This portion of the church was built three hundred and twelve years after Christ. Everything about this church was very ancient. The body of the church was nine hundred years old and built curiously enough. The seats look as if made for the discomfort of the congregation, narrow and stiff. They had a pipe organ, the only grand thing about the building. This building was put up by Charlemagne. We gathered many items of interest which we will use. Zwingli preached in this church in 1518.*5LtMs, Ms 29, 1887, par. 79*

Our party was constituted of Elder Wilbur Whitney, W. C. White, M. K. White and baby Mabel, Marian Davis—my copyist, and myself. We visited an old building which had been a church where Zwingli had preached. Here was a life-size statue of Zwingli clad as he was chaplain of the army when he was killed. He had his Bible in his hand and his hand leaning on his sword. He has on the dress or coat reaching to his feet, which was worn by the clergy in those days. This monument is above his tomb.*5LtMs, Ms 29, 1887, par. 80*

We entered the building and there we found it was used for a library of ancient books in Latin and in Greek and dead languages. We saw here the veritable Bible Zwingli used and letters written by his own hand. We had just been writing upon the reformers—Wycliffe, Jerome, John Huss, Zwingli, and other reformers, so I was much interested in all that I saw.*5LtMs, Ms 29, 1887, par. 81*

We rode out in a rowboat upon the Zurich Lake which was narrow,

but thirty-five miles long. This gave us a good idea of the extent of Zurich and the many cantons situated on the borders of the lake. Zurich is pleasantly situated on the shores of Lake Zurich. This is a noble expanse of water, enclosed with banks which swell upwards, clothed with vineyards and pine forests, from amid which hamlets and white villas gleam out amid trees and cultivated hills which give variety and beauty to the picture, while in the far-off horizon the glaciers are seen blending with the golden clouds. On the right the region is walled in with the craggy rampart of the Abbis Alps, but the mountains stand back from the shore and by permitting the light to fall freely upon the bosom of the lake and on the ample sweep of its lovely and fertile banks give a beauty to the picture which pen or brush of the artist could not equal.*5LtMs, Ms 29, 1887, par. 82*

The neighboring lake of Zug is in marked contrast to Zurich; the placid waters and slumbering shore seem perpetually wrapped in the shadows.*5LtMs, Ms 29, 1887, par. 83*

## **Ms 31, 1887**

Diary, May 1887

Chaux-de-Fonds, Switzerland

May 13 - 22, 1887

Portions of this manuscript are published in *5MR 319*.

### **Second Visit to Chaux-de-Fonds, Switzerland**

May 13, 1887

In company with Brother and Sister Whitney we left Basel for Chaux-de-Fonds at 10 A.M. We were seven hours on the journey. Stopped one hour at Bienne. Walked from the depot to Brother Virgil Vuilleumier's about three quarters of a mile. Saw his sick wife, who has been a great sufferer for five weeks. We arrived at Chaux-de-Fonds at five o'clock P.M. Were met at depot by Brother Albert Vuilleumier, Ademar Vuilleumier, and several others. Rode in the omnibus to Brother Arthur Rules [?] and were cordially welcomed. We had some talk in regard to meetinghouse. *5LtMs, Ms 31, 1887, par. 1*

As the cars with our iron horse tugging and blowing urged their way painfully up the steep ascent, the air became much cooler, and that which had been rain in the valleys became snow. I felt chilly. My lungs felt as if I were breathing in an icy atmosphere. I had taken off my cloak, but put it on again, and yet was cold. We saw grand old rocks and wonderful natural cataracts pouring down their perpetual streams from high precipices. Beating upon the rocks in their descent, they sent out their beaten spray almost white as milk. We can never tire of this scenery. We looked down, down a mountain ravine to a noisy stream rushing and beating against the rocks, which battlements of rocks rose hundreds of feet on either side; and this green, clear stream rushing and roaring in this narrow, deep gorge acted as if it were mad. It was awfully grand. *5LtMs, Ms 31, 1887, par. 2*

We were not sorry when we reached the depot. Every mile we

pulled up the mountain steeps seemed to increase in icy coldness. It seemed to me my lungs were nearly frozen, although I had an abundance of clothing and it was nearly the middle of May. We tried to counteract the coldness of throat, lungs, and stomach with hot drink, but did not succeed and slept but little through the night with this disagreeable inward chilliness, which had seemed to grasp my very vitals.*5LtMs, Ms 31, 1887, par. 3*

May 14, 1887

[Chaux-de-Fonds,] Switzerland

Sabbath morning I spoke to the church about one hour, Brother Albert Vuilleumier interpreting for me. I had freedom in speaking and a good impression was made. I also spoke again in the afternoon about one hour with deep feeling. There were many testimonies of interest borne.*5LtMs, Ms 31, 1887, par. 4*

We felt decidedly the necessity of making some change in advance of what had been made in the church in this place as we experienced the inconvenience of worshiping God in a room no larger than a common dwelling room in a tenement. There was a small room adjoining the large room. There were sixty of our brethren assembled, and they could not be accommodated with a chance to kneel down, being so closely packed. It is true that there were brethren from Tramelan and from Bienne, which made the inconvenience still more apparent.*5LtMs, Ms 31, 1887, par. 5*

With this crowd in so small a place, it was next to impossible to ventilate without exposing some to a strong, cold, snowstorm draft of air; and when the windows were open ever so little, the confusion of noises coming from buildings across the narrow street made it most difficult to hear distinctly the words of the speaker. And from this manufacturing establishment, not only was the sense of hearing confused, but that of smelling was involved. The strong fumes of fermented wine were most offensive to the senses of a temperate man or woman, however pleasant it might be to the wine lover. And added to this was the confusion of exhalations from the lungs and emanations from the bodies of sixty people enclosed in a small compass.*5LtMs, Ms 31, 1887, par. 6*

We were not at all surprised to see one and still another of our good brethren asleep. Who can blame them? I was obliged twice or three times to call them to their feet to sing in order to arouse them from that sleepy lethargy which comes in consequence of breathing impure air poisoned by the atmosphere within and without. How my heart ached for the worshipers! Here is the only place they could obtain where they could assemble to worship God, and if it were the very best they could do, the Lord would accept their best efforts. And for this little place our brethren have to pay seventy-five dollars per year.*5LtMs, Ms 31, 1887, par. 7*

It is this condition of things we meet here everywhere in Europe—places can be obtained for halls, for theaters, for every purpose but to preach the gospel. I inquire if this thing must continue in these missionary fields. Our brethren have felt the need of planning and devising for something better than this. They see themselves left wholly to the mercies of those who own buildings, whether they shall find tenements or whether they shall find rooms called halls, but only rooms in a dwelling house where they can worship God upon the seventh day.*5LtMs, Ms 31, 1887, par. 8*

We deem it to be for the good of the cause of God in Chaux-de-Fonds and other cities that there should be a general awakening, and in much humble supplication to God for wisdom, and with their own exertions in faith, to make a change in this order of things, to arise unitedly and do to the uttermost of their ability, to press against difficulties and in faith to go forward. The Lord will help them to obtain, in these cities where there are churches already raised up, suitable places of worship on such terms as shall not embarrass our poor brethren, that they may worship God according to the dictates of their own conscience.*5LtMs, Ms 31, 1887, par. 9*

Souls are being added to the church in Chaux-de-Fonds, showing that notwithstanding the unfavorable situation, yet souls have courage to decide for the truth, to keep the Sabbath because it is truth. And if all do what they can, hoping and believing that God will pity them and help them in their great need, they will surely see His promises verified in this matter. If all will be united, counsel together, pray together, and live out their faith, the Lord will work for their good and His own name's glory. When we consider the

precious truth to be drawn from the storehouse of God's Word to be given to all them who will receive it in the love of it, we know that this is no time to be silent or indolent or unbelieving.*5LtMs, Ms 31, 1887, par. 10*

God has given the light to us that we may give the same to others. The solemn warnings are given us in the Scriptures that we are not to receive the grace of God in vain. It concerns us and the welfare of others, each and every one of us who claims to be a child of the light, to summon our various God-given powers to action. We are to yield our bodies to God a living sacrifice, holy, acceptable unto God, which is our reasonable service. Here it is not our feelings to be consulted, our ease and convenience to be first provided for, but we are to reason that as Christ has given all on His part, and withheld not His precious life that salvation might be brought within our reach, so likewise should we arm ourselves with the same mind and manifest the same spirit of self-denial and self-sacrifice. We should show the same interest, self-denial, and disinterested love for the souls of those for whom Christ has given His precious life.*5LtMs, Ms 31, 1887, par. 11*

We are to reason sensibly in this matter, that as God has done all on His part, we should individually be more than willing to do all possible in our power on our part, that we may be laborers together with God in bringing many sons and daughters to glory. Jesus Christ hath loved us, and it is His blood that cleanseth us from spot and stain of sin. If, then, the great Head of the church and Captain of our salvation has condescended to leave the royal courts of heaven and come to our world to live in His human life as our example, that we should make no mistake in finding the path that leads to heaven, let us follow the pattern He has given us.*5LtMs, Ms 31, 1887, par. 12*

Brother Albert Ball [?] has been a zealous mover in seeking to obtain means to build a chapel, but he moved rashly, and it all had to be reconsidered and rearranged. The lot was purchased, but was too small, and it was decided to duplicate the lot and build not only a chapel, but tenement rooms where six families could be accommodated. I have donated my horse, for which I paid \$175; my carriage, for which I paid \$110; my harness, for which I paid \$30. I

have had these in use a little more than one year. They may sell them and get what they can to invest in the house of worship. I pledged also \$100 towards a meetinghouse in Bienne. We can see no other way to do than to build houses of worship, and our brethren must begin to work themselves into houses under their control as tenement houses.*5LtMs, Ms 31, 1887, par. 13*

I spoke both forenoon and afternoon, Sabbath, May 14. In the afternoon there was a good social meeting. Elder Whitney spoke in the evening.*5LtMs, Ms 31, 1887, par. 14*

May 15, 1887

Chaux-de-Fonds

Sunday at 10 A.M. I spoke about one hour in regard to the necessity of our people's making some arrangements to have tenement buildings under their own control and the necessity of moving with great wisdom so that no one should become embarrassed. And this could be accomplished only by concerted action. Elder Whitney spoke lengthily upon the same subject, and the minds of the brethren were unanimous in regard to this matter. I became very weary, and after sitting in the close room three hours, Sister Whitney and I returned home. Wrote out important matters. In the afternoon we were taken in a hack to visit the lot selected and already purchased for a chapel—the adjoining lot was to be added which would gain much better facilities for building. Visited Sister Roberts, who stands at the head of a watch-manufacturing establishment. Her husband is dead, leaving the business in her hands. She has embraced the Sabbath.*5LtMs, Ms 31, 1887, par. 15*

Monday, May 16, 1887

I could sleep but little through the night. There was an election of some kind, and cannonading was kept up till long after midnight. We were unable to sleep, for the report of the cannon reverberated through the mountains as though crashing them to atoms. At three o'clock we were astir and made our way to the depot, about one mile, on foot. I felt sick and lay down. We arrived at home in Basel about 10 A.M.*5LtMs, Ms 31, 1887, par. 16*

May 22, 1887

[Basel]

Was not well through the week. Spoke on Sabbath forenoon May 21 for the last time in Basel. We had a private interview with several, placing before them the danger and the peril which cost me much sufferings of mind.*5LtMs, Ms 31, 1887, par. 17*

[May 23, 1887]

Sunday I was unable to eat and unable to sit up, but I had an appointment in Zurich for Sunday night. I waited till the last train, hoping to feel better, but was obliged to go sick, unable to eat anything. I lay down in the cars and rested when we arrived in Zurich. One who had been interested in the meetings and almost a regular attendant interested himself to secure a large hall for me to speak in. This brother took us to his house and gave us every attention.*5LtMs, Ms 31, 1887, par. 18*

I felt so weak and my head so confused that I knew I should fail unless the Lord helped me. And He did help me. There were two hundred and sixty people assembled. They listened with the deepest interest, and I had freedom in speaking to them. Afterward we took a hack to Brother Ertzenberger's where we tarried for the night. I had a severe season of vomiting and felt relieved. Slept well. I had eaten nothing for two days.*5LtMs, Ms 31, 1887, par. 19*

Monday, May 23, 1887

We bade our friends farewell and took the early morning train for Basel.*5LtMs, Ms 31, 1887, par. 20*

## **Ms 32, 1887**

Diary, May 1887

Germany

May 26-31, 1887

This manuscript is published in entirety in *2MR 121-130*.

### **Visit to Germany**

May 26, 1887

Thursday night we left for Prussia to hold meetings in connection with Elder Conradi at Vohwinkel. I was unable to eat and was not able to sit up much. W. C. White could not accompany us. Sister Ings and I went alone except for a young man who was returning to his home from the office at Basel for a visit to his parents.*5LtMs, Ms 32, 1887, par. 1*

We stepped on board the train at half-past nine o'clock, May 26, and had the compartment to ourselves. I slept well during the night; changed cars twice. We met Brother Conradi at Mainz. He accompanied us on the rest of the journey. We changed cars at Cologne. Here we had several hours to spend, but I was too weak to go out to see anything except the cathedral. We went inside of this building. It is a rich, costly edifice. There is but one greater in the world. It has been six hundred years in building, and there is someone at work on it constantly. It was commenced in the 13th century and is not fully completed yet. Workmen were still at work upon the inside of the building.*5LtMs, Ms 32, 1887, par. 2*

This is the place where cologne water is manufactured. Here the depot is prepared as if to be solely devoted to a dining hall. This is no convenience for travelers. A table is before every sofa, so arranged that travelers will feel compelled to patronize this restaurant.*5LtMs, Ms 32, 1887, par. 3*

[Vohwinkel, Germany]

Friday, May 27, 1887

We arrived at Vohwinkel about three o'clock. We were met by a brother, the elder of the church. We took a lunch and drove about two miles into the country. Here we found our brethren were living in a pleasant location. They have felt the oppression of landlords and have been wisely preparing, as far as possible, to have little homes of their own. There are in small houses no less than three families in a dwelling. A brother owns the home and rents to Sabbathkeepers. Brother Conradi spoke Friday evening. I spoke Sabbath morning [May 28] at ten a.m. from the words in the prayer of Christ, that His disciples may be one as He was one with the Father. Then Brother Conradi told me they had never had a social meeting. They had met together for prayer, but not to bear testimony. We thought it a favorable time to break them in, and our meeting was good, lasting three hours from its commencement. *5LtMs, Ms 32, 1887, par. 4*

I was urged to speak again in the evening at eight o'clock, which I did, upon the subject of making special efforts for harmony and the necessity of the church having their minds occupied with thoughts upon the truth, the Saviour, and the future life. By living and walking in the truth themselves, they will not be employed in talking of the errors and mistakes of others. After I had ceased speaking, Brother Conradi continued the meeting until midnight. *5LtMs, Ms 32, 1887, par. 5*

May 28, 1887

**Vision at Vohwinkel**

[Sabbath.] Last night [May 27] I dreamed that a small company was assembled together to have a religious meeting. There was one who came in and seated himself in a dark corner where he would attract little observation. There was not a spirit of freedom. The Spirit of the Lord was bound. Some remarks were made by the elder of the church, and he seemed to be trying to hurt someone. I saw a sadness upon the countenance of the stranger. It became apparent that there was not the love of Jesus in the hearts of those who claimed to believe the truth, and there was, as the sure result,

an absence of the Spirit of Christ and a great want both in thoughts and feelings of love for God and for one another. The assembling together had not been refreshing to any one.<sup>5</sup>*LtMs, Ms 32, 1887, par. 6*

As the meeting was about to close, the stranger arose, and with a voice that was full of sorrow and of tears, he told them that they had a great want in their own souls, and in their own experience, of the love of Jesus which was present in large measure in every heart where Christ took up His abode. Every heart renewed by the Spirit of God would not only love God, but love his brother, and if that brother made mistakes, if he erred, he must be dealt with after the gospel plan. Every step must be followed according to the directions given in the Word of God. “Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted,” (*Galatians 6:1*) he said. “Rememberest thou not the prayer of Christ just before He left His disciples for His long, agonizing struggle in the garden of Gethsemane, before His betrayal, His trial, and His crucifixion (*John 17:15-23*)?”<sup>5</sup>*LtMs, Ms 32, 1887, par. 7*

“Are you not forgetful of the sufferings of your Lord? Are you not forgetful of the estimate He has placed upon man whom He has purchased with His own blood? You seem willing to wound and bruise the hearts of one another. Is this the pattern Jesus has given you? Where is His manner of dealing? Do you find yourselves sustained in having so little love and forbearance, so little patience for your brethren? Have you forgotten the words of Christ, ‘A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another’ *John 13:34, 35*? ‘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 unto him’ *John 14:21*.”<sup>5</sup>*LtMs, Ms 32, 1887, par. 8*

“You are not cultivating love to God or love to your brethren. Be careful how you treat the purchase of the blood of Christ. There will be need of plain and faithful reproving of evil works, but let the one who takes this work upon him know that he is not separated from

Christ by evil works himself. He must be spiritual and restore such an one in the spirit of meekness. Unless he has this spirit, he has no duty to reprove or to correct his brothers, for he would create two evils in the place of curing one.*5LtMs, Ms 32, 1887, par. 9*

“One condescended to clothe His divinity with humanity and came to our world in the likeness of men. He is the living fountain of life, the living manifestation of pure religion in our world. Christ is the Way, the Truth, and the Life. There is but one Way, one Truth, one Life, and they that believe in Him receive power to become sons of God, and these are no more in the world, but are chosen out of the world. The world knoweth them not because it knew Him not.*5LtMs, Ms 32, 1887, par. 10*

“The spirit and character of Christ are manifested in the chosen of God by their heavenly conversation, their meekness, their blameless conduct. As many as are led by the Spirit of God, they are the sons of God. They are united to Christ as the branches are united to the one living vine. They walk not after the flesh, but after the Spirit. These are living examples of Christianity in the world. They are called Christians because they are like Christ and because Christ is in them. Of a truth they are the light of the world and the salt of the earth. The help of the Spirit and the words of eternal life are their wisdom and their strength. And they are led into all truth because they are willing and obedient.*5LtMs, Ms 32, 1887, par. 11*

“That which distinguishes the character and conduct of Christians from all others is the principle of holy, Christlike love, which works in the heart with its purifying influence. The true Christian will work the works of Christ in giving expression in deeds of love one to another. With this living, abiding, working principle in life and in character, no one can resemble the world. If you know the character and works of Christ, you will know the disposition and conduct of Christians. Christ hated evil so much that sin and evil met a strong rebuke from His lips and from His example. While He hated sin, He loved the sinner.*5LtMs, Ms 32, 1887, par. 12*

“Our Lord and Saviour loved every creature. He laid aside His dominion, riches, and glory and sought after us, sinful, erring,

unhappy, that He might make us like Himself. He humbled Himself and took upon Himself your nature that He might be able to teach you to be pure, correct in character, and free from all impurity of sin, that you might follow Him to heaven. He suffered more than any of you will be called to suffer. He gave all for you. What have you given to Jesus for this great love? Have you practiced the same toward your brethren? Have you copied His example in patience, in self-denial? You cannot equal the Pattern, but you can resemble it.*5LtMs, Ms 32, 1887, par. 13*

“There has been committed to you the sacred knowledge of the truth, not for you to quarrel over and to become estranged from one another, but that you may be the light-bearers to the world. According to your individual ability will the Master reckon with you when He comes. What have you done to persuade men to accept the precious truth? All around you are those for whom Christ has died that they might be made pure, holy, and sinless. Have your works as Christians been fruitful and productive of much good? Have you in meekness and in faith tried to sow in the hearts of others the seeds of truth that they may bring forth fruits unto righteousness? How much greater strength you might have had as sons and daughters of God if you had loved God supremely and your neighbor as you love yourself. How much higher ground you might stand upon if you had been following on to know more and more of the truth and gathering more and more divine light to shine forth in good works to all around you.*5LtMs, Ms 32, 1887, par. 14*

“Your works are not pleasing to God, but pleasing to the enemy. You have lessons to learn in the school of Christ before you will be fitted for heaven. Your self, your ways, your sharp traits of character make you unskilful in dealing with minds and hearts. You are oppressive where you should be kind. Your words and your works are the channels through which the pure principles of truth and holiness are conveyed to the world. Then if you are not cultivating personal piety, you cannot be the light of the world. If you allow yourselves to be dictatorial, accusing, and judging your brethren, and with unsanctified hearts and unholy tempers seeking to mend their wrongs, you do unskilful work and drive souls away from the service of Christ. The believers will be a source of weakness to one another in place of a source of strength and courage, unless they

are truly abiding in Jesus. There can be no healthful building up, binding together principles, unless the transforming grace of Christ shall be felt upon your hearts and characters.<sup>5</sup>*LtMs, Ms 32, 1887, par. 15*

“Everyone who has a knowledge of Jesus Christ—especially the elders of the church—must not carelessly allow the members to be irregular in conduct and thus let evil and sin strengthen in the church, thinking this is the way to show love for one another. God requires faithfulness in watchcare. You must take hold of God with one hand while with the other hand, in love, you lay hold upon the erring and the sinner and draw them to Jesus. Pray with them, weep with them, feel for their souls, love them, and never let go of them. This is the love Jesus has expressed for you. You must ever strive for unity and forbearance and love. Never draw apart, but press together, binding heart to heart and making supplications in the Spirit. Then the power of God will work in your midst, and many souls will be brought to the truth through your influence.”<sup>5</sup>*LtMs, Ms 32, 1887, par. 16*

He was again seated, and the sun which had been hidden beamed forth and shone full upon his person. What a revelation! All knew in a moment who had been speaking to them. They said one to another: “It is Jesus; it is Jesus!” and then such confessions of sins as were made and confessions to one another. There was weeping, for the hearts seemed to be broken, and then there was rejoicing and the room was filled with the mellow light of heaven. The musical voice of Jesus said, “Peace be with you.” And His peace was [present].<sup>5</sup>*LtMs, Ms 32, 1887, par. 17*

Sunday, May 29

Brother Conradi spoke in the morning upon missionary work. At three o'clock I spoke to those assembled from *First John 3, verses 1-3*. I felt much freedom, although weak for want of food which I could not take upon my stomach. Brother Conradi labored with them faithfully, and I think with good success. There was a healing of their difficulties, except with one brother who left the meeting. Brother Conradi went after him and labored with him until two a.m. with a good prospect of the difficulties being healed.<sup>5</sup>*LtMs, Ms 32,*

1887, par. 18

We here had an opportunity to see the work our brethren and sisters are engaged in for a livelihood. Brother \_\_\_\_\_ has a wife and four children. He weaves the most beautiful fabric, which sells for eight dollars per yard. He obtains for his work about seven or eight francs and can weave only three quarters of a meter a day. The sisters weave silk handkerchiefs. *5LtMs, Ms 32, 1887, par. 19*

[Gladbach, Germany]

[Monday,] May 30, 1887

We left Vohwinkel at seven a.m., for Gladbach. We had an appointment to speak Monday night. We arrived at Gladbach about ten a.m. We found friends waiting at the depot for us. We took a hack for Sister Doerner's, who owns the building where they live. Her daughter is living with her. We were shown to a very pleasant room which we were to occupy during our stay. Breakfast was ready, but I could barely taste of the breakfast because I was constantly so sick to my stomach. The breakfast was comprised mostly of cake and bread and coffee. We had an invitation from the son of Sister Doerner to take dinner at his house. A hack took us to the place, a sister of Brother Doerner accompanying us. We had gone but a few rods when the hack lurched to one side and came up against the curbing of the sidewalk, and the horse with the thills was separated from the hack. We were soon out; the only trouble was that someone had failed to put in the linchpins that held the thills to the hack. Nothing was broken, and we went on without further trouble. The wife of Brother Doerner met us at the gate. She is a pleasant-looking little woman with three little children. She is the daughter of Brother Lindermann, one who has kept the Sabbath twenty-five or thirty years. He is still living. He is eighty-three years old and is a second child. It is through his influence that the Doerner family received the Sabbath. There are three brothers, Doerners, believing the truth. They are in company ownership of a large manufacturing establishment in which cloth and cotton goods are made. It is a large building and a large business. The brother lives in this establishment where we were visiting. He has large grounds and trees and flowers. He is very pleasantly situated. This brother

was the last to accept the Sabbath. One brother, the eldest of the three, is lying at the point of death with cancer of the throat. It is a great affliction to his family, none of whom are keeping the Sabbath.*5LtMs, Ms 32, 1887, par. 20*

The 30th of May was a holy day, the second day of Pentecost, so no work in the factories was done on this day. Colors were flying from buildings, and the people were pouring out in crowds to services. At five we met in Sister Doerner's house. The room was not large and was full. I spoke from *John fifteen, verses one to three*. Brother Conradi interpreted for me. I had considerable freedom. I had special help from the Lord, else I could not have stood on my feet. I bore a very plain testimony. This was an intelligent company to speak to. Brother Conradi mentioned a request from the afflicted brother for the prayers of the children of God. We prayed for the sick and dying brother. Brother Conradi talked for some time to those assembled.*5LtMs, Ms 32, 1887, par. 21*

[En route to Hamburg, Germany]

[May 31, 1887]

I rested well during the night, but the same inability to eat continues. We left about eleven o'clock for the cars to take us to Hamburg. At Düsseldorf we changed cars. We were obliged to wait in the depot two hours and had a little opportunity to study human nature and witness the exhibition of vanity in those who came and went. It awakened most painful thoughts. Two young ladies entered the ladies' room, stood before the mirror, and then sought to beautify their appearance as much as possible, exhibiting themselves before the mirror, turning around this way and that, putting powder upon their faces. Oh, thought I, if they would be one half as particular to beautify their character by the great standard of God's holy law, His mirror, His detector of the defects in character, there would be far less vanity for the outward appearance and far more for the inward adorning, the perfection of character, the possession of the meekness of Christ.*5LtMs, Ms 32, 1887, par. 22*

At two o'clock we were again seated in the compartment for ladies, with every convenience, and were glad to be alone and to rest. I

was sick and tired, unable to eat. We had no further change until we reached Altona, about one-half hour's ride from Hamburg. We had a grand sight—a ship on the water, or a warehouse close by the water, was on fire. It was thought that petroleum must have exploded. The flames reached so high, and the light was so great and far reaching. The last change was made at Altona; we had no further disturbances till after this.*5LtMs, Ms 32, 1887, par. 23*

## **Ms 33, 1887**

Diary, June 1887

Denmark

June 1-8, 1887

Portions of this manuscript are published in *6MR 145*; *EGWE 298-299*.

### **Third Visit to Denmark**

Wednesday, June 1, 1887

A.M. Brother Conradi, who was in another compartment for gentlemen, awakened us. We changed from the cars to another car which took us to the boat. Rode thirty minutes on boat. Changed again for the cars. Rode on the island two hours to a strip of water. Changed again for boat. Here we had a smooth passage for about two hours, then took the cars again. We were favored with a compartment exclusively for women, which cars took us to Copenhagen. We had the Crown Prince of Denmark on the car. When we came to Copenhagen there were men dressed in scarlet who were brilliantly flashing everywhere. A Brussels carpet was laid down from the car to the depot where he passed through an arched doorway, and hacks were in waiting with plumed soldiers to escort him to his palace. We took a hack and were taken to rooms in a hotel where we were made comfortable. Brothers Olsen are looking for our convenience. We walked in the park, but I was too weak to go far. I reeled from weakness. *5LtMs, Ms 33, 1887, par. 1*

Thursday, June 2, 1887

[Copenhagen]

It is a beautiful day. The sky is clear and the air good. We rested well. Sister Ings and I have a room with two single beds. Brother Conradi and a brother from Russia have beds in an adjoining room. We had a season of prayer together in our room. I am beginning to eat a little and hope to gain strength by so doing. *5LtMs, Ms 33,*

1887, par. 2

Friday, June 3, 1887

[Copenhagen]

Attended early morning meeting. Spoke a short time. There was a goodly number in attendance. I had much freedom in speaking, although it was done in great feebleness. Received letters from Elder Loughborough and from Sarah McEnterfer of Basel. Took dinner at Brother Edwin Olsen's. Was sick to my stomach. Could not enjoy eating. Sister Olsen has a fine, healthy boy of one week old, but I greatly fear that she is imprudent in trying to be too smart, fearing that she will be thought to be lazy, but we have seen too much sorrow and suffering in consequence of imprudence after childbirth.*5LtMs, Ms 33, 1887, par. 3*

June 4, 1887

[Copenhagen]

Sabbath I was very feeble. I felt that it would not be possible for me to speak without special strength being given me from the Lord. My left thumb keeps up a continual motion that I have no power to control. I am fastening upon the promises. How precious is every one of them! God Himself has proclaimed His love and His pity for His needy, suffering ones. "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.*]*5LtMs, Ms 33, 1887, par. 4*

Nothing is too hard for the Lord to do. He will help me in my great need. He is merciful. I will not look to merit, but to His boundless goodness. He is God, the compassionate Redeemer who healeth us. God's promises are unfailing. Has He ever failed me when I have trusted in Him? I look back and cannot recount a single instance where the promises of God have not been verified. Not one good thing has failed of all that He has promised. Men may fail and break their promises, but God never forgets. His mercies are sure. His covenant is everlasting. I will trust in the Lord.*5LtMs, Ms 33, 1887, par. 5*

June 4, 1887

Copenhagen

Half-past five, P.M. Returned to my hired rooms. The Lord has strengthened and blessed me. We had a congregation that was as intelligent and noble as any congregation I have spoken to in America. There were several merchants present, and other unbelievers. They listened with respectful attention. I spoke from *1 Corinthians 1:5*. *5LtMs, Ms 33, 1887, par. 6*

The Lord gave me of His power and Spirit. I felt that the angels of God were round about me, strengthening me, and the hearts of the people were affected. A social meeting followed, and many humble testimonies were borne with deep feelings. *5LtMs, Ms 33, 1887, par.*

7

A man of learning has recently taken hold of the Sabbath. He is about fifty years old, and he with a few others who have cultured intellects were setting themselves in judgment upon Elder Matteson and the translators of our books—noticing their imperfections and making their comments, criticizing and ready to throw the good all away because of some blunders, and not the most perfect rendering. These brethren were doing much harm to the church, and this conference at this time will prove a great blessing to the church. These men who had been finding fault with others' labors were more deeply broken in spirit, and we had a blessed sitting together in the name of Jesus. *5LtMs, Ms 33, 1887, par. 8*

What a great change in Copenhagen since we first visited them! Our meetings were held in a little damp hall, and people from the country came in—rough, ignorant, and uncultured—but the Lord was present. He gave me a testimony for the hungry souls. Next our meeting was transferred to a basement. Above was a dancing hall, and there were saloons all around us. Drunken men would put their heads to the windows and talk and laugh and even sing, and constant watch was exercised to keep any kind of order; but the Lord gave me special messages for the people and blessed those assembled and blessed me in large measure. I spoke to them five times. *5LtMs, Ms 33, 1887, par. 9*

Nearly a year ago—July 17—I again visited Copenhagen in company with W. C. White and Sarah McEnterfer. I spoke to the people about ten times. We had a hall—an improvement upon the one we had on our first visit the last of October 1885. There had been special efforts made in Copenhagen by Elder Matteson and Brother Brorsen, and there were more than double the number when we were on our first visit, and some of the best quality of people. There had been a good work done. And now, June 4, we see many more who have been added to the numbers of Sabbathkeepers, and our hearts were made glad to see a respectable, noble, intelligent class of believers assembled in the city of Copenhagen and to listen to their testimonies translated to me by Brother Olsen. We could indeed exclaim, “What hath God wrought!” *5LtMs, Ms 33, 1887, par. 10*

And in this great city the work may still progress if the workers will not get above the simplicity of the work, but will keep humble and holy and dependent upon God, not trusting in themselves, not taking any glory to themselves, but depending wholly upon God for His grace, laboring with His Spirit, and then depending wholly on God to give the increase and returning to Him all the praise, all the glory. Self must be hid in God. “Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s.” *1 Corinthians 3:21-23. 5LtMs, Ms 33, 1887, par. 11*

I know that the Lord has strengthened me by His Holy Spirit, and forever His name shall have all the glory. Had profitable conversation with Brother O. Olsen. After the meeting closed, three were baptized. They had to go in a boat to an island to secure the privileges of baptism. *5LtMs, Ms 33, 1887, par. 12*

Sunday, June 5, 1887

Copenhagen

It is another beautiful morning. I have not rested well through the night, but I feel stronger today. Have been sick, even leaving a sickbed to come upon this journey in great feebleness. Have spoken six times in three different places, and the Lord has blessed

me and sustained me. Sunday filled my appointment at 3 P.M. We had an intelligent audience, and I spoke with much freedom from *John 15:9-12*. The Word was received in many hearts, evidenced by the tearful eye, the softened heart.*5LtMs, Ms 33, 1887, par. 13*

Monday, June 6, 1887

Copenhagen

I arose at half-past four. Eating no supper and very little dinner, I was faint and in need of my breakfast. The hour for breakfast at seven passed, and it was ten minutes before eight before the call for breakfast half-past eight. I made my breakfast of a few crackers and filberts, but I had waited too long. A terrible weakness came upon me. To prevent fainting I lay down. A deathlike faintness came upon me. Every nerve in my body seemed to quiver. Unable to get my breakfast, and thus I was unfitted for the day, weak and spiritless and nervous. It did not look sensible for me to try to fill my appointment tonight, and I decided I could not do so. I walked out with Sister Ings and was scarcely able to walk, but after returning the Spirit of the Lord came upon me, and I felt that I must speak to this people once more at this very time.*5LtMs, Ms 33, 1887, par. 14*

I went to the meeting. A goodly number were present, and I spoke from (*1 Corinthians [3]:9*)—"Ye are laborers together with God." The Lord gave me a very sharp testimony for the church who had been murmuring and complaining and finding fault. After speaking to them and faithfully telling them the result of all such work, I then had the front seats vacated and urged those who wished to change their course and be laborers together with God for unity, to be one with Christ and here before God to drop their envying and evil surmising and questioning and evil speaking, to here make a solemn covenant with God by taking these vacant seats. I think the whole church were on their feet moving for the seats, and other seats had to be vacated. I then proposed that those who felt the burden and contrition of soul for the part they had acted should confess their sins before God before we united in prayer. Many hearty, sincere confessions were made, and many more would have been made, but it was a late hour, and we engaged in prayer. I was requested to pray. Brother Matteson interpreted for me. The Lord gave me the

spirit of earnest intercession. Then Brother Matteson prayed and Brother Edwin Olsen. There were hearts softened that night. The next move, after the meeting closed, all pressed about me to take me by the hand to thank the Lord that He had wrought for us that night. I feel indeed grateful to God for the manifestation of His Spirit and power in our midst.*5LtMs, Ms 33, 1887, par. 15*

Tuesday, June 7, 1887

Copenhagen

It was half past-ten when our meeting closed last night, and my mind had been so exercised and so burdened I was unable to sleep until one o'clock. I arose at five A.M. I am thankful I am feeling as well as I am. The Lord has been my helper indeed. He healeth me by His power so that I have strength to do the work He has appointed me. I will praise His holy name. Today a brother who embraced the truth last January in this place visited me. He is fifty years old. He has been almost all over the world. He has education, and he and some others have been criticizing the ministers and writers. The language, they say, is very objectionable. I had a long conversation with this brother, who listened with interest, and I hope it will do him good.*5LtMs, Ms 33, 1887, par. 16*

Wednesday, June 8, 1887

Copenhagen

I feel rather weak this morning, but my trust is in God. Slept quite well during the night. Breakfast was very little nourishment. Bread and hot water were all I could eat. We leave for the boat in about three hours.*5LtMs, Ms 33, 1887, par. 17*

We are disappointed that W. C. White is not on the boat. I am sorry that we will not have his company. We left for the boat about 11 o'clock. Our party was Elder Matteson, Elder Edwin Olsen, Sister Ings, and myself. A hack took us to the boat Melchior. There were several of our brethren and sisters to see us off. We bade them farewell, and the steamer left the wharf. We had good accommodations. The water was smooth, the boat good. Ate a couple of crackers and took hot drink for our dinner.*5LtMs, Ms 33,*

1887, par. 18

About three o'clock the water grew rough, and Sister Ings became sick. The boat labored hard. The waves rolled high. We were both sick. Sister Ings vomited. I did not dare to give up to this, knowing its prostrating influence upon me. I could sleep but a few moments twice in the night. I suffered considerable with fever, hot feet, hot flesh. The waves ran very high.*5LtMs, Ms 33, 1887, par. 19*

But this was one of the most precious nights of my life. I enjoyed sweet communion with God, and the presence of the Lord and angels seemed to be in my stateroom. The goodness and mercy and love of God to me, so unworthy, seemed to be so abundant. These words of God proclaiming Himself impressed my mind, "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.*] I had a sleepless night, suffered with fever and pain, yet my soul was filled with thoughts of God's mercy and His precious promises. How calmly could my soul rest in God, fearing nothing! The declarations of God's love were to me. My faith could grasp the promises and rest in them.*5LtMs, Ms 33, 1887, par. 20*

I never felt more sensible of feeding on Christ, communing with Christ. It seemed that I was talking with God. My soul was full of consolation and holy joy. The words of promise, to know them, ever view them in a close light, estimate their richness, ponder upon their meaning, consider who speaks them, and trust Him who has unsearchable riches and unspeakable love! I could say with heart and soul—"I love Jesus. I love my heavenly Father." I felt that I was breathing in the atmosphere of heaven.*5LtMs, Ms 33, 1887, par. 21*

I offered fervent and earnest prayer that I might not be content with momentary flashes of heavenly light, but continually have spiritual illumination. I think I never realized as fully as on this night when the boat was rocking so violently that they only who obey the commandments of God have a right to appropriate the promises. These promises are gifts to God's children on condition of obedience. They are not to the Lord's enemies.*5LtMs, Ms 33, 1887, par. 22*

## **Ms 34, 1887**

Diary, June 1887

Norway

June 9-22, 1887

Portions of this manuscript are published in *2MR 130-138*.

### **Third Visit to Norway**

Thursday, June 9, 1887

On Board the *Melchior*

We both, Sister Ings and I, felt very weak and languid. The boat came near to a settlement, and small rowboats came up to where the boat was anchored and received us and our baggage and took us to land. There we learned we must wait two hours for another boat to take us to Moss. We felt so wretchedly seasick, so feeble, that the waiting was tedious, but in one hour the boat—a small steamer—came to the landing, and we had the pleasure of meeting Elder Ings and Elder Haskell. The water was so rough that even the half hour on the small steamer made us nearly seasick. We waited one hour more and then stepped on board the little steamer, which was rocked by the waves. It was anything but pleasant to us who had been suffering many hours with seasickness. I grew very seasick, yet the Lord comforted my soul amid all my discomforts with His rich promises. *5LtMs, Ms 34, 1887, par. 1*

About twelve A.M. we reached our destination, a very beautiful spot. The tents were pitched in a pine grove. A house was rented for persons from a distance who could not safely stay on the ground. There the several rooms made many of us comfortable. We are located in a house built on a rise of ground overlooking the water. The scenery is fine. Everything is comfortable for us, and we expect to enjoy our stay here very much. After vomiting I felt better and have been able to take some nourishment. Sister Ings and Sister Caspersen gathered me greens which they cooked and I relished. *5LtMs, Ms 34, 1887, par. 2*

This is the first camp meeting that has ever been held in Europe, and it has made quite a stir about here. We hope this meeting will make such an impression upon minds that we will be able to hold camp meetings after this, not only in Norway, but in Sweden and Denmark. This will bring the truth more directly before a class of minds we could not reach by any ordinary means.*5LtMs, Ms 34, 1887, par. 3*

June 10, 1887

Moss, Norway

Arose at four A.M. After a season of prayer, commenced my writing. It is a pleasant day—some cloudy and not very warm. Rested quite well from ten o'clock P.M. until three A.M. Could not sleep more. The sun has been shining brightly for half an hour. We met our friends from America and are glad to see them once more. Many are coming in to the meeting. We got a carriage, and Sister Ings, Sister Olsen, and I rode down in the city to take a bath. It was quite windy. Took some cold in returning.*5LtMs, Ms 34, 1887, par. 4*

June 11, 1887

Moss, Norway

Passed a restless night. Great weakness seems to be upon me. By request I spoke to the Sabbath school; interpreted by Brother Olsen. It is pleasant to see so goodly a number represented in the Sabbath school. All the children look bright and interested. Brother Matteson preached in the forenoon to a good audience.*5LtMs, Ms 34, 1887, par. 5*

My appointment was at half-past two. I tried to speak right to the point, and then invited those who desired to give themselves fully to the Lord and those who were backslidden and those who desired to seek the Lord for the first time. The large tent was full, and it was difficult to secure seats, to vacate the front seats to accommodate those who came forward. A large number presented themselves. Opportunity was given for them to express their feelings, and good testimonies were borne with weeping. A season of prayer followed. This was followed by meetings in the tents and children's meetings,

which were good.*5LtMs, Ms 34, 1887, par. 6*

June 12, 1887

Moss, Norway

It is another beautiful day. The attendance at camp from outsiders was good. The tent was crowded within and without. Elder Waggoner spoke upon the law and gospel. There was much interest manifested in the discourse. Elder Matteson interpreted.*5LtMs, Ms 34, 1887, par. 7*

In the afternoon at half-past two, I spoke to the crowded tent within and the mass of people without the tent upon the ascension and second advent of Christ. I felt deeply while speaking. Although so large a number were standing who could not obtain seats, yet there was no noise or confusion, but respectful listening to the words spoken. I never saw a more intelligent-looking audience in America at any of our tent meetings.*5LtMs, Ms 34, 1887, par. 8*

The Lord gave me strength to speak in the power and demonstration of the Spirit. Elder Matteson said he was never more greatly blessed than when he was interpreting me that afternoon. Many unbelievers in the congregation were affected to tears.*5LtMs, Ms 34, 1887, par. 9*

Elder Matteson spoke at five P.M. and the congregation was full—larger than in any part of the day. The priest in Moss had put an article in the paper, making statements in regard to our faith as a people and ridiculing our doctrines. He misstated us. Elder Matteson reviewed these articles with good result. There was a discourse in the evening by one of our American brethren. Thus closed the most important day of our meeting.*5LtMs, Ms 34, 1887, par. 10*

June 13, 1887

Moss, Norway

We are blessed with another beautiful day. It is warmer today than it has been. We learn all were much interested and pleased with the

meeting Sunday. The testimony is that the blessing of the Lord rested upon the encampment from early morning until night. It is a marvel with the people who attend this meeting that there is so nice order observed on the ground. And the outsiders are astonished that our meetings are free from everything like noisy demonstrations and fierce excitement which characterize so many meetings called revival meetings.*5LtMs, Ms 34, 1887, par. 11*

We can but pronounce this meeting a marked success. The news of it will be carried everywhere in these kingdoms—to Sweden, Norway, and Denmark—and will open the way for camp-meetings in other places. Many came to these meetings with great fear and trembling. They thought it must be at great risk to live in tents, but when they saw the arrangements—stoves in the tents if it should be cold and rainy—they had naught to fear. They were so charmed with the beautiful fragrant grove and the neat, comfortably furnished tents that they said if they had only known it was like this, they would have prepared to occupy a tent themselves. The terror and dread of camp meeting is all removed, and the way opened for camp meeting in these regions.*5LtMs, Ms 34, 1887, par. 12*

June 13, 1887

Moss, Norway

The day was devoted mostly to business meetings. Elder Haskell preached in the afternoon. Advancements were made over any previous meetings that had been held in any of these kingdoms. Our brethren in Norway have not hitherto fully accepted the tithing system, and some have opposed this feature in our work as not required of them. But when it was shown to be the Bible plan ordained of God from the first, that He had a church as far back as the days of Noah and Abraham, and that it was a duty enjoined upon believers in all ages of the world as God's means to carry forward His work upon the earth and to impress man that God was the giver of all his blessings and required them to return to Him in tithes and offerings a portion of His bestowed gifts, they saw this in a new light, and there was a unity in voting for the resolution not to be negligent in this, God's requirement. No man, it was stated, obliged another to pay tithes. God did not make it a matter of

compulsion any more than He compelled men to keep the Sabbath. It was God's Sabbath, His holy time, and to be sacredly regarded by man. But man must obey from a willing heart, both to observe His Sabbath and not to rob God in employing sacred time for his own use or to employ the portion in tithes and offerings which the Lord has claimed to be rendered to Him.*5LtMs, Ms 34, 1887, par. 13*

Tuesday, June 14, 1887

Moss, Norway

We have another beautiful day. The sun is shining at three o'clock full into my windows. Sister Ings goes today, in company with others, to Christiania, to return this evening. I am feeling more natural today than I have done for four weeks. I praise the Lord for these tokens of God. Our camp meeting people are now leaving for their homes and business, and the council commences today. Brother Sands Lane came yesterday morning.*5LtMs, Ms 34, 1887, par. 14*

I went into the council this morning at nine A.M. and listened to the testimonies borne in reference to the colporteur and canvassing work. Elder Matteson related a wonderful experience in his school the past winter in education colporteurs to give Bible readings. Brethren Conradi, Hendrikson, Olsen, and Lane gave some items of experience in the work. I bore my testimony last, and the Lord blessed me in speaking to encourage faith and confidence in God. The Spirit and power of the Lord rested upon me as I tried to present to the people the goodness of the Lord to me and the grace and power of God bestowed upon me in giving me strength to bear my testimony in the places we had visited since leaving Basel. My heart was broken before the Lord in view of the strength, the presence of the Lord, that had been granted me. In the afternoon I spoke again in regard to the work, its magnitude, and the reasons we had to believe the Lord would go before us and put His Spirit and power upon us in large measure if we would walk humbly before Him and depend wholly upon Him and give His holy name the glory for all that was done.*5LtMs, Ms 34, 1887, par. 15*

Wednesday, June 15, 1887

Moss, Norway

Again we are favored of God with a bright, beautiful morning. The birds are caroling their songs of praise to their Creator, and our hearts are filled with praise and love to God for His great goodness and mercy to the children of men. Yesterday Sister Ings was in Christiania all day. I was looking for her return at night, and the boat did not arrive till half-past ten o'clock. I did not sleep until about midnight.*5LtMs, Ms 34, 1887, par. 16*

I went into the council and was deeply interested. I had great freedom in speaking in regard to the possibility of doing a much larger work than we have hitherto done, and I tried to set before our brethren how much greater work could have been done if our brethren had taken greater pains, even at large expense, to educate the licentiates before they were sent into the field for labor. They were allowed to go and try their gift. They did not go with experienced workmen who could help them and educate them, but went out alone, and they did not all preserve close, studious habits. They did not grow and were not taxing their powers to become able men in the Scriptures. They had obtained a knowledge of some subjects, could preach a few discourses, but if asked to speak on any subject in prophecy would respond that they could not speak on that subject; they had not dwelt upon it.*5LtMs, Ms 34, 1887, par. 17*

Now such speakers cannot gain full proof of their ministry. They are deficient. Had they not been allowed to go into the field until they had some fitness for the work, then they would have been where they could grow and have some courage, but they were inexperienced as to the best methods of labor and had very little success in bringing souls into the truth. The conference became discouraged in paying out funds while there was scarcely anything to show that had been accomplished, and this cutting down of the wages discouraged some who, with a proper amount of labor bestowed upon them, might have become good workers. They were discouraged and left the field to engage in other work. These meetings are of special interest and will be a blessing to all who attend them. Important matters are brought in and canvassed, and we believe much good is being accomplished.*5LtMs, Ms 34, 1887, par. 18*

Thursday, June 16, 1887

Moss, Norway

This morning I rise at four. Rested well during the night. The birds are singing. There is some appearance of rain, but the weather is mild, and I feel grateful to God that He still preserves my strength. I am desirous to live close to Jesus and make Him my counselor and my support and my all and in all.*5LtMs, Ms 34, 1887, par. 19*

We had an important matter to consider in our council this day. It was that of preparing men by thorough training for the ministry before giving them license. They have been permitted to try their gift when they had not proper preparation, either in school education or in Bible knowledge, to warrant their going into the work, for they needed a great work done for them. First, every licentiate should be critically examined in his knowledge of the Scriptures before being sent into the field to teach others. This has not been done, and a very unsuccessful work has been done by many, and they could bring in no report of success. This discouraged themselves, and also disheartened the conference, so that their time and labor was, they deemed, unworthy of much wages; and this discouraged them still more and discouraged many from giving themselves to the work who, with the proper painstaking, thorough instruction and training, might have made thorough workmen and able ministers. I spoke also of carefulness in regard to dress of those coming from America and going back to America. (See an article on qualifications for the ministry.)*5LtMs, Ms 34, 1887, par. 20*

Friday, June 17, 1887

Moss, Norway

I arise early at three o'clock. The sun is shining brightly in at my windows today. We part with our brethren from the British Mission and from those who are on their way to Africa to become missionaries to that distant field. Attended morning meeting. Spoke a short time upon the advisability of Brother Starr's coming to Europe. Visited the owner of the grounds, Mr. Erikson, and his family. Had but a short time to remain, but it was a pleasant

interview. He kindly and generously proposed to let the governess of his children, who was an adopted daughter, take his horse and carriage and drive us over the island to see the important points of interest. We then returned and bade our brethren missionaries goodbye, thinking we might never meet again in this world those going to the distant field of Africa. May God go with them is our earnest prayer.*5LtMs, Ms 34, 1887, par. 21*

Sabbath Morning, June 18, 1887

It is another beautiful day. A little hazy, which is a relief rather than otherwise. Received a good letter from Marian in which she says that after Mary had started with our private conveyance for Tramelan, her hoarseness left her and she could speak much better. All seemed to enjoy the journey—Ella and Mabel and the older ones of the party.*5LtMs, Ms 34, 1887, par. 22*

Elder Matteson preached in the forenoon. I spoke in the afternoon from *Galatians 6:7, 8*. We had a solemn meeting. Called them forward for prayers and had a solemn, earnest seeking of the Lord. Then many excellent testimonies were borne with deep feeling.*5LtMs, Ms 34, 1887, par. 23*

After the meeting I had an interview with Brother Ottosen [?]. Brethren Matteson and Olsen accompanied him. Before we had got through talking, Sister Olsen said the lady that owned the house wished to speak with me. She had walked from the city, where she is keeping a hotel, and thought I was to speak at five o'clock. She was much disappointed. We had a very pleasant interview. I gave her *Life of Christ* in Danish. She asked me to pray for her that she might see the light and all the truth. Brother Whitney is not as well. They are giving him treatment.*5LtMs, Ms 34, 1887, par. 24*

June 19, 1887

Moss, Norway

I arise at four o'clock and have the evidence that I have been giving my lungs polluted air to breathe through the night. I greatly fear a return of malaria. I walked out in the pine forest to get air that was not tainted with defilement. After taking our breakfast, Sister Ings

and I walked out to the encampment. Found a retired spot and then spread out our fur and wrote an important letter of ten pages to the missionaries going to Africa.*5LtMs, Ms 34, 1887, par. 25*

Elder Haskell spoke in the forenoon. I spoke in the afternoon upon temperance to an interested congregation. Brother Clayson interpreted me. I was very weary, but conversed more than one hour with Cecelia Dahl and her mother, and between nine o'clock and ten conversed with Brother Ottosen [?] upon the delicate subject of breaking an engagement which had existed two years without the knowledge of his parents. He is fully convinced that this engagement must be broken. He is studying to be a physician. His father is supporting him to obtain his education. He is a promising young man and has fully decided to give himself to the work of the Lord. This engagement has been a great burden to him, but now will cease, although it costs him a struggle; but it is his only safe way. Prayer was offered for Elder Whitney, and the Lord blessed him.*5LtMs, Ms 34, 1887, par. 26*

June 20, 1887

Christiania, Norway

We left Moss yesterday morning. Carriages took us to the cars, and we were three hours coming to this place. I lay down and slept some, but a great weariness is upon me. Carriages took us to Brother O. A. Olsen's, and we had a good convenient chance to rest. I was able to sit up but little, for I seemed to be nearly completely exhausted. I have no appetite.*5LtMs, Ms 34, 1887, par. 27*

We parted from Willie, Elder Conradi, Elder Whitney, Elder Haskell, and Elder Waggoner about nine o'clock. They took the train to divide for different routes. Brother Haskell goes to England. The rest of the party to Stuttgart, Germany, and to visit other German places. Brother O. A. Olsen, Brother Ings, his wife, and I go to Stockholm, Sweden.*5LtMs, Ms 34, 1887, par. 28*

June 21, 1887

Christiania, Norway

Arise at half-past four, and after taking a hand bath and seeking the Lord as usual in prayer, I write in my diary. It is clear sunshine. It is rather difficult to tell how to sleep as the sun does not set until half-past nine and arises at half-past two A.M. We get a little confused in regard to sleeping hours. I feel a little stronger today, for which I am thankful to God. Elder Ings hired a carriage, and himself, wife, Annie Rasmussen, and I rode out to Oscar's Hall. We visited a church seven hundred years old. We felt better for the ride and returned in good time for dinner. We visited the bathing house, but were a little too late. We walked the streets at half-past nine o'clock as in the daytime, for there was not the slightest appearance of shade of darkness.<sup>5</sup>*LtMs, Ms 34, 1887, par. 29*

June 22, 1887

Christiania, Norway

We arise early, about six. We walk to the cemetery. They have large grounds kept in an excellent condition. Flowers were upon every grave, and the grounds were varied. There were hills and rocks and steep rises of grounds, and as we looked at the city of the dead we were carried forward to that hour when "all that are in their graves shall ... come forth; they that have done good, unto the resurrection of life; and they that have done evil, to the resurrection of damnation." [*John 5:28, 29.*] How many will burst the fetters of the tomb and rise in immortal vigor, trampling over death and the grave? How many will exclaim, "O death, where is thy sting? O grave, where is thy victory?" [*1 Corinthians 15:55.*]<sup>5</sup>*LtMs, Ms 34, 1887, par. 30*

Sister Dahl hired a carriage and accompanied Brother and Sister Ings, Sister Olsen, and me in a seven-mile drive in the country. We ascended miles. It was very hard for the horses to draw us, with the heavy carriage, up the steep ascent, and all walked except myself. I had no strength to climb. We had a very grand view of Christiania. We saw ancient relics. This place is reached by passing through miles of pine forest. The ancient buildings, about three hundred years old, stand on the top of the high ascent. Many ancient things inform of clothing and furniture. Sleighs, saddles, clothing of all description were collected together for curious eyes to look

upon.*5LtMs, Ms 34, 1887, par. 31*

In returning we visited a delightful spot where the great reservoir of water is constructed that takes water to all parts of the city of Christiania. On the eminence where we stood we could overlook Christiania. We had a very pleasant drive and were hungry, and I enjoyed the meal for the first time since leaving Basel.*5LtMs, Ms 34, 1887, par. 32*

Now we had an interview with Cecelia Dahl, and she told us she had decided to go to California with us. We had some very plain talk with her. Then all was in busy preparation to get off on the cars. We were blessed by having a compartment to ourselves—Sister Ings and I. Brethren Olsen and Ings had a compartment to themselves, and with pleasure we learned that we would not have to change cars until we arrived at Stockholm. We had some very fine scenery of lakes and forests.*5LtMs, Ms 34, 1887, par. 33*

## **Ms 35, 1887**

Diary, June 1887

Sweden

June 23-27, 1887

Portions of this manuscript are published in *3MR 390-393*.

### **Third Visit to Sweden**

June 23, 1887

Stockholm, Sweden

We passed a very comfortable night, having the whole compartment to ourselves, and our two brethren had a compartment for each. There were but few passengers on the train. We had three tickets, purchased at Basel, which upon investigation took us in a most circuitous route which necessitated our being out on the road a longer time than was necessary. We would have much wearisome waiting at stations, putting up two nights at hotels and requiring about two days and a half of journeying. We decided, in consideration of my poor condition of health, that we would lose about sixteen dollars if we changed our tickets for the direct route. In the providence of God we obtained favor with the officials, and they readily granted us a ticket on the direct route. Thus we met with no loss on our tickets.*5LtMs, Ms 35, 1887, par. 1*

We arrived at Stockholm about half-past nine o'clock. Met Brother Matteson and were taken to his house which was a long way from the depot. We were welcomed to the pleasant hired rooms of Brother and Sister Matteson, feeling grateful to our heavenly Father that the journey which appeared to us so tedious was pleasant and restful.*5LtMs, Ms 35, 1887, par. 2*

Friday, June 24, 1887

Stockholm, Sweden

Yesterday hired a carriage and rode two hours about the city. We saw considerable of Stockholm. There are three hundred thousand inhabitants. The buildings in this city are more after the American manner of building in our large cities.*5LtMs, Ms 35, 1887, par. 3*

Meeting commenced in the tent at ten A.M. with about sixty attendance. Brethren Olsen and Matteson spoke yesterday forenoon. Brother Matteson spoke in the evening to a congregation of about three hundred. The best attention was given, and all were much pleased with the result of the meeting. It is the first tent that has been pitched in Sweden. We pray that this may prove a success. Everything is favorable now for a good attendance. Oh, that the seed of truth may be planted in the hearts of many who have never even heard that there was such a people as Seventh-day Adventist!*5LtMs, Ms 35, 1887, par. 4*

There is a morning meeting. About sixty were present. Brother Olsen preached in forenoon to well-filled tent. Brother Ings gave a Bible reading. He had a large attendance. At five o'clock I spoke to a tent crowded full. Every seat was occupied, and a wall of people was about the tent. All were orderly and listened with apparent interest. Many found seats on the platform. Many were standing under the tent and around the tent. I had freedom in speaking to the people from *Titus 2:11-14*. Elder Matteson interpreted me. I think I have not seen as an average a more intelligent, noble-looking company than was before me, both men and women.*5LtMs, Ms 35, 1887, par. 5*

Brother Matteson spoke in the evening. This was a success. The people flock to the tent. It is to them a new and singular meetinghouse. At this time there are large assemblies of ministers to attend conferences, both Baptist and Lutherans, and we hope the truth will be carried to other places.*5LtMs, Ms 35, 1887, par. 6*

This day is kept as a holiday in a similar manner that Americans celebrate the Fourth of July. It is always observed in Sweden in midsummer. Now the days are the longest—sun rises about three and sets at half-past nine o'clock.*5LtMs, Ms 35, 1887, par. 7*

Sabbath, June 25, 1887

## Stockholm

I went to the early morning meeting and spoke from *John 13:34, 35*. We had a precious season. Many excellent testimonies were borne, and all seemed to feel deeply. Many tears were shed, showing that hearts were softened. One brother lives quite a distance from here. He lives on the borders of Denmark. He has lived in America; received the truth in Indianapolis and has come back to Sweden to labor with his countrymen. He is a very plain, unlearned man, but he has not buried his talent, but used it to the very best of his ability, and he has worked in a silent way until he has been the means of bringing eighteen to the truth. He is sincere and humble, and the Lord blesses him. *5LtMs, Ms 35, 1887, par. 8*

Elder Olsen preached to a tentful in the forenoon. Elder Ings gave a Bible reading in the afternoon to a tent crowded to its uttermost capacity, and there was deep interest expressed in the subject. *5LtMs, Ms 35, 1887, par. 9*

At five o'clock I again spoke to about four hundred people. Men of the first class of society were present and honorable women not a few. I spoke upon Christ's coming: *2 Peter 3:10-14*. The best of order was preserved in the tent, which was crowded, and outside the tent, which was walled in with people. I had solemn feelings as I treated on this subject, and I never saw better interest manifested. Many were in tears. Oh, that the truth would find lodgment in the hearts of the hearers! The truth is certainly coming before a better class of people. If the attention can only be drawn to these great subjects, many will see the consistency of our faith. It was necessary that I keep my voice up in even tones and preserve distinct utterances to reach the people. Quite a number understood English. *5LtMs, Ms 35, 1887, par. 10*

We had up to this time had exceptionally good weather. The people who returned to their homes had ample time to get within shelter when suddenly there was a gale—the rain fell, the wind blew the falling rain like sheets of water through the streets. There were many who had been on an excursion wet through, but the tent stood. We had fears that the gale was too much for it. Brother Johnson preached in the evening. *5LtMs, Ms 35, 1887, par. 11*

Sunday, June 26, 1887

Stockholm

I have had a very restless night. It is light until nearly eleven o'clock in midsummer, although the sun sets about half-past nine or ten o'clock. The children kept up their amusements, hollering and shouting and running upon the rocky pavements, making it impossible to sleep. I arose about half-past four. Attended the half-past five o'clock morning meeting. There were fifty-two present, intelligent looking men and women. I spoke to them from *1 Corinthians 3:8-13*. There were good testimonies borne which were interpreted to me by Brother Olsen. Brother Olsen speaks this forenoon. Elder Ings gives a Bible reading at half-past two. I speak at five o'clock. Elder Matteson speaks at eight o'clock.*5LtMs, Ms 35, 1887, par. 12*

June 26, 1887

Stockholm, Sweden

I filled my appointment at five. The tent was crowded within and without. All the standing room under the tent was occupied. The platform was covered with people, and it was difficult to obtain air. The Lord sustained me in speaking to the crowd. All listened with manifest attention and interest. Many were in tears. There was no running out and in the tent. The crowd was great, and yet all listened to the close of the discourse, which was one hour long. How I longed to come direct to the people without an interpreter. May the Lord bless the words spoken, even if it comes through an interpreter. The text was in *Luke 10:25-28*. In the evening the crowd was not lessened. They listened to Elder Matteson's discourse with apparent interest.*5LtMs, Ms 35, 1887, par. 13*

Monday, June 27, 1887

Stockholm, Sweden

I arose early and attended morning meeting. I spoke to about forty assembled and with much freedom. I remained after meeting to bid all farewell. Shook hands with them and with the thought that we

should never meet again until we meet around the throne of God. Our sisters manifested much Christian sympathy and love.<sup>5LtMs, Ms 35, 1887, par. 14</sup>

We had another little parting scene. All the colporteurs and workers assembled in the house of Brother Matteson, and we had a formal parting meeting. Each one said a few words of their appreciation of the meetings. They had read the books of Sister White and wanted so much to see her; and as they had listened to her testimony, they had accepted the message brought to them and had been greatly benefited and much blessed of the Lord. I responded in a short talk through Brother Matteson as my interpreter. We left Stockholm about six o'clock P.M. At the depot we had the third parting scene, and the cars bore us away from Sweden. We were favored with the best of accommodations and slept quite well during the night.<sup>5LtMs, Ms 35, 1887, par. 15</sup>

## **Ms 36, 1887**

Diary, June and July 1887

England

June 28 - July 11, 1887

Portions of this manuscript are published in *2MR 138-142*, *6MR 123*; *EGWE 307-308, 311*.

### **Third Visit to England**

Tuesday, June 28, 1887

I could not sleep past three o'clock. We took our dry luncheon at six o'clock. It is cloudy; rained in the night. We changed the cars for the boat Melchior and in one hour and a half landed at Copenhagen. Took hack for Edwin Olsen's. Here his wife received us and provided for us a palatable dinner which we all enjoyed very much.*5LtMs, Ms 36, 1887, par. 1*

I had a long talk with Brother Ottosen [?] and his intended, separately, in reference to marriage. We advised their engagement to be given up, for many reasons. We could not see how they would better their conditions or glorify God. Both have a stern trial before them. May God give them wisdom to move in His fear to His glory.*5LtMs, Ms 36, 1887, par. 2*

At six P.M. we took the hack for the cars and were well situated in a compartment to ourselves. We changed at ten P.M. for the boat. The water was calm so that we could scarcely perceive we were on a boat, but I spent a sleepless night. We arrived at Kiel at six A.M. Took cars for Hamburg, where we had one sour-looking man on the cars with us, who was deprived of smoking on our account—which made him cross and ugly. He soon left our car, and we arrived at Hamburg. Tarried two hours and took the cars at ten A.M. for Flushing. We passed through a portion of Germany and Holland. We here took our last view of the Rhine.*5LtMs, Ms 36, 1887, par. 3*

We took the steamer Princess Elizabeth at ten P.M. to cross the

Channel to England. It was a large boat. We had second-class tickets, and a great difference was made in the accommodations of passengers. We were shown into a saloon where were about one dozen berths, and the portholes were closed and the beds were hard and the prospect was altogether most uncomfortable. We were told that by paying one pound Sister Ings and I could have a first-class stateroom, but we declined paying this extra sum. With pillows and my fur, my hard bed was made as pleasant as possible, and I slept quite well during the night. Before any were up, I arose at four and dressed and longed to get out of the stifling atmosphere and on deck.*5LtMs, Ms 36, 1887, par. 4*

We had a pleasant voyage. We were not seasick at all. About six o'clock we changed from boat to cars, and then we took our dry lunch. We arrived at London about eight o'clock. Took hack three miles across the city and were obliged to wait one hour. About nine o'clock we stepped on board the third-class car for Kettering on the fast train which brought us to Kettering at half-past eleven o'clock. Brother Durland was waiting for us and he took us to his home where we were welcomed by Sister Durland.*5LtMs, Ms 36, 1887, par. 5*

July 1, 1887

Kettering, England

We slept but little the past night. Suffered with heat. We have fair weather in England this time of the year. I arose at four. Have been awake since three o'clock. Engaged in writing. Corrected several morning talks given in Basel. We learned here that the party who left Christiania—Elder Waggoner, W. C. White, Elder Whitney, Elder Haskell—were all very sick. They had a very rough passage on the Baltic Sea. W. C. White did not go to Basel as we expected, but he went to England and was in London. Would be at Kettering in the afternoon. We walked out and did some purchasing in the city in the great market place. Purchased shoes, Sister Ings and I. Brother Lane arrived about one o'clock. We were glad to see him. W. C. White arrived just before sundown. We were glad to meet him again. Visited until about ten P.M.*5LtMs, Ms 36, 1887, par. 6*

July 2, 1887

## Kettering, England

Sabbath morning. It is a very warm morning. I have not been able to sleep since half-past three. I engaged in writing. I feel deeply the need of special help from God in seeking to win souls to Jesus Christ. "Without Me," says Christ, "ye can do nothing." [*John 15:5.*] How weak we are in our own finite strength. We want to work for the Master. I want to please Jesus, who has loved me, who has died for me. There is an unutterable longing of soul for the sweet, constant peace of Christ. I want Jesus in my thoughts continually.*5LtMs, Ms 36, 1887, par. 7*

At ten o'clock the carriage came to take us to the place of meeting. It is a good-sized hall. Its walls are iron, and the hot sun resting upon it made it seem like an oven. We had about fifty assembled. I spoke to them from *Hebrews 12:1-4*. Although the heat was very great, the Lord gave me much freedom in speaking. At twelve the carriage was at the door, and we returned to our home with deep and earnest yearning of heart for the dear people whom we had addressed. We knew that many must have a true conversion to God or they would not be able to keep the truth or to withstand temptation.*5LtMs, Ms 36, 1887, par. 8*

At three P.M. we again spoke to the church in Kettering from *Matthew 22:11-14*. This was a most solemn subject, and the Lord impressed my heart with the terrible fate of the ones who, when Jesus shall come to examine His guests, He shall find without the wedding garment on. I think many were impressed. After the discourse there was a social meeting and many testimonies borne, but I felt that souls were in peril. Souls were undecided, and I urged that those who were not fully on the Lord's side should make decisions that day—should break the chains of the powers of Satan and be wholly the Lord's. I gave opportunity for these to come forward.*5LtMs, Ms 36, 1887, par. 9*

Quite a little number came forward. Among them were two very interesting cases—a man and his wife, still quite young. He was a master workman and overseer of hands who were engaged in building. He was intemperate—often drunk for days together. He had a good, noble-looking countenance, but this was his great

weakness—he had formed the habit of intemperance, and the demon of appetite controlled him, and his moral power seemed too feeble to overcome this appetite. His wife was a proud, worldly-loving woman. Both were convinced of the truth, but neither knew what experimental religion was.*5LtMs, Ms 36, 1887, par. 10*

These souls I know needed Jesus, needed Him just then to help them, else they would never have strength to overcome the world and the perverted appetite, and to walk the path of humble obedience. We had a praying season for these souls and then invited them to speak freely, and this would give them strength. We know that the Lord had been chastising them to bring them near to Him. Two lovely children had recently sickened and died, which was a terrible blow to them and softened their hearts and awakened in them a desire to be different from what they were. Both bore testimony and with much simplicity and deep feeling told their determination, and we must leave them in the hands of God for Him to lead, for Him to guide. He will do this if they will only submit themselves to Him as to a faithful Creator. Oh, what a terrible curse is intemperance!*5LtMs, Ms 36, 1887, par. 11*

July 3, 1887

Kettering, England

We did not return early. Arose at quarter-before five and find we have another warm day. Willie left for London at nine A.M.*5LtMs, Ms 36, 1887, par. 12*

I spoke to the church and to outsiders Sunday afternoon at five o'clock. The hall was good-sized but without proper ventilation, very uncomfortable and warm. Had some freedom in speaking. Quite a number of unbelievers were present. I know that they will have trouble in the church because of the elements here that are turbulent. Some are ignorant, undisciplined, self-important, and unmanageable.*5LtMs, Ms 36, 1887, par. 13*

There is a general holiday for the shoe dealers and workers of all classes, and it is a general scene of drinking, carousing, and low, debasing indulgences. This holiday is made a curse to the people rather than a blessing, because it is considered a special

opportunity to spend money, and in the place of being a blessing it is a curse.*5LtMs, Ms 36, 1887, par. 14*

July 4, 1887

London

We left Kettering about nine A.M. Reached London in about two hours. We again met our brethren and sisters who were soon to leave for South Africa.*5LtMs, Ms 36, 1887, par. 15*

July 5, 1887

[London]

We took the train for Holloway. It is a pretty village in the suburbs of London. We found not as much squalor and poverty as in London. We called at the house occupied by our sisters who were giving Bible readings and trying to get access to the higher classes. We found them well situated and doing what they can in fitting up for the work. We called on Sister Marsh, who has kept the Sabbath quite a number of years. Her husband is a warden in the prison. They live close by the prison. It looked sad, indeed, to see the large number of prisoners taking their half-hour exercise within the glowering prison walls, guarded at every step with officers. We had a little meeting with our friends going to South Africa, and some plain talk about how the work should be commenced and carried forward in their new field. We had a praying season, and the Spirit of the Lord came into our midst. We knew it was our parting meeting.*5LtMs, Ms 36, 1887, par. 16*

July 6, 1887

[London]

We went into the city to do some trading. Then took a carriage and went to the boat to see our brethren and sisters off for Africa. We could not restrain our tears as we parted with them, not knowing that we should ever meet them again in this life, and not knowing to what they would be subjected in becoming established in their far-off new field of labor. I returned from the boat with many sad

impressions.*5LtMs, Ms 36, 1887, par. 17*

July 7, 1887

[London]

Continued in the hotel writing important matter. Did some trading. Had a long talk with Elder Haskell upon many important matters connected with the work.*5LtMs, Ms 36, 1887, par. 18*

[July 8,] 1887

Left London in company with Brother and Sister Ings for Southampton, on fast train. I lay down most of the way and slept some. We were about two hours and a half reaching Southampton. We met Sister Phipson and took dinner with her. She lives in a good-sized hired apartment and her mother lives with her. She is a great sufferer with collection of stones in kidneys and liver. Elder Haskell came on a later train. He spoke Friday evening in the hall hired for meetings.*5LtMs, Ms 36, 1887, par. 19*

July 9, 1887

Southampton, England

I spoke to the little church on Sabbath afternoon. It was very warm. Had some freedom in speaking. We had a social meeting.*5LtMs, Ms 36, 1887, par. 20*

July 11, 1887

Southampton, England

Elder Haskell spoke in forenoon. Not many outsiders present. In the afternoon had a much larger number out. I spoke to the people at five P.M.—“Let not your heart be troubled,” etc. [*John 14:1.*] The Lord helped me to speak, else I could not have done so. The halls in England are very badly constructed. Ventilation can be obtained only in the top of the building, and the lower part of the building cannot be purified or receive the air. My head felt as though it were in an oven. The people listened with attention. One lady came and

spoke to me requesting an interview with me, for which a time was set. *5LtMs, Ms 36, 1887, par. 21*

[July 11], 1887

Southampton

Elder Ings, Sister Ings, and I took the steamer for the Isle of Wight. The day was a little cloudy at first, but the clouds dispersed, and we had very pleasant weather. Brother Sargent lives with his family on the island. They are indeed children of God, keeping the Sabbath with all fidelity. Have kept the Sabbath for six years. His work is a captain of ships. The Sabbath has shut him out of positions more profitable, but he rejoices in the truth. We purchased strawberries and bread, and Sister Phipson, Sister Ings, and I were seated in full view of the water and took our lunch. The Isle of Wight is a beautiful place. After we had taken refreshments, Brother Sargent took us across the bay in his rowboat, and we visited his family. They have a numerous little flock. We had a pleasant visit and then had a season of prayer with them. It was a precious season. We said farewell, never expecting to meet again until we shall meet in the judgment. We hired a hack which took us to important places of interest—to the queen's palace and to the chapel where she attends religious service. We saw the chair where she sits, with her family around her, in an alcove where she cannot be observed by the congregation, not only for her own safety, but that all eyes will not be attracted to her. This church is for the nobility of the king's household. *5LtMs, Ms 36, 1887, par. 22*

## **Ms 37, 1887**

Co-operating With God

Copenhagen, Denmark

June 7, 1887

Portions of this manuscript are published in *TDG 167*.

*1 Corinthians 3:9*. "For we are laborers together with God: ye are God's husbandry, ye are God's building." Every one of us has a work to do in our own salvation, which is to meet every requirement of God. God does not do anything independent of the agency of him for whom the work is to be done. His grace is sufficient to work in and with them that are His, in the fulfilment of every promise, while the one for whom this grace is supplied is to obey every command.*5LtMs, Ms 37, 1887, par. 1*

The effect of God's claims is to cause His people to come out from the world and be separate, having no fellowship with the unfruitful works of darkness. Without holiness "no man shall see the Lord." *Hebrews 12:14*. "Whosoever ... will be a friend of the world is the enemy of God." *James 4:4.5LtMs, Ms 37, 1887, par. 2*

While the Lord is working with us, we must be working for ourselves. When the Lord sends His servants to us with reproof, with cautions, with warnings, we are not to turn away and refuse to receive the message because it does not come from learned men. We are not to say, This message is not needed. Every message sent to you by God's messenger is for your good, to teach you the way of salvation more perfectly. What means has God to communicate His will to men unless it be through His delegated messengers? And are you not afraid to select that portion of the message that pleases you and reject that which crosses your track?*5LtMs, Ms 37, 1887, par. 3*

You must not give expression to your doubts. They are the suggestions of Satan. If you do not respect the ways and means God has employed to reach you, will you consider what means He has in reserve to reach your case? Has there not been utterly a

fault among you to criticize the ministers of God, to speak lightly of those whom the apostle has enjoined upon you to regard highly for their work's sake? Will men and women with very limited experience refuse to be helped by the very means God has ordained—His ministers?*5LtMs, Ms 37, 1887, par. 4*

I was visiting a family in \_\_\_\_\_ and was solicited to labor for the conversion of their children. I said, We will see what can be done. I visited the family and took dinner with them several times, and almost as soon as the family was seated at the table, the father and mother began to make remarks in regard to the discourse to which they had just listened. The father criticized the manner, the subject, and the delivery of the speaker. Then the mother added her words in regard to the discourse. She could not see as such straight preaching was needed. The unconverted children then joined in with comical remarks and grimaces, imitating the tones and the gestures of the speaker. The heads of the family added, "Such a discourse was entirely uncalled for. Why did he not give us something new and interesting?"*5LtMs, Ms 37, 1887, par. 5*

I was astonished that they should dare to do this in the presence of guests. We were again at the table on another occasion, and the same criticisms and faultfinding were commenced by the parents and joined in by the children. I did not learn of any discourse given that was just that which they thought was best for them.*5LtMs, Ms 37, 1887, par. 6*

Again I was solicited to talk with the children. I said, No, I have nothing to say to your children. My first work would be to exhort you, the parents, to become Christians.*5LtMs, Ms 37, 1887, par. 7*

They looked at me as though they doubted my sanity. I said, "I have sat at your table and heard your remarks, your criticisms, your faultfinding with every minister who has preached at the camp meeting; and I expect you have said the same unkind things of me you have said of your brethren, the ministers of God. My burden is for you. What kind of respect do you think your children will have for the messengers of God after you have taken it upon yourselves to talk disrespectfully of these men as you have done? I saw and heard your children with other children repeating your remarks

about different ministers, and one of your children was mocking his words and tones. [Remainder missing.]*5LtMs, Ms 37, 1887, par. 8*

## Ms 38, 1887

The Witness of John Huss

NP

1887

This manuscript is published in entirety in *9MR 275-277*.

God is infallible. God has spoken by Solomon that He “requireth that which is past.” *Ecclesiastes 3:15*. He “seeks again” that which is past (marginal reading). The body of Huss was consumed. The council had done all that they could do with the man whose only crime was that he could not accept as infallible the Council of Constance, and he could not let their voice stand above the voice of God in His Word. But God “seeks again that which is past” recalling all the proceedings whether of judgment or of mercy. He recalls all the doings of different ages and repeats them in the present generation. It is for this reason that there is such value in the registered experience of the believers of other days. The biography of the righteous is among the best treasures that the church can possess. We have the benefit of the accounts of the workings of the power of evil in contrast to the deeds of those who through many centuries were living by every word that proceedeth out of the mouth of God. This rich experience is bequeathed to us as a legacy of great value. When history shall be repeated, when the great men of earth will not come to the Bible for light and evidence and truth, when the commandments of men shall be exalted above the commandments of God, and when it shall be regarded a crime to obey God rather than the laws of men, then we shall not have to tread a path in which we have had but few examples of others who have gone before us. *5LtMs, Ms 38, 1887, par. 1*

The Lord supported His faithful ones to the end. This should be an encouragement. It should give confidence to the righteous in all ages that the Lord is unchangeable. He will manifest for His people in this age His grace and His power as He has done in past ages. The declarations of God’s Word and the accuracy with which He has made them good in history combine to give us assurance and instruction of greatest value. Nothing can shake the pledge we have

from God Himself, that with the Bible for our guide and present help, we shall have peace under all circumstances and an eternal weight of glory for our future reward.*5LtMs, Ms 38, 1887, par. 2*

Here in the experience of Huss was a witness, a monument erected, calling the attention of the world to the promise: "Be thou faithful unto death, and I will give thee a crown of life." *Revelation 2:10*. Registered in the history of nations, John Huss lives. His godly works and steadfast faith, his pure life and conscientious following of the truth that was unfolded to him, these he would not yield even to be saved a cruel death. That triumphant death was witnessed by all heaven, by the whole universe. Satan bruised the heel of the seed of the woman, but in the act of Huss his head was bruised. In contrast to deeds of that council, uprooting truth and righteousness; in contrast to their cruelty to Huss, the martyr's constancy, his faith, his example, has been reflecting its light down along the times for centuries. His example has been encouraging others to submit their souls and bodies to God alone, to exalt God alone and take the Scriptures as their guide. This will make them the light of the world. This will make them examples of faith and courage and steadfastness in truth. This will nerve them to suffer and to endure, gaining victories even in sorrow and in death. Those who follow John Huss' example may expect the same mercies from the same God who braced and fortified him. Huss' Christlike bearing under trials of suffering, contempt, abuse, and perjury caused joy among the angels and the friends of truth and righteousness.*5LtMs, Ms 38, 1887, par. 3*

For the student of such history, the experience of others can become his experience through faith. The same wonders are wrought through prayer, the same mercies are obtained, the same promises realized, the same assistance from heaven communicated, the same victories achieved. We are surrounded by a great cloud of witnesses. The battlements of heaven are thronged with a great crowd of angels watching the conflict of man with the prince of darkness. They bend from the eminence and with intense interest watch to see if the child of God, harassed, perplexed, persecuted, denounced, defamed, and condemned as was the Master, will look to heaven for strength. Heaven waits our demand upon its resources. Will we cast away our false props and false

theories? Will we reject the words and sayings of men and look to God through the one Mediator for grace, for strength and power? We will never look in vain. Angels are waiting as messengers to minister unto those who shall be heirs of salvation. They are close by every one who needs their help while fighting the good fight of faith.*5LtMs, Ms 38, 1887, par. 4*

## Ms 39, 1887

Special Testimony to the Kettering [England] Church

[Grimsby, England]

[July 23, 1887]

See variant *Ms 39a, 1887*. This manuscript is published in entirety in *3MR 1-4*.

I have been unable to sleep much during the past night. I have thought of the church at Kettering which must be left much of the time without preaching. It is the duty of those connected with the church to feel an individual responsibility to do to their utmost ability to strengthen the church and make the meetings so interesting that outsiders or unbelievers will be attracted to your meetings.<sup>5LtMs, Ms 39, 1887, par. 1</sup>

Nothing can weaken a church so manifestly as disunion and strife. And if this does exist, nothing can so war against the truth, and against Jesus Christ, as this spirit. "By their fruits ye shall know them." [*Matthew 7:20*.] "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine figs? So can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." [*James 3:11-13*.]<sup>5LtMs, Ms 39, 1887, par. 2</sup>

Now let anyone place himself as having great wisdom and ability. But if he have these talents, he will not be the one to make them the most prominent, for it is those who have the most distrust of self, who have no special confidence in their own ability, whom God will use as His willing instruments. These will show by their conversation that they have been communing with God, and that they have been receiving of the lessons Christ has taught to all, who would teach them meekness and lowliness of heart. But with most exalted views of Jesus, filled with His love, the words of wisdom will flow forth from the soul in words that will stir their hearts. His words are made manifest, not by pompous words of self-praise, but in the very opposite, in meekness of wisdom. These

have no words to demerit others, but a very humble opinion of themselves; because they have had a more clear and well-defined view of Jesus, of His holy character, His self-denial, His self-sacrifice, and His holy mission.*5LtMs, Ms 39, 1887, par. 3*

When men have these views of Jesus, they always have very humble views of themselves. It is when men lose sight of Jesus, His purity, His spotless perfection, that they lift up themselves, and are self-sufficient, self-inflated; and if others do not give them all that deference and respect that they think they should have, they are uneasy, unsatisfied, think themselves ill-used and unappreciated. They reveal their true character in an unmistakable manner, showing their defects in fault-finding, complaining, ready to combat anything that does not meet their mind, even when assembled to worship God.*5LtMs, Ms 39, 1887, par. 4*

If they had wisdom, they could see the influence and result of their unchristlike course. But, blinded by self-importance, they do not discern their weakness and manifest to all that they cannot be trusted; neither will they bear to be estimated as they estimate themselves.*5LtMs, Ms 39, 1887, par. 5*

These will go through the world doing but very little good, boisterous and obtrusive, pushing themselves to the front, and thus, by their want of wisdom, demerit the truth and misrepresent in every way the religion of Jesus Christ. They, in the place of bringing souls to Christ, disgust them and turn them away from the truth. They are lost because of the want of Christian grace to lead them to take a course of meekness and lowliness, as did Christ. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." [*Verse 14.*]*5LtMs, Ms 39, 1887, par. 6*

If I should say these words of myself, how many would say, "Sister White has a hard spirit; she does not understand me." But God understands you, and He plainly says that if you have envying and strife, you need not glory, calling it a Christian boldness, for it is not of God, but of the devil. Although you profess to believe the truth, your judgment may assent to the truth, but if you have not the truth as it is in Jesus, you cannot present it, only in your way, with your manner; and your very words and appearance show that you have

not brought the truth into your life and woven it into your character, but tied the truth unto the tree that bears thorn berries. "This wisdom descendeth not from above. ... But the wisdom that is from above is first pure, then peaceable." I want you all to mark the fruits here stated, "easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." [*Verses 15, 17.*] Are there any of the church who are not easy to be entreated? who will argue for their own way? who will, in self-confidence, hold to their own ideas, and will not give them up, but will talk as though they were the only ones whose ways were perfect and unquestionable? These are not easily entreated because they are not converted. They are not divested of self. They are full of self-esteem and are sure to disgust unbelievers with their words and ways, in talking the objectionable features of our faith, in all proud boasting and self-confidence. "By their fruits ye shall know them." [*Matthew 7:20.*] "And the fruit of righteousness is sown in peace of them that make peace." [*James 3:18.*]*5LtMs, Ms 39, 1887, par. 7*

In the small meetings of our people, there is danger of killing the interest of the meetings by imprudence. Let there be no long prayers; save your long prayers for your closet. Let not your prayers be all over the world. Pray right to the point, for the blessing of God upon yourself and those assembled then and there. When you pray alone in your closet, then lay out before God all the burden of your heart; but in the assembly met to worship God, such prayers are all out of place. They kill the interest of the meetings and make them tedious. Look at the sample of prayer given by Christ to His disciples. How brief, how comprehensive, that prayer!*5LtMs, Ms 39, 1887, par. 8*

When approaching God, pray briefly, in simplicity. Do not dishonor God by your oratorical prayers or by preaching the Lord a sermon in your prayers; but come to God in your soul need, and just tell Him what you want, as a child comes to an earthly parent; and trust your heavenly Father as a child trusts its earthly parent.*5LtMs, Ms 39, 1887, par. 9*

When the meeting is carried on in the absence of a minister, let one take the lead, but not devote long time to sermonizing. Just speak the words in the Spirit and in the love of Jesus, and thus set an

example for others, that no one shall talk words for the sake of talking and killing the time. Let each work a part in diligently presenting the experience of the soul. Let them state their own individual experience, their own soul struggles, the victories obtained. Above everything, let them offer to God a tribute of praise from a thankful heart that Jesus has died for them. Here is subject matter that each may dwell upon with profit. It is the duty of all to feel that they must contribute a part to the life and soul of the meeting. Do this, and the blessing of God will come into your midst in large measure.*5LtMs, Ms 39, 1887, par. 10*

## Ms 39a, 1887

Special Testimony to the Kettering [England] Church

Grimsby, England

July 23, 1887

Variant of *Ms 39, 1887*, which is published in entirety in *3MR 1-4*.

I have been unable to sleep much during the past night. I have thought of the church at Kettering, which must be left much of the time without a minister. It is the duty of those connected with the church to feel an individual responsibility to work with the utmost of their ability to strengthen the church and make the meetings so interesting that outsiders will be attracted to them and interested in them.<sup>5</sup>*LtMs, Ms 39a, 1887, par. 1*

Nothing so manifestly weakens a church as disunion and strife. Nothing so wars against Christ and the truth as this spirit. By their fruits ye shall know them. [*Matthew 7:20.*] “Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries, either the vine figs? So can no fountain both yield salt water and fresh.” “Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom.” [*James 3:11-13.*]<sup>5</sup>*LtMs, Ms 39a, 1887, par. 2*

We are none of us to look upon ourselves as having great wisdom and ability. He who has talents is not to make them prominent by his boasting. It is those who have no confidence in their own ability, who distrust self, that God can use as His willing instruments. These show by their conversation that they have held communion with God, that they have been learning the lessons of meekness and lowliness which Christ is willing to teach all. Filled with the love of Christ, His wisdom flows from their lips in words which stir other hearts. Their works are made manifest, not by pompous words of self-praise, but by the meekness of wisdom. They never disparage others, but hold a very humble opinion of themselves, because they have a clear and well-defined view of Christ, His character, His self-denial, His self-sacrifice, and His mission. Those who obtain this

view of Christ have ever a humble estimate of self. It is when men lose sight of Christ, His purity, His spotless perfection, that they become self-sufficient, self-important, self-inflated. When others do not give them all the deference and respect they think they should have, they are uneasy, unsatisfied. They think that they are unappreciated and ill-used. In an unmistakable manner, they reveal their true character. They find fault and complain, combating everything that does not meet their mind, even when assembled to worship God. If they had true wisdom, they could see the influence of their unchristlike course. But blinded by self-importance, they do not see their weakness, and they show to all that they cannot be trusted.*5LtMs, Ms 39a, 1887, par. 3*

These do very little good as they go through the world. Boisterous, rude, obtrusive, they push themselves to the front. By this lack of wisdom they demerit the truth and dishonor the religion of Christ. In the place of winning souls to the Saviour, they turn them away from the truth. Many are lost because of the want of Christian grace to lead them to pursue a course of meekness and lowliness.*5LtMs, Ms 39a, 1887, par. 4*

“If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.” [*Verse 14.*] If I should say these words of myself, how many would say, “Sister White has a hard spirit; she does not understand me.” But God understands you, and He plainly declares that if you cherish envy and strife, you need not glory, calling it Christian boldness; for it is not of God, but of Satan. You may profess to believe the truth; your judgment may assent to it, but if the truth as it is in Jesus does not abide in your heart, you can present it only in your own way. By your words, your manner, and your appearance, you show that you have not brought the truth into the life or woven it into your character. It is as though the truth were only tied to you and you continue to bear thorn berries.*5LtMs, Ms 39a, 1887, par. 5*

“This wisdom descendeth not from above; the wisdom that is from above is first pure, then peaceable, easy to be entreated, full of mercy, and good fruits, without partiality and without hypocrisy.” [*Verses 15, 17.*] And there are those in the church who argue and control to get their own way, who in self-confidence hold their own

ideas, refusing to give them up, who talk as though they were the only ones whose ways were perfect. These are not easily entreated because they are not converted. They are full of self-sufficiency and are sure to disgust believers by talking with all proud boastfulness and self-confidence of the objectionable features of our faith. "By their fruits ye shall know them." [*Matthew 7:20.*] "The fruit of righteousness is sown in peace of them that make peace." [*James 3:18.*]*5LtMs, Ms 39a, 1887, par. 6*

There is danger that the small meetings held by our people will be killed by imprudence. Let there be no long prayers. Save long prayers for your closet. Let not your prayers wander all over the world. Pray right to the point, asking for the blessing of God upon those assembled. When you pray alone in your closet, lay before God all the burden of your heart; but in an assembly, such long prayers are out of place. They kill the interest by making the meeting tedious. Look at the prayer Christ gave His disciples as a sample. How brief it is, how comprehensive! When you approach God, pray in simplicity. Do not dishonor Him by offering Him oratorical prayers, by preaching Him a sermon in your prayer. Come to God in your sore need, and tell Him just what you need. Trust your heavenly Father just as a child trusts its earthly parents.*5LtMs, Ms 39a, 1887, par. 7*

When the meeting is carried on by church members in the absence of a minister, let some one take the lead. He is not to devote much time to sermonizing, but is to speak in the Spirit and for the love of Jesus. Let no one talk merely for the sake of talking and killing the time. Thus the interest of the meeting is killed. Let each state his individual experience, the soul struggles endured, and the victories gained. Let all offer to God a tribute of praise from a thankful heart for the gift of His Son. Here is a subject that each may dwell upon with profit. All should feel it their duty to contribute something to the life of the meeting. Do this, and the blessing of God will come into your midst in large measure.*5LtMs, Ms 39a, 1887, par. 8*

## Ms 40, 1887

Peril of Doubt and Unbelief

NP

1887

Portions of this manuscript are published in *HP 105*; *ST 06/23/1887*.

“Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.” *John 9:39-41*. Had those wicked Pharisees been really blind or ignorant by misfortune, or through want of capacity or opportunity of instruction, they would have been comparatively free from guilt in their determined opposition to Christ. But they had the most favorable opportunity to obtain an understanding of the Scriptures, and prided themselves upon their knowledge and discernment, while they were wilfully closing their eyes to the light. Christ declared of them, “Ye know not the scriptures, neither the power of God.” *Mark 12:24*. They had stubbornly refused to be instructed; therefore all the opportunities which they enjoyed, all the wisdom, ability, and knowledge of which they proudly boasted, would only increase their condemnation in the day of final judgment. *5LtMs, Ms 40, 1887, par. 1*

God gives us sufficient evidence of the truth to enable us to accept it understandingly; but He does not propose to remove all occasion for doubt and unbelief. Should He do this, there would no longer be a necessity for the exercise of faith. We would be able to walk by sight. All who with a teachable spirit study the Word of God may learn therefrom the way of salvation; yet they may not be able to understand every portion of the Sacred Record. The apostle Peter declares that in the epistles of Paul, written under the inspiration of the Holy Spirit, there are “some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.” *2 Peter 3:16*. Whatever

is clearly established by the Word of God we should accept, without attempting to meet every doubt which Satan may suggest, or with our finite understanding to fathom the counsels of the Infinite One, or to criticize the manifestation of His grace or the exercise of His power.*5LtMs, Ms 40, 1887, par. 2*

I have been pained at heart as I have seen among our Seventh-day Adventist brethren a disposition to doubt, to criticize, to find fault. It is the work of Satan to encourage doubt and unbelief. All who indulge these traits are placing themselves in the ranks of the enemy. Those who are continually looking for something to find fault with, something to strengthen unbelief, either in the testimony of God's Spirit or of His Word, will soon find themselves so completely under the power of doubt and unbelief that nothing will seem sure to them; they will find no solid foundation anywhere. It is a duty to encourage faith and devotion. If we seek in humility to learn the will of God as revealed by His Word and by His Spirit, and then obey that will as it is made plain to our understanding, we shall become rooted and grounded in the truth. Said Christ, "If any man will do His will, he shall know of the doctrine." *John 7:17.5LtMs, Ms 40, 1887, par. 3*

Our Saviour admonishes His disciples, "Watch and pray, lest ye enter into temptation." *Mark 14:38*. A cunning and vigilant foe attends our steps and employs his strength and skill in trying to turn us out of the right way. He does not come in his visible form; but by his representatives he is ever upon our track, and through them he brings his power to bear upon those who least suspect his presence. He works in darkness and controls all who will be deceived by his devices.*5LtMs, Ms 40, 1887, par. 4*

If the light which God bestows upon men is not appreciated, it becomes darkness to them. And the greater the light bestowed, the greater the darkness which follows its rejection. There is a solemn warning to us in the words of Christ to the men of Nazareth. Upon visiting the little town where He had been brought up, the Saviour, according to His custom, went into the synagogue on the Sabbath day and stood up to read. The book of the prophet Isaiah was handed Him, and He read the words, "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.” *Luke 4:18, 19.* And then, as the eyes of all in the synagogue were fastened on Him, He said 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.” *Verses 21, 22.* The Scripture which He had read was understood by all to refer to the Messiah. And when Jesus explained the prophet’s words, and pointed out the sacred office of the Messiah, as a reliever of the oppressed, a liberator of the captive, a healer of the sick, and a revealer of truth to the world, the people were filled with joy and responded to His words by hearty amens and praises to God. His impressive manner, the mighty import of His words, the divine light that shone from His countenance thrilled that listening company, as Jesus stood before them, a living exposition of the prophet’s words. *5LtMs, Ms 40, 1887, par. 5*

Not one who looked upon that scene could doubt that this was indeed the promised Deliverer, the hope of Israel. Now was the golden opportunity for the men of Nazareth to accept Christ and receive the blessings which He came to bring. Angels of God were in that assembly, watching with intense interest the decision of the hour. Angels of Satan also were on the ground to suggest doubts and arouse prejudice. The people had long indulged pride and unbelief, and the current of their thoughts soon returned to the natural channel. They forgot the power of divine love, which had stirred their souls, and turned to consider the lowly birth and humble life of Him who claimed to be their Messiah. *5LtMs, Ms 40, 1887, par. 6*

In their pride they had expected a king who should appear in earthly pomp and power; and as they recalled these hopes, they asked themselves, Is not this the son of Joseph and Mary, whose home has been so long among the poor inhabitants of the town? Can this be the promised Deliverer of Israel? If this man be the Christ, why does He not give some mighty evidence of His power? And blind, unreasoning prejudice followed close in the steps of unbelief. *5LtMs, Ms 40, 1887, par. 7*

But Jesus gave them a proof of His divine character by reading, as from an open book, the secrets of their hearts: "And He said unto them, Ye will surely say unto Me this proverb, Physician, heal yourself: whatsoever we have heard done in Capernaum, do also here in thy country. And He said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." *Luke 4:23-27.5LtMs, Ms 40, 1887, par. 8*

In the days of Elijah, Israel had departed from the living God. In vain the Lord by His prophets spoke to that backsliding and rebellious people. In vain He reproved their sins and threatened them with His judgments. The message which might have been a savor of life unto life proved to them a savor of death unto death. They would not heed the warning which called them to a life of humility and faith. Instead of leading them to repent of their sins, and thus remove the cause that had provoked against them the anger of the Lord, the words of warning offended their pride and aroused their hatred against the messenger of God. Thus they multiplied their sins and aggravated the guilt which had already brought the judgments of God upon the land. Now they sought to find and destroy Elijah, as though by silencing him they would prevent the fulfilment of his words. But God found among the heathen a hiding place for His servant, and by terrible judgments upon the land of Israel He attested the divine authority of the prophet's message.*5LtMs, Ms 40, 1887, par. 9*

By this relation of events in the life of a prophet of God, the Saviour met the secret doubts and questionings of those whom He was addressing. In the apostasy of Israel in Elijah's day, He presented before His hearers a vivid picture of their own true condition. The unbelief and self-exaltation of the ancient Jewish nation made it a necessity for the Lord to pass by the many widows in Israel, and to find an asylum for His servant among a heathen people, and to entrust him to the kindness and liberality of a heathen widow; but

she who was thus favored had lived in strict accordance with all the light she possessed. God also passed over the many lepers in Israel, because their unbelief closed the door of good to them. Instead of making a right use of God's blessings, they would pervert the precious tokens of His grace to exalt themselves. Thus they had placed themselves in a position where the Lord could not manifest His power in their behalf. A heathen nobleman who had been true to his convictions of right, and who felt his great need of help, was in the sight of God more worthy of His blessing than were the afflicted in Israel, who had slighted and despised their God-given privileges. God would work for those who would appreciate His favors and respond to the light given them from Heaven.*5LtMs, Ms 40, 1887, par. 10*

Even the heathen who live according to the best light they have, doing right as far as they are able to distinguish right from wrong, are regarded with greater favor by God than are those who have had great light, but who are thereby only rendered more proud, boastful, and self-sufficient.*5LtMs, Ms 40, 1887, par. 11*

Jesus stood before the men of Nazareth calmly revealing their secret thoughts and pressing home upon them the unpalatable truth of their unrighteousness. His words cut to their hearts as their ingratitude, their selfishness, their strife for the supremacy, their pride and unbelief, their secret crimes were all laid before them. They knew that the eye of Christ could search the hidden recesses of their souls. Did they then turn for help to Him who alone could help them? For one brief moment they had been inclined to believe on Christ; but by opening their hearts to unbelief they had given place to Satan, and now his power controlled them. They decided then and there that this Jesus should not reign over them. They now scorned in their hearts the spirit of tenderness, faith, and reverence which had first inspired them. From unbelief sprung malice. They had rejected Christ because He told them the truth, and now they were inspired by Satan with wrath and hatred against Him.*5LtMs, Ms 40, 1887, par. 12*

That a man who had sprung from poverty and lowliness should dare to reprove them filled the Jews with madness. The assembly broke up in confusion. The people laid hands on Jesus, thrusting Him

from the synagogue and out of their city. They hurried Him to the brow of a hill, intending to cast Him down headlong; shouts and maledictions filled the air; some were hurling stones at Him. Suddenly He disappeared from the midst of them. Angels of God surrounded the world's Redeemer and conducted Him to a place of safety. The infuriated throng found themselves seizing one another, but the man they sought to destroy was gone. *5LtMs, Ms 40, 1887, par. 13*

The history of Christ's rejection by the men of Nazareth contains an important and solemn lesson for the people of God living in the last days. The spirit of enmity which has in every age been manifested against the reprove of wrong is seen in greater degree as we near the close of time. There are many who, like the Jews, seem to consider themselves especially entitled to the favor of God. Though they will not seek it in His appointed way, yet when it is withdrawn from them, and they see others enjoying the privileges which they have forfeited, they are greatly offended. Those who, when reproved, refuse to humble themselves and correct their errors become the most bitter enemies of the reprove. They set themselves to oppose the work of God, with all the ingenuity, perseverance, and determination of the master they serve, and they work with his indomitable courage to deceive and destroy. This is Satan's work upon the earth, and he has many helpers. The prophet is looking down to the last church when he declares that the dragon makes war with the remnant who keep the commandments of God and have the testimony of Jesus Christ. The testimony of Jesus is the Spirit of Prophecy. The same hatred that was manifested against the work of Christ has been manifested against the work of reprove the servants of God have been called to bear by those whose sins have been reproved. *5LtMs, Ms 40, 1887, par. 14*

Our Saviour asks the question, "When the Son of man cometh, shall He find faith on the earth?" (*Luke 18:8*), implying that true faith would be almost extinct. It is too true that the spirit of doubt, criticism, and fault-finding is destroying confidence in God's Word and in His work. It is impossible for the carnal mind to understand or appreciate the work of God. All who desire to doubt or cavil will find occasion. The Lord has frequently moved upon His servants to utter

things that at the time they themselves could not comprehend, but afterward they would understand whereof they spake. Those who, in humility of heart, follow the light as it shines upon them, will receive clearer light, while those who refuse to obey till they can see all occasion of doubt removed will be left in darkness.*5LtMs, Ms 40, 1887, par. 15*

The Lord has given me plain and pointed testimonies reproving the faults and errors of families and individuals. And it is often the case that those who are unwilling to receive reproof will turn against the reprover and seek to hinder my work and destroy my influence. I will mention some of these cases to illustrate the nature of my work, the course of those who have refused to receive correction, and the motive which actuates a large class in their opposition to my testimonies.*5LtMs, Ms 40, 1887, par. 16*

The Lord gave me a testimony for the family of C. They possessed good traits of character, but they had also defects that were the cause of great unhappiness. They were impatient, critical, and fault-finding. At home, in their daily intercourse, they were encouraging a combative spirit, and with every indulgence this was becoming more difficult to overcome. The Lord sent a message of reproof to this family, because He loved them and desired them to correct their errors. But their self-will and pride of heart would not yield, and they rose up in opposition to that which they knew to be the truth. Instead of giving heed to the testimony and seeking to overcome their evil traits, they began to find fault with the manner in which the testimony was given. The evil one, who never wants men to improve, led them on step by step until C. has now become one of the most jealous and persevering opposers of the testimonies.*5LtMs, Ms 40, 1887, par. 17*

A reproof was given me for Brother S. He was self-sufficient, overbearing, and dictatorial in his family, and he carried the same spirit into the church. I was shown his duty to reform in these respects; in order to be like Christ he must become meek and humble, kind, forbearing, and courteous. But he refused to accept reproof and united with C. in warring against the testimonies by pen and voice. Where now is this violent opposer? He has given up the Sabbath and gone back to the nominal church.*5LtMs, Ms 40, 1887,*

[Hewitt], who was among the first in California to accept the present truth, was indulging traits of character which were ruinous to his family and a great hindrance to the church. By his overbearing, tyrannical course at home, he made the lot of his wife exceedingly hard. She dared not dissent from his opinions or ideas, knowing that should she venture to do so she would have no peace. The same desire for the supremacy was manifested in the church, and his course was such that their meetings for worship were not profitable.<sup>5</sup>*LtMs, Ms 40, 1887, par. 19*

The Lord gave me a testimony to correct the course of this man. It was a most disagreeable task to deliver the message, yet I dared not shrink from it. I visited him and read to him and his wife that which the Lord had shown me concerning him. The testimony stated that he considered it praiseworthy to suggest doubts and express unbelief concerning our position as God's commandment-keeping people. The truth condemned his course of life, but instead of seeking to bring his soul into harmony with truth, he was trying to bring the truth to meet his imperfect standard. This case represents a large number who have been reprov'd in like manner, and refusing to receive correction, have followed a course of their own choosing until the Spirit of God has ceased to strive with them. For this reason I quote at length from the testimony given: see *Testimony 24*, from middle of p. 157 to middle of p. 171 [now found in *Testimonies for the Church 3:449-452*].<sup>5</sup>*LtMs, Ms 40, 1887, par. 20*

After hearing the testimony, Brother [Hewitt] said that many things stated were clear to his mind; some things he did not see. We joined in a season of prayer. The Lord came very near, and I was led out in earnest supplication for this poor soul on the brink of ruin. At the close, Brother H. thanked me for my plainness. Said he, "Sister White, if I am not saved at last, you will be guiltless. You have kindly and faithfully told me my errors. You have entreated the Lord for me, and you will be clear. But in one thing you will find that you have been mistaken. I shall never give up the Sabbath. I have had such an experience here that, while I have my senses, I can never yield the truth on this point."<sup>5</sup>*LtMs, Ms 40, 1887, par. 21*

Where is this man now? It was not long after this that he went back to the nominal church. He did not act upon the light given; he did not reform his character; he did give up the Sabbath.<sup>5</sup>*LtMs, Ms 40, 1887, par. 22*

## Ms 41, 1887

### The Value of Redemption

NP

1887

Formerly Undated Ms 127. Condensed from a 7-part series in PrT beginning *11/19/1885*. Portions of this manuscript are also published in *CC 325; SD 249; 1BC 1107; 5BC 1149; 7ABC 487*.

In order to realize the value of redemption, it is necessary to understand what it cost. We should take broader and deeper views of the life, sufferings, and death of God's dear Son. A limited idea of the sacrifice made in our behalf leaves many to place a low estimate upon the great work of the atonement. Let those who would, in some faint degree, appreciate the price paid for our redemption, follow the Son of God in the crowning acts of His great sacrifice.*5LtMs, Ms 41, 1887, par. 1*

Often had Jesus, with the twelve, resorted to Gethsemane for meditation and prayer, but never had He visited the spot with a heart so full of sorrow as upon the night of His betrayal. He had been earnestly conversing with His disciples; but as He neared the garden, He became strangely silent. Upon entering, He said to His companions, "Sit ye here, while I go and pray yonder." [*Matthew 26:36.*]*5LtMs, Ms 41, 1887, par. 2*

Selecting Peter and James and John to accompany Him, He proceeded farther into the recesses of the garden; and going a short distance from His companions, not so far but that they could both see and hear Him, He fell prostrate upon His face to the earth. He was overpowered by a terrible fear that the Lord was removing His presence from Him. He felt Himself being separated from His Father by a gulf of sin, so broad, so black and deep, that His spirit shuddered before it.*5LtMs, Ms 41, 1887, par. 3*

It was not a dread of the physical suffering He was soon to endure that brought this agony upon the Son of God. He was bearing the penalty of man's transgression and shuddering beneath the

Father's frown. He must not exert His divine power to escape this agony, but, as a man, He must bear the consequences of man's sin and the Creator's displeasure toward His disobedient subjects, and He feared in His human nature He would be unable to endure the coming conflict with the prince of the power of darkness; in that case the human race would be hopelessly lost, Satan would be victor, and the earth would be his kingdom.*5LtMs, Ms 41, 1887, par.*

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The chilling dews of night fell upon His prostrate form, but the Redeemer heeded it not. From His pale lips wailed the bitter cry, "O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt." [*Verse 39.*] Three times has He uttered that prayer. Three times has humanity shrunk from the last crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish under the Father's displeasure. He sees the power of sin and the utter helplessness of man to save himself. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He accepts His baptism of blood, that perishing millions may through Him gain everlasting life.*5LtMs, Ms 41, 1887, par. 5*

Three times during that night of anguish, the Savior arose and sought His disciples and every time found them fast asleep. His sorrowful words, the third time, however, fully aroused them! "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." [*Verse 45.*]*5LtMs, Ms 41, 1887, par. 6*

Even while these words were upon His lips, the footsteps of the mob that were in search of Him were heard. Judas took the lead and was closely followed by the high priest. Jesus turned to His disciples, as His enemies approached, and said: "Rise, let us be going: behold, he is at hand that doth betray Me." [*Verse 46.*] The countenance of the Saviour wore an expression of calm dignity; no traces of His recent agony were visible as He stepped forth to meet His betrayer.*5LtMs, Ms 41, 1887, par. 7*

Stepping a little in advance of His disciples, He enquired, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am He." As these words were uttered, the mob staggered back; and the priests, elders, soldiers, and even Judas dropped powerless to the ground. [*John 18:4-6.*] This gave Christ ample opportunity to escape from them if He had chosen to do so. But He stood as one glorified amid that coarse and hardened band. When He answered, "I am He," the angel who had lately ministered to Him moved between Him and the murderous mob who saw a divine light illuminating the Savior's face and a dovelike form overshadowing Him. Their wicked hearts were filled with terror. They could not for a moment stand upon their feet in the presence of this divine glory, and they fell as dead men to the ground.*5LtMs, Ms 41, 1887, par. 8*

The angel withdrew; the light faded away; Jesus was left standing, calm and self-possessed, with the bright beams of the moon upon His pale face and still surrounded by prostrate, helpless men, while the disciples were too much amazed to utter a word. When the angel departed, the Roman soldiers started to their feet and, with the priests and Judas, gathered about Christ as though ashamed of their weakness and fearful that He would yet escape from their hands.*5LtMs, Ms 41, 1887, par. 9*

When the disciples saw that Jesus did not deliver Himself from His enemies, but permitted Himself to be taken and bound, they were offended that He would suffer this humiliation to Himself and them. They had just witnessed an exhibition of His power in prostrating to the ground those who came to take Him, and they knew that if He chose He could deliver Himself from that murderous throng. They blamed Him for not doing so, and mortified and terror stricken by His unaccountable conduct, they forsook Him and fled. Alone, in the hands of the hooting mob, the Saviour was hurried from the garden and led to the judgment hall of an earthly court to be derided and condemned to death by sinful men.*5LtMs, Ms 41, 1887, par. 10*

The Majesty of heaven submitted to insult, mockery, and shameful abuse. "He was wounded for our transgressions, He was bruised for our iniquities:" "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His

mouth.” [Isaiah 53:5, 7.] Wonder, O heavens! and be astonished, O earth! Behold the oppressor and the Oppressed! A vast multitude encloses the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and His humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and the vulgar jest and insulting sneer are passed from lip to lip.*5LtMs, Ms 41, 1887, par. 11*

Jesus, the Son of God, was delivered to the people to be crucified. With shouts of triumph they led the Saviour away toward Calvary. The news of His condemnation had spread through all Jerusalem, striking terror and anguish to thousands of hearts, but bringing a malicious joy to many who had been reproved by His teachings.*5LtMs, Ms 41, 1887, par. 12*

Jesus had hardly passed the gate of Pilate’s house when the cross which had been prepared for Barabbas was brought out and laid upon His bruised and bleeding shoulders. He had borne His burden but a few rods, when, from loss of blood and excessive weariness and pain, He fell fainting to the ground. When He revived, the cross was again placed upon His shoulders, and He was forced forward. He staggered on for a few steps, bearing His heavy load, and then fell as one lifeless to the ground. The priests and rulers felt no compassion for their suffering victim, but they saw that it was impossible for Him to carry the instrument of torture farther. They were puzzled to find anyone who would humiliate himself to bear the cross to the place of execution.*5LtMs, Ms 41, 1887, par. 13*

While they were considering what to do, Simon, a Cyrenian, coming from an opposite direction, met the crowd, was seized at the instigation of the priests, and compelled to carry the cross of Christ. The sons of Simon were disciples of Jesus, but he himself had never been connected with Him. This occasion was a profitable one for him. The cross he was forced to bear became the means of his conversion. His sympathies were deeply stirred in favor of Jesus; and the events of Calvary, and the words uttered by the Saviour, caused him to acknowledge that He was the Son of God.*5LtMs, Ms 41, 1887, par. 14*

Upon arriving at the place of execution, the condemned were bound to the instruments of torture. While the two thieves wrestled in the hands of those who stretched them upon the cross, Jesus made no resistance. His face remained pale and serene, but great drops of sweat stood upon His brow. There was no pitying hand to wipe the death dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. He was treading the winepress alone; and of all the people, there was none with Him. While the soldiers were doing their fearful work, and He was enduring the most acute agony, Jesus prayed for His enemies—"Father, forgive them; for they know not what they do." [Luke 23:34.] His mind was borne from His own suffering to the crime of His persecutors and the terrible but just retribution that would be theirs. He pitied them in their ignorance and guilt. *5LtMs, Ms 41, 1887, par. 15*

The mission of Christ's earthly life was now nearly accomplished. His tongue was parched, and He said, "I thirst." [John 19:28.] Saturating a sponge with vinegar and gall, they offered it Him to drink; but when He had tasted it, He refused it. The Lord of life and glory was dying, a ransom for the race. Angels witnessed with amazement His despairing agony so much greater than His physical pain that the latter was hardly felt by Him. The hosts of heaven veiled their faces from the fearful sight. *5LtMs, Ms 41, 1887, par. 16*

Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross and all its vicinity. There was no eclipse or other natural cause for this darkness, which was deep as midnight without moon or stars. It lasted three full hours. No eye could pierce the gloom that enshrouded the cross, and none could penetrate the deeper gloom that flooded the suffering soul of Christ. A nameless terror took possession of all who were collected about the cross. The silence of the grave seemed to have fallen upon Calvary. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children prostrated themselves upon the earth in abject terror. Vivid lightnings, unaccompanied by thunder, occasionally flashed forth from the cloud and revealed the cross

and the crucified Redeemer.*5LtMs, Ms 41, 1887, par. 17*

Priests, rulers, scribes, executioners, and the mob all thought their time of retribution had come. After a while, some whispered to others that Jesus would now come down from the cross. Some attempted to grope their way back to the city, beating their breasts and wailing in fear.*5LtMs, Ms 41, 1887, par. 18*

At the ninth hour the terrible darkness lifted from the people, but still wrapt the Saviour in a mantle. The angry lightnings seemed to be hurled at Him as He hung upon the cross. Then “Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me?” [*Mark 15:34.*]*5LtMs, Ms 41, 1887, par. 19*

In silence the people watch for the end of this fearful scene. Priests and rulers look towards Jerusalem; and lo, the dense cloud has settled upon the city, and over Judah’s plains, and the fierce lightnings of God’s wrath are directed against the fated city. Suddenly the gloom is lifted from the cross, and in clear, trumpet tones, that seem to resound throughout creation, Jesus cries, “It is finished;” “Father, into Thy hands I commend My spirit.” [*John 19:30; Luke 23:46.*] A light encircled the cross, and the face of the Savior shone with a glory like unto the sun. He then bowed His head upon His breast and died.*5LtMs, Ms 41, 1887, par. 20*

The spectators stood paralyzed and with bated breath gazed upon the Saviour. Again darkness settled upon the face of the earth, and a hoarse rumbling, like heavy thunder, was heard. This was accompanied by a violent quaking of the earth. The multitude was shaken together in heaps, and the wildest confusion and consternation ensued. In the surrounding mountains, rocks burst asunder with loud crashing, and many of them came tumbling down the heights to the plains below. The sepulchers were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, and executioners were made mute with terror and prostrated upon the ground.*5LtMs, Ms 41, 1887, par. 21*

The darkness still hung like a pall over Jerusalem. At the moment in which Christ died, there were priests ministering in the temple

before the veil which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the wall of Belshazzar's palace. The most holy place, that had been entered by human feet only once a year, was revealed to the common gaze. God had ever before protected His temple in a wonderful manner, but now its sacred mysteries were exposed to curious eyes. No longer would the presence of God overshadow the earthly mercy seat. No longer would the light of His glory flash forth upon, or the cloud of His disapproval shadow, the precious stones in the breastplate of the high priest.*5LtMs, Ms 41, 1887, par. 22*

When Christ died upon the cross of Calvary, a new and living way was opened to both Jew and Gentile. The Saviour was henceforth to officiate as priest and advocate in the heaven of heavens. Henceforth the blood of beasts offered for sins was valueless, for the Lamb of God had died for the sins of the world. The darkness upon the face of nature expressed her sympathy with Christ in His expiring agony. It evidenced to humanity that the Sun of righteousness, the Light of the world, was withdrawing His beams from the once-favored city of Jerusalem. It was a miraculous testimony given of God, that the faith of aftergenerations might be confirmed.*5LtMs, Ms 41, 1887, par. 23*

Jesus did not yield up His life until He had accomplished the work which He came to do. The great plan of redemption was triumphantly carried out. Through a life of obedience, the fallen sons of Adam could finally be exalted to the presence of God. When the Christian comprehends the magnitude of the great sacrifice made by the Majesty of heaven, then will the plan of salvation be magnified before him, and to meditate upon Calvary will awaken the deepest and most sacred emotions of his heart. Contemplation of the Saviour's matchless love should absorb the mind, touch and melt the heart, refine and elevate the affections, and completely transform the whole character. The language of Paul the apostle is, "I determined not to know any thing among you, save Jesus Christ, and Him crucified." [*1 Corinthians 2:2.*] And we may look toward Calvary and exclaim, "God forbid that I should

glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” [*Galatians 6:14.*]5LtMs, Ms 41, 1887, par. 24

**Ms 42, 1887**

Diary Fragments — November — December 1887

NP

November — December 1887

Previously unpublished.

November 1887

Annie Rasmussen went with me to Oakland. Br. Rice was with us. Paid two dollars ten cents for Annie's fare. \$1.15 for my fare to Oakland. [For] return paid \$2.00 for Annie's fare. W. C. White paid my fare to Healdsburg. *5LtMs, Ms 42, 1887, par. 1*

December 12, 1887

Paid one dollar for stamps. Due Annie Rasmussen: three weeks' work from conference. She was my attendant during the conference. *5LtMs, Ms 42, 1887, par. 2*

Thursday, December 22, 1887

I went with Sr. Chinnock to Br. Ketchum's and gave him five dollars for putting brake on the wagon. Called at Mr. Alexander's to see Br. Turner, who is helpless with rheumatism. Prayed with him. *5LtMs, Ms 42, 1887, par. 3*

Friday, December 23, 1887

Friday, changed twenty-dollar bill and purchased groceries and bought half-dozen cups. [Several cash exchanges are listed.] *5LtMs, Ms 42, 1887, par. 4*

## Ms 43, 1887

Diary/The Law and the Gospel

NP

Circa 1887

Previously unpublished.

“Think not,” were the words of Christ, “that I have come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” *Matthew 5:17*. The laws of sacrificial offerings were typical and were in force until type should reach its antitype in the greater and wholly perfect sacrifice of Jesus Christ. These sacrifices and services of the temple were to cease with the perfect offering of Christ Himself as the Lamb without blemish; these sacrifices were abolished at the cross. This handwriting of ordinances our Lord did blot out and take away and nail to His cross. *5LtMs, Ms 43, 1887, par. 1*

The apostles bore witness to this. Barnabas and Paul, with firmness and perseverance, withstood those who taught that Christians out to keep the law of Moses. Peter’s voice was heard among the apostles and elders assembled in council in regard to this matter. “Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” *Acts 15:10*. This has no reference to the moral law although the great controversy with Satan has blinded the eyes of those who believe not to work with subtlety to crowd in the law of God written and engraven in stone as the law to be done away. *5LtMs, Ms 43, 1887, par. 2*

Satan commenced his rebellion in heaven against Jehovah’s law and he has not ceased this warfare for a moment. He watches every point so that he can, if possible, subvert and make void the law of God. He has sought to blind the minds of men by placing the moral law, engraven on stone, in the place of the ritual, the ceremonial law of ordinances that was to be abolished, nailed to the cross, because type had met antitype, the shadow had reached the substance. *5LtMs, Ms 43, 1887, par. 3*

The moral law was contained in the ten commandments and enforced by the prophets. [Christ] did not come to abolish or destroy. It was not the purpose of His coming to detract one iota from the dignity and force of any part of the moral law, for this is a law which cannot be broken with impunity. It stands fast forever as firm as the throne of God, as firm as the pillars of heaven. The moral law stands on an entirely different foundation from the ceremonial or ritual law which was designed as a barrier built up about the law of God as a restraint upon a stiffnecked, rebellious people to guard the moral law that it should not be broken. God's law was written upon the hearts of the children of men when they came forth from the hands of their Creator.*5LtMs, Ms 43, 1887, par. 4*

[Article continues as *Ms 51, 1902.*]*5LtMs, Ms 43, 1887, par. 5*

# 1888

## Letters

### Lt 1, 1888

Walling, Fred

Reno, Nevada

May 28, 1888

Previously unpublished.

Dear Nephew Fred Walling:

I received your letter remailed from Oakland the last of last week, and I have about decided to go no further in urging the matter in Addie [Walling]'s case. I am quite sure that Addie could come to me if she desired, and we will let the matter rest until future developments. I have troubled my mind over this matter until I have decided that unless I can throw it off, I am unfitted for my labor in speaking and writing.*5LtMs, Lt 1, 1888, par. 1*

I wrote you in my last letter that I would attend the Reno camp meeting and hoped to meet Addie here, but I have but little hope or expectation of this now. I have written to Sister [Jennie] Ings, who has recently returned from Europe and who will soon be on her way to California, to call at Denver and to go where Addie is and take her with her to California. Whether this can be done remains to be seen. Here I shall let the matter rest. I do not know as anything that I could do would be of the least benefit in this case of Addie's. As you say, she must decide and do herself. Until she shall take this position, all that any of us can do will be useless.*5LtMs, Lt 1, 1888, par. 2*

In regard to your father's expectations that I shall come to Colorado, I have only to say I do not wish to meet your father either in Colorado or California. I have a sense of the injustice that has been done me in business transactions with your uncle which has

resulted in great loss to us, and then the expense that was forced upon me that I have had to bear for his children in board, for education, and the moving them from place to place to be under my care in my itinerant life, has cost me three thousand dollars.*5LtMs, Lt 1, 1888, par. 3*

Then for him to take Addie as he has done and she to consent to go with him against my express counsel, his taking her in my absence—I have not the heart to look in his face without telling him plainly what I think of his wicked course. You know that that would make him my deadly enemy.*5LtMs, Lt 1, 1888, par. 4*

May is in continual fear that in some way, through some course her father may pursue, he will compel her to go home. But May is of age now and if she cannot fight this battle through alone, then I cannot help her. It is impossible for her father to compel her to go with him, for she is of age to choose for herself, and it is for her to say whether she will go or not. If any compulsion should be used, she could call a police officer and state the facts. The only thing that she seems to fear is that there will be a net laid for her in inviting her to ride or [that] in some way that she will be deceived. But I must leave these children to manage this matter through.*5LtMs, Lt 1, 1888, par. 5*

It was not my choice in the beginning to take these two. I insisted on not doing this. Once we carried them to Mrs. Lasslie's while we went over in Middle Park, never expecting to have charge of them again, as he had told me they were only there on a visit for their health. It was a fearful tempest the night we returned to Walling's Mills, but we had not been in the house but a few hours when your father came with both of the children bundled up and put them again in my charge. I could not see that it was possible for me to take charge of them and told him so, but he insisted that this should be done until he could provide some other way. So this matter has gone on, I writing to him repeatedly that he must take these two, that I could not be to the trouble, anxiety, and expense of caring for them. Your uncle was sick; it was a very heavy burden to me.*5LtMs, Lt 1, 1888, par. 6*

I told him, after the settlement between himself and your uncle

White, the last time we were in Colorado, that I should utterly refuse to be at any more expense or trouble with his children unless he gave me a writing that they should be mine until they were of age. This he refused to do. He was in my debt then sixteen hundred dollars, and I told him that if he would give me this writing, I would make no charges against him. When I found that he would not give me the children, I wrote to him that Sister McDearmon was coming to Boulder and I should send the children with her. He wrote a letter begging me not to send the children; he had no place for them, and if I would board them, he would pay their expenses henceforth. I sent him a bill of their expenses for clothing that I had to get for them for that very winter, and lest he should say that the letter was never received, I enclosed it in an envelope to one of my brethren to put into his hands; but no response came. I have not heard one word from him since that time until I returned from Europe, [when] he made inquiries in regard to May Walling. During the first year the children were with me, I have a recollection of his sending from twenty to thirty dollars; that is all I ever received from him.<sup>5</sup>*LtMs, Lt 1, 1888, par. 7*

He sent a telegram before May was of age that she was not to be permitted to make any contract in regard to her labor without his consent. Now all these things have left such an impression upon my mind that I have no desire to come in contact with the man Walling as long as I shall live. He is your father and I will not say more. Addie could come to me if she chose to do so. If you can get an opportunity to get this letter into her hand, you can do so. She has done me great injustice and can have but little appreciation of what I have done for her and the claims that I have upon her. I have suffered more from this matter than I can express to you, and now I am done. I wish I could write something that would be of a different character, but I cannot possibly do it now. My heart and soul have been oppressed day and night with a sense of the treatment I have received from your father in return for all the expense and trouble I have been to for his children's sake. Whenever I have told him that I could not have the charge of the children, with tears in his eyes he has said, "I have confidence that you will bring up my children right. Their mother shall never have them unless it is over my dead body. And if you refuse to take care of my children, then I must put them somewhere where their mother will never see them again." I fully

expected when I left Colorado to return in the spring with the children and give them into their mother's care, but he utterly forbade my doing this, accompanied with assertions of what he would do if I did do it.*5LtMs, Lt 1, 1888, par. 8*

For some time your grandmother Clough and all her children were my enemies, and I do not think that they ever felt just right toward me in consequence of my keeping the children and not sending them back to their mother. I have done the very best in my power with your sisters. I fear I have done far more than I ought to have done; the future will determine this.*5LtMs, Lt 1, 1888, par. 9*

It is such a mortification to me to have the people in Oakland ask me where Addie is, and it seems so marvelously strange to them, the silly flattery and the caresses from your father to her like a lover, that it is just a marvel of wonder all the time to the people. Could it be possible that this flattery was palatable to Addie? Her father pretends that it was for her health that she was taken away, but [in] Addie's letters to me in response to my inquiries, she always said that she was doing well. And then I was told by Sister Loughborough, who had the guardianship of Addie in my absence, that he kept her up late nights talking with him. If her health was so poor, where was his consideration of his child? She was just worn out and unfitted for her work by the course her father pursued in taxing her night after night to sit up with him to a late hour in conversation. You can in these few words have some idea of the disagreeable position I am placed in.*5LtMs, Lt 1, 1888, par. 10*

All our friends in Oakland know that I have spared no pains in regard to these children that they should obtain knowledge of how to work and knowledge which was greater than everything else, how to behave and how to give their hearts to God, a knowledge of the will and ways of God. Then for Addie to go right away from our people and place herself where she has. The course her father has taken has proved I have had no unjust estimate of his character. I get no letters from Addie and have no reason to think that she gets any from me, and this course is pursued toward one who has been a mother to your father's children since May was three years old and Addie five. I never meant to say as much as I have, but I think you ought to know this much, and I hope no wrong will come of

what I have written. But Addie could not have done me a greater harm than she has done in the course she has pursued in this matter.*5LtMs, Lt 1, 1888, par. 11*

Can you give me any knowledge of where Mary Clough Wanless is? If you can ascertain her whereabouts and where I could find her, you will much oblige your Aunt Ellen.*5LtMs, Lt 1, 1888, par. 12*

Please to get this letter to Addie if you can.*5LtMs, Lt 1, 1888, par. 13*

**Lt 1a, 1888**

Walling, Fred

St. Helena, California

May 20, 1888

This letter is published in entirety in *11MR 149-150*.

Dear Nephew [Fred Walling]:

I received your letter and was glad to hear from you. But I have not received one line from Addie [Walling].*5LtMs, Lt 1a, 1888, par. 1*

I have just written to her that I shall be in Reno, which is a station one day and night's journey from Oakland on the east. I shall take no attendant with me and shall depend upon her meeting me and rendering me the service I shall need at the camp meeting. If she cannot get there before the first of June I can get along. Or if she will meet me to accompany me on the cars from Reno to Sacramento, and thence to Fresno and forty miles by private conveyance up into the mountains to Burrough Valley, where we intend to rest until the last of July,. I must be where so many people will not visit me, for I am much worn with constant labor.*5LtMs, Lt 1a, 1888, par. 2*

This will save Addie some twenty dollars, save me some forty dollars, for I would have to take an attendant from here if I did not have her to return with me. I can have company to the meeting, but not from the meeting, as they intend going to Oregon camp meetings. So you can see the plan I have in view. The meeting commences the twenty-fourth of May and continues until the fifth of June.*5LtMs, Lt 1a, 1888, par. 3*

I am hoping to meet Addie at that time. I write you this that you may know my plans. I want this to go this morning, so cannot write more now.*5LtMs, Lt 1a, 1888, par. 4*

Your Aunt Ellen.*5LtMs, Lt 1a, 1888, par. 5*

**Lt 2, 1888**

Walling, Fred

Healdsburg, California

April 13, 1888

Portions of this letter are published in *8MR 109-110*.

**Defendant's exhibit**

Mr. Walling

Dear Nephew:

There has just come to me from the dead-letter office a letter that I wrote to you in reference to May Walling. Therefore, I am aware you did not receive it. May was not with me when I wrote last. Mr. Harmon, because of the abundant rain, could not get to the depot, but May has been with me now for some weeks.*5LtMs, Lt 2, 1888, par. 1*

I have been absent from home for about five weeks. Before that I spent only a short time with May, as I had to go to St. Helena.*5LtMs, Lt 2, 1888, par. 2*

I find May is not strong. For several years after she was in my charge, the greatest care had to be exercised for her. She had a dangerous sickness of erysipelas and was in a critical state for weeks, so she had to be watched over day and night. She lost her toenails because of the inflammation. Many prayers ascended to heaven that her life might be spared. She had prior to this been unable to use potatoes without having distress in her bowels. I think that these difficulties were almost entirely gone after her long, painful sickness.*5LtMs, Lt 2, 1888, par. 3*

I did not feel that she would ever be able to do hard work and kept a hired girl all the time. May was required to take care of her own room and assist in washing dishes. She had done no cooking until she went to Mrs. Harmon's.*5LtMs, Lt 2, 1888, par. 4*

I thought her line of business would be school teaching; therefore I have paid her tuition and let her have her time to obtain a good education. But she has not attended school recently, because her health demanded a change. She was growing fast. She looked strong, but I knew she was not strong, so I put nothing hard upon her, and there was no need, as I kept help all the time.*5LtMs, Lt 2, 1888, par. 5*

Next term I want she shall have the advantage of completing her education. Everything she does is nice, but is very slow. I think if she passes twenty, her health will be confirmed; at least that has been my hope. She has manifested much interest in botany, and I think she will make an admirable, thorough teacher when she will have a couple of years more advantage of study.*5LtMs, Lt 2, 1888, par. 6*

It has been my object to so educate the children that they could sustain themselves in some literary work and not have to do house work, for this is slavery if compelled to do this for a living. I have expended up to the time I left for Europe, in their education, in their board bill, and for their clothing and transporting them back and forth from and to California as my work required, three thousand dollars.*5LtMs, Lt 2, 1888, par. 7*

I am now having May learn to cook. She obtained considerable knowledge at Mrs. Harmon's. I should not have had her go to Nevada had I been consulted, for I have felt determined the girls should not either of them be placed in a line of business where it was not agreeable for them and where they would be compelled or tempted to lift and do hard physical labor. Neither of them is fitted for this kind of work. I have felt anxious to have them learn to cook under a good, intelligent woman. Addie [Walling] is a good cook, but May is not yet educated in this direction.*5LtMs, Lt 2, 1888, par. 8*

These children are very near and dear to me, because I have not only given them care and invested in them money, but I have given them a mother's care and love. I have felt disappointed in not seeing Addie before this time, as I understand the agreement was that she was to return in January. Every day when at home, I have looked for my eldest daughter's return, and when away, every letter

received I thought would tell me of her return. But time passes and she does not come.*5LtMs, Lt 2, 1888, par. 9*

I have brought from Norway a musician and translator, and I have also brought from Chicago a young lady who has written for magazines, like Mary Clough, and they are now engaged with me in my work. These were transported that I might place Addie right in my own good house in Healdsburg, in an excellent climate, under these successful teachers to help her in her education, that she shall have all the qualifications that I am able to give her of a complete education, to write, to prepare copy, or to read proof, which will command the best of wages.*5LtMs, Lt 2, 1888, par. 10*

I have not worked at all from a selfish standpoint, but have labored [so] that, if I should be removed by death, these girls would have a trade using their mental ability to do good work and command good wages. I do not think [that] either of them could be employed as a business in housework, only that they should understand how to work in this line, how to be economical, and how to stand at the head of a household without embarrassment when that time should come.*5LtMs, Lt 2, 1888, par. 11*

Now, I want Addie to return to her home and to her mother, her Aunt Ellen. I thought I would not urge this matter, for I expected it would need no urging. I had expected Addie every day. Now while I have these right in my own house to help Addie to do a work which would be of great advantage to her in a business point, she ought to improve the opportunity. I have felt bad to see the time passing and Addie losing these precious opportunities. I therefore write to you to make these matters known, that no more time shall be lost and that Addie shall return at once to me.*5LtMs, Lt 2, 1888, par. 12*

Whatever Addie does in my house of the work will be all due to me for the expense I have had in her education, but I do not propose to do anything of this kind. I want to pay Addie when she gets able and fitted to work, just as I pay my other workers. I pay May now for what she is doing, for I want her to learn the use of money under my direction, as I consider this a part of the education of children. I want to pay these children for their work, although up to the present time, saving a few weeks in the time, they have been an expense to

me all the way through. Yet I do not require them to pay me back in time and labor for all this care and expense.*5LtMs, Lt 2, 1888, par. 13*

I love the children. I am working for their present and future good. I have labored most earnestly to so do my work that the best material should be brought into their character-building here in this life that they shall be useful, true to God, and true to those with whom they are brought into connection, and that they may have spotless characters, that they may be fitted for the society of the saints in light.*5LtMs, Lt 2, 1888, par. 14*

I hope I shall not fail in my purpose. The approval of God I prize above everything else in this life, and I want that these dear children shall wear the white robe of Christ's righteousness and shall win heaven and the crown of glory that fadeth not away.*5LtMs, Lt 2, 1888, par. 15*

I have nothing in all my plans to conceal from you or anyone. My course and my work are as open as the day. I have done no underhanded work at any time or in any place. I frankly state these things to you, for I have always been frank and always mean to be frank.*5LtMs, Lt 2, 1888, par. 16*

Your Aunt.*5LtMs, Lt 2, 1888, par. 17*

**Lt 3, 1888**

Underwood, R. A.

Refiled as *Lt 22a, 1889*.

**Lt 3a, 1888**

Underwood, R. A.

Extract from *Lt 22, 1889*.

**Lt 4, 1888**

Prescott, Brother and Sister

Healdsburg, California

September 10, 1888

Portions of this manuscript are published in *5MR 18; 10MR 345*.  
+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 and Sister Prescott:

Willie received a letter from you in regard to the course of Mary Roth. I am much disappointed in her and very much perplexed to know what to do. I wrote to her stating what I had heard from a letter from you, and then I laid my letter aside to think over it and re-read it. After thinking of it a day or two and prayerfully considering this matter, I decided not to send it, fearing it would not work favorably for your influence, neither for mine. If the reports you have heard are all correct, then our sister Mary Roth is not walking in the light and views things in a perverted light. Any hasty, abrupt movement might increase her danger and increase the darkness that is around her, and she might as the result stumble and fall into some of the many gins and pits Satan has prepared for the feet of the unwary.*5LtMs, Lt 4, 1888, par. 1*

Now I consider that Sister Mary has cost us too much anxiety and earnest sympathy to be given up lightly without making persevering, untiring efforts to save her from making grave mistakes.*5LtMs, Lt 4, 1888, par. 2*

We have had very much to say in regard to foreign missions. We have, as a people, expended a large amount of means in our interested efforts to have the work progress in setting the truth in all its bearings before the people of other nations. I carried a heavy burden while in Europe, and while there, I left <about two thousand> [dollars] of the Lord's entrusted money to advance the work in its different branches. I accepted the charge of Mary and

her brother Paul from the hands of a very dear family who love and fear God, pledging myself to be their friend and so, to the utmost of my influence, to see that they were properly cared for and that Mary should, at my expense, receive treatment at the sanitarium at Battle Creek and that Paul, who is a conscientious young man, should be placed where he could be qualifying himself to become a laborer in Switzerland or wherever duty may call him to labor. Those who have shared with me in this work, I am truly grateful to, for I consider it a good work. *5LtMs, Lt 4, 1888, par. 3*

I have great fears that many in Battle Creek do not realize what it means to be home missionaries. Will we consider it costs the parents of these dear children a severe struggle to part from their loved ones while busy tongues, in Tramelan their home, suggested every disagreeable result from their going to America? But the parents gave up their children, and they were placed in your midst, and we hope to have others also come to America from the different nationalities to receive knowledge and perfect their education, essential to go forth to labor for the salvation of souls. We want them to return to their home and country with the most favorable impression of America and not to return with prejudices confirmed, which will be a great hindrance to the union which with all our power of influence we have sought to effect between the believers in other nations and those in America. Should any return with an unfavorable report, then it will defeat the very object we have labored to bring about. I have trembled all the time, fearing that there would not be all that tact, that wisdom, that courtesy, that tender forbearance with those of other nationalities brought into your midst, whose education and habits are so different from those in America. But above everything else, I have feared that the tongue of gossip would play mischief with these persons whom we have influenced to come across the broad Atlantic. *5LtMs, Lt 4, 1888, par. 4*

There are those, you well know, who love to seize upon any pretense to frame a story to tell that will work disastrously to souls if willing ears receive it. Now, I am afraid of these reports. I am afraid of those who do the reporting, who make no effort to come in close, friendly relation with Mary. I know what sad work it has made for some of God's servants, who have gone into their graves when they

might have lived if it had not been for the state of things produced by these talkers, and I know these talkers still live to talk, to report, to exaggerate, to misstate, and [to] lead others astray to do these things. Misunderstandings are liable to arise that might be easily cured if they would only go to the persons and talk with them. *5LtMs, Lt 4, 1888, par. 5*

Now, my respected Brother and Sister, you and I are a part of the great web of humanity, and we have parts to act in reference to the souls with whom we associate. When reports shall come to you or to me which leave a disagreeable sensation upon our feelings, the only safe course for us to pursue is to go to the one who has become our informer. It may be one whom we have confidence in, who would not knowingly do a wrong action, but, through customs that have prevailed, has done what many others have done—taken up a report against his neighbor and laid it at your door. *5LtMs, Lt 4, 1888, par. 6*

Did you go to these individuals yourselves as ones interested in their welfare, as those who cared for the souls of these strangers in their midst and talk with them kindly, not as accusers, but as kind, tender workers with Jesus Christ to save a soul from deception and ruin? If you say, “No,” I thought I would come to you first; then open your Bible and just read the directions given by the One who so valued human souls that He left heaven, and although He was rich, for our sakes [He] became poor, that we through His poverty might be made rich. He has given clear and definite specifications how we should treat each other, and we must enforce the words of Christ by giving importance to them by our own example, doing as Christ has told us to do. This is our only safe course, and the only course Christ will accept in our relation [to] and treatment of one another. If in every case this were followed, the words of Christ carried out to the letter, what a flood of evil might be prevented. This gossip is the plague spot in Battle Creek. *5LtMs, Lt 4, 1888, par. 7*

Now I advise you to go and see Mary Roth. Her soul is as precious as your soul or mine. We cannot afford to let Satan come in and wrench her out of our hands. The very best home missionary work may be done for these precious souls for whom Christ has died. Especial pains should be taken with these dear ones that a right

mold may be given to their character and that they should have every kindness, every affection granted them, that they may return to their homes with kind and grateful hearts, with memory's hall hung with pictures that make their hearts tender with love to contemplate because of the happiness, the loving-kindness, the tender solicitude manifested for their souls. The deeds done in this line are deeds of true, genuine missionary work, which will be cherished sacredly through time and will be as far-reaching as eternity.*5LtMs, Lt 4, 1888, par. 8*

I thought I would write to Mary and I did, but dared not send it. The very thought that you had written others and my letter had been written in response, would place you in a light of one who had neglected his duty, [set] plainly before him in the Bible, and I do not want these children, Paul and Mary, to lose confidence in you. I want they should see that you are their friends, that you love them and have a care for their souls. Mary may have made mistakes, for are we not all erring mortals? She may have through association with persons become deceived, but are there not those who have wisdom and the love of Jesus who can help the erring to recover themselves out of the snare of the enemy? Shall we cut the threads that bind these souls to pure and truthful influences because we are disgusted with the things they say and do?*5LtMs, Lt 4, 1888, par. 9*

I think of how much Jesus has had to bear with our perversity. How many, many times we have disappointed Jesus, but He has not cut us off, but worked for us still. Then let us work kindly, patiently for the erring ones. They need help. Jesus said, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] This is the great work that is greatly neglected and that needs to be done to help those whom Satan is working to lead into false paths that he might secure them to his service. Many, many souls he has secured that, had the Lord's professed people been workers together with God, might have been saved.*5LtMs, Lt 4, 1888, par. 10*

I write these things in love, not to reproach you but [to] tell you how I view these things from the light which the Lord has given me. There is plenty of this uninteresting cross-lifting to do, but oh, it pays, it pays. "Brethren, if any 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*. “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 ... 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.” *Hebrews 12:12-15*. “Brethren, 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 shall hide a multitude of sins.” *James 5:19, 20.5LtMs, Lt 4, 1888, par. 11*

My dear Brother and Sister whom I highly esteem in the Lord, let us come upon the high platform of the Bible. Let us seek by precept and example to induce others to stand firmly on Bible principles. What blessed union would be the result! I fear our labors are too few and far between for those who do commit errors. I fear we say by department and works, “Come not near me, I am holier than thou” [*Isaiah 65:5*], and we fail to reach out the hand, strong and firm, to grasp the hands that are weak. Oh, that the Lord will breathe upon us His Holy Spirit! We have a work to do—not to help the perfect, [for] they do not need us—but to help those who have errors.*5LtMs, Lt 4, 1888, par. 12*

I have confidence in Mary Roth, that she is not willfully doing wrong, but if she has done wrong, let those who are workers together with God do their appointed work in the spirit of meekness, not as an inquisitor, but as one of Christ’s earnest workers. The heart must not be filled with sternness and rebuke, but with the healing balm of Christ’s love. Talk kindly, lovingly, and angels of God will do the work of God upon the heart, for you are laborers together with God. Mind this, and act ever as if you were in the presence of Jesus Christ and workers together with Christ, and bow and pray with them, for precious souls cost our self-sacrificing Redeemer too heavy a price to be easily given up. He bears long with the perversity of men and woman and youth, and those who are laborers together with God do not become easily discouraged, but will bear all things in this kind of work for Jesus’ sake.*5LtMs, Lt 4, 1888, par. 13*

Let us ever bear in mind our debt to Jesus Christ and remember how long He has loved us and borne with us in all our wanderings. Every day, every night, and every hour His eye follows us, inviting us to return to His love. All along He has been shaping His providences, shaping His blessings, timing and tempering our chastisements precisely and accurately for our good. He is a watchful, earnest, and interested worker, working that He may do us good and work out for us a far more exceeding and eternal weight of glory. We may have erred and abused His mercies, but He is ready to pardon and receive us back again to His great heart of infinite love. What shall we render back to God for all these blessings and for His constant, matchless grace? Do unto others as He has done for you. With your human affection, your Christ-like gentleness, your burning love to save souls, lay hold upon those who are ready to die around you, souls who need help, souls for whom Christ died; be laborers together with God. Then lay hold of His strength with all your strength, for He alone can save. He alone can know the strength of the temptations wherewith the souls that are ready to die have been assailed. He alone can teach with His divine power the sin-pained, sin-wounded soul. He works with your human efforts, and the soul is brought back again from Satan's snare, saved through the instrumentality of loving, tender human hearts, Christ Himself co-operating with human effort. What joy in heaven in the presence of the angels of God—a joy which human imagination can never comprehend! A soul redeemed, a soul rescued, causes the angels to touch the golden harps and fill all heaven with songs of joy and victory.<sup>5</sup>*LtMs, Lt 4, 1888, par. 14*

Dear Brother and Sister, let us be workers together with God, looking up the weak and halting, heeding the words of Christ, "Be watchful and strengthen the things that remain that are ready to die." [*Revelation 3:2.*] Yes, we must be watchful if we outgeneral the activity of Satan. We must be watchful if we turn a sinner from the error of his ways and save a soul from death.<sup>5</sup>*LtMs, Lt 4, 1888, par. 15*

If you see souls that are tainted with error, disaffected, criticizing, do not give them occasion to say, "No man cares for my soul." Draw them within the sphere of your influence. Especially should this be the work with those of foreign countries, for they are to do a work

which it may be you cannot now take in. God will work with human effort. When one entertains wrong impressions, if honest, they think them to be truth. Everything is viewed in a distorted light, and then unbelief sits at the door of the heart to keep every angel of mercy away which would reflect light amid the darkness. Thousands have gone down to complete discouragement because those who ought to have been watchful were not watching for their souls, seeking to lead them to the light.*5LtMs, Lt 4, 1888, par. 16*

Let us ourselves be all light in the Lord. I know that you will have many things to grieve you and discourage you in the case of others, but do not be discouraged. You both have need of control, forbearance, and forgiveness, and you must be ready to teach others.*5LtMs, Lt 4, 1888, par. 17*

## Lt 5, 1888

Morse, Brother

Battle Creek, Michigan

December 26, 1888

This letter is published in entirety in *19MR 300-305*.

Dear Brother Morse:

I have risen at three o'clock this morning to write you a few lines. I was pleased with the lighthouse, and the scene which had required so much painstaking effort was one which could have been made most impressive, but failed to be made as forcible and striking as it might have been when it cost so much time and labor in preparing it. The part acted by the children was good. The reading was appropriate. Then if there had been good solid talk on that occasion in regard to children and teachers in the Sabbath schools laboring earnestly for the salvation of the souls of the children under your charge, presenting the most acceptable offering to Jesus, the gift of their own hearts, and impressive remarks short and right to the point, [on] how they could do this, would it not have been in keeping with the work we have been trying to do in the church?*5LtMs, Lt 5, 1888, par. 1*

Every stroke now should be in harmony for the one great purpose, preparing of the hearts, that individually pupils and teachers should be as a light set on a candlestick that it may give light to all that are in the house—which would be carrying out the idea strikingly of a lighthouse guiding souls that they may not make shipwreck of faith. Can you tell me what marked impression the two poems rehearsed by the two ladies on the stand would have to do with this work?*5LtMs, Lt 5, 1888, par. 2*

The singing was after the order we would expect it to be in any theatrical performance, but not one word could be distinguished. Certainly the tempest-tossed ship would be wrecked upon the rocks if there were no more light coming from the lighthouse than was seen in the exercises. I must say I was pained at these things, so

out of order with the very work of reformation we were trying to carry forward in the church and with our institutions that I should have felt better if I had not been present. This was an occasion that should have been gotten up not only for the Sabbath school children, but words should have been spoken that would have deepened the impression of a necessity of seeking for the favor of that Saviour who loved them and gave Himself for them. If [only] the precious hymns had been sung, "Rock of ages, cleft for me, let me hide myself in Thee," and "Jesus lover of my soul, let me to Thy bosom fly, while the billows near me roll, while the tempest still is high"! Whose souls were inspired with new and fresh zeal for the Master in those songs sung whose virtue was in the different performances of the singer?*5LtMs, Lt 5, 1888, par. 3*

While these painstaking efforts were being made to get up the performances, meetings were being held of the deepest interest which should have engaged the attention and which called for the presence of every soul lest they should lose something of the message the Master had sent to them. Now this Christmas has passed into eternity with its burden of record, and we are anxious to see the result of it. Will it make those who acted their part in it more spiritually minded? Will it increase their sense of obligation to our heavenly Father, who sent His Son into the world at such an infinite sacrifice to save fallen man from utter ruin? Was the mind awakened to grasp God because of His great love wherewith He has loved us?*5LtMs, Lt 5, 1888, par. 4*

We hope, now that the Christmas is in the past, that those who have put forth so much painstaking effort will now manifest a decided zeal and earnest, disinterested effort for the salvation of the souls of the teachers in the Sabbath school, that in their turn they may each labor for the salvation of the souls in their classes, to give them personal instruction as to what they must do to be saved. We hope that they will find time to labor in simplicity and in sincerity for the souls of those under their care and that they will pray with them and for them, that they may give to Jesus the precious offering of their own souls, that they may make literally true the symbol of the lighthouse in the beams of light shining forth from their own strong efforts in the name of Jesus, which should be put forth in love, they themselves grasping the rays of light to diffuse this light to others,

and that there shall be no settling down to a surface work.*5LtMs, Lt 5, 1888, par. 5*

Show just as great skill and aptitude in winning souls to Jesus as you have shown in painstaking effort for this occasion just past. Point them in your efforts, with heart and soul enlisted, to the Star that shines out to the morally darkened heaven at this time, even the Light of the world. Let your light shine that the tempest-tossed souls may set their eyes upon it and escape the rocks that are concealed beneath the surface of the water. Temptations are lying in wait to deceive them; souls are oppressed with guilt, ready to sink into despair. Labor to save them; point them to Jesus who so loved them that He gave His life for them.*5LtMs, Lt 5, 1888, par. 6*

Repeat to them the precious assurance which God Himself has given to them: "I am 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.*] What a precious declaration is this! What can be too hard for Him? What sin too great for Him to pardon? He is gracious, not working according to our merit, but in His boundless goodness healing our backslidings, forgiving our iniquities, and loving us freely while we were yet sinners.*5LtMs, Lt 5, 1888, par. 7*

The Light of the world is shining upon us that we might absorb the divine rays and let this light shine upon others in good works, that many souls shall be led to glorify our Father which is in heaven. He is longsuffering, not willing that any should perish, but that all should come to repentance, and it grieves the heart of Jesus that so many refuse the offers of His mercy and matchless love.*5LtMs, Lt 5, 1888, par. 8*

Will all who acted an interested part in the program of last evening work as zealously and interestedly to show themselves approved unto God in doing their work for the Master, that they may show themselves intelligent workmen that need not to be ashamed? Oh, let the teachers in the Sabbath school be thoroughly imbued with the spirit of the message for this time, carrying that message into all their labor. There are souls to be saved, and while in the Sabbath school work there has been much form and a great amount of

precious time occupied in reading reports and records, there has been but little time to really let light shine forth in clear, steady rays in the very instruction needed to save the souls of the children and youth. [Let there be] less elaborate speeches, less lengthy remarks, and plain, pointed truth presented, [with] not one word uttered to exhibit profound knowledge, not one word in any speech. The greatest evidence of real knowledge is the great simplicity. *5LtMs, Lt 5, 1888, par. 9*

All who have taken knowledge of Jesus Christ will imitate Him in their manner of instruction. They will not have hard words, difficult to understand, but will aim to do no surface work, be short in every address, and not labor to exhibit themselves but to come directly to the point to inculcate ideas which are of value. Every word used should be so plain that the children need not go home and get a dictionary and search out the meaning of the words used by teachers and superintendents. The strength of the educator is in being understood, that he shall not need an interpreter. The less there is of machinery and forms that are really not necessary, the better it will be for the school. Imitate the great Teacher; give lessons that are clear and plain, not complicated, not buried up with a mass of words. Few words spoken plainly, clearly, presented in humility and the meekness of Christ will reach hearts, while the many words cannot be retained and are as a lot of waste paper thrown into a waste basket, to be lost as rubbish. Few words, distinct and simple, will accomplish far more than a multitude of words which confuse the mind and will not interest, so that nothing stands out clear and forcible. *5LtMs, Lt 5, 1888, par. 10*

Our Sabbath schools should not be molded to become mechanical, but all teachers and superintendents should look upon them as the Lord's school where souls are to be instructed how to become Christians, that while the awful guilt and grievous character of sin shall be urged home upon the soul, at the same time the mercy and compassion of God should be clearly presented in Christ's giving His life for the sins of the world, thus revealing a love that is measureless. *5LtMs, Lt 5, 1888, par. 11*

Jesus must be presented in simplicity to the children as a sin-pardoning Saviour offering within the veil the blood of His

atonement. And while Jesus is pleading in their behalf, now, just now, while Jesus is making an offering for sin, ask Him to forgive and pardon [their] sins, to remove [their] transgressions. Thus educate the children and youth to pray; teach the children how to repent. The time taken up in so large a school in reading reports ought to be occupied every moment in the very best kind of solid instruction. Lead out the minds by making interesting remarks. Tell them to seek God, and make the service of Christ full of attraction. Tell them it is in vain to think they can make themselves better and promise to amend, for this will not remove one spot or stain of sin; but impress upon their minds that they must not only repent and forsake sin, but the way to obtain a sense of sin and true repentance is to cast themselves just as they are upon the declared mercy and revealed love of God. This would not be presumption, for every ray of light comes to them from the throne of God. It is the duty of teachers and ministers to guard against ideas that lead to presumption and confidence that cannot be sustained by the Word of God, to feel safe for eternity when they are not safe.*5LtMs, Lt 5, 1888, par. 12*

It is the duty to rouse the soul to a sense of its privileges, and God expects corresponding returns in faithful service to Him. The soul is not to be always shrouded in clouds of doubts, but they are to make their calling and election sure. The Scripture makes the marks of true religion clear and decided if we will apply the close test Christ has given—“By their fruits ye shall know them.” [*Matthew 7:20.*] The rewards of eternity, though purchased by Christ, shall be rigidly proportioned to their works. There must be no listlessness, no drifting with circumstances, with a feeling of security. There must be faith and hope and patience and longsuffering, gentleness, meekness, goodness, and mercy enlisted.*5LtMs, Lt 5, 1888, par. 13*

**Lt 5a, 1888**

Butler, G.I.

Extract from *Lt 21, 1888*.

**Lt 6, 1888**

Knight, Brother and Sister

Healdsburg, California

January 18, 1888

Previously unpublished.

Dear Brother and Sister Knight:

Last evening I returned from St. Helena. I have been having much labor with Sister Harper whose mind has been alienated from her husband through an influence brought to bear upon her by those in Oakland who have moved unwisely in this matter, urging her to obtain a divorce from her husband. Those who have been most active in this matter have not been engaged in doing a work well-pleasing to God. They have brought Sister Harper into a fiery ordeal and said many things that should not have been said and left impressions upon your minds and upon Laura's mind that are not just to Brother [Walter] Harper or to her. Those who enlisted themselves in this work to separate the two and make of no account the marriage vow had better been reading their Bibles or engaged in praying that the Lord would give them wisdom and pure hearts and clean hands.<sup>5</sup>*LtMs, Lt 6, 1888, par. 1*

Very much has been presented to the dear child in such a perverted and objectionable light that the impression was left on her mind that this marriage was no marriage at all, [nothing] sacred or binding about it. They have left the case of Brother Harper in a most abominable cloud of darkness, which has not been either truth or justice. Were all the reports correct that have been bandied from one to another, this man, accepted by the California Conference as a canvasser and colporteur, is unworthy of any part to act in the cause or in the work of God. To my certain knowledge, some (not all) who had had much to say in this matter, if they were in the same condition as Brother Harper, might be in a more favorable position in the battle with the warfare against the lust of the flesh than they are in today; for unless they shall have the transforming power of God upon their lives and characters, they will not succeed

in becoming overcomers. They will be weighed in the balances and found wanting.*5LtMs, Lt 6, 1888, par. 2*

Be it understood, I do not advise or sanction the same process that Brother Harper has gone through to arrive at the results that he was desirous to secure, but this action on his part is not a sin which God marks against him. While some men may ridicule and blacken this man, they do not discern that they have been and are guilty of many abominable practices that will, if continued, leave them outside the city of God. The words of Christ should come home with force to those who would throw stones and batter down Brother Harper to discouragement and despair, Let him that is without sin among you cast the first stone.*5LtMs, Lt 6, 1888, par. 3*

There are such terrible revelations made to me from men and women, bound by marriage ties, of the defilement of the marriage bed, the abuse of the marriage privileges, that the woman yields her body to administer to beastly passions that are destroying physical, moral, and religious health. The untold misery that women suffer through the uncontrolled passions of sensual minds and hearts, debase both the husband and wife beneath the level of the brute creation, and yet all is done under the garb of Christianity. Brother Harper, if he has done an unwise thing in suffering his body to be mutilated, has not committed a sin for which there is no pardon, but his case stands before God in a light as far removed from the low debasing crimes committed under the marriage vow as light is preferable to darkness. And those who have had so much to say in this case, which has humiliated Laura unnecessarily and laid a heavy cross on her shoulders to carry, will have this work to meet in the judgment.*5LtMs, Lt 6, 1888, par. 4*

You have done enough to mar and blight. Had you stood up like a man and like a woman in behalf of the accused and the distressed, you would have met a better record in the books of heaven. We are living in the last days, on the very borders of the eternal world, and now is the time when married men that have wives be as though they had none. The base passions have been indulged and gratified to the expense of health and religion and life itself, and many married men and women will never be accounted worthy to have the pure robe of Christ's righteousness because they are defiled in

heart and in life, they are steeped in defiling sin.*5LtMs, Lt 6, 1888, par. 5*

I might write hundreds of pages upon this subject, but I will say, knowing what I do of the truth and how little sanctifying power it has upon human hearts who love base self-indulgences, I would not censure or condemn Brother Harper in his position. How do you know that his case is not much more favorable in the sight of God than the very ones who make his case monstrous? The very ones who would look upon him as unworthy of the companionship of a respectable woman may be far more unworthy of connecting with a woman of elevated character, for they would debase her soul and body.*5LtMs, Lt 6, 1888, par. 6*

Perhaps you have not looked upon all sides of this question, but I advise you to say and do nothing more to show your contempt of Brother Harper. Say no more to stir up the mind of Laura. It is your wisdom to keep still.*5LtMs, Lt 6, 1888, par. 7*

It is not the worst thing Laura could do to connect in marriage with Brother Harper, unless everyone shall be able to prove him a monster. But he is in many respects a far more conscientious, God-fearing man than the ones who have handled him so roughly, without one thought of the injury they were doing to Jesus Christ in the person of His child. He is not perfect. He has many oddities to overcome, many battles to fight with self, and is in a better condition to become victor now in his present condition than when in the position very many young men are in today, whom you respect, whom you would not injure by word or act. Men do not view things as God views them.*5LtMs, Lt 6, 1888, par. 8*

“Thus saith the Lord: Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold

of my covenant; even unto them will I give in mine house and within my walls a place and a better name than of sons and of daughters.”  
[Isaiah 56:1-5.]5LtMs, Lt 6, 1888, par. 9

We see those who claim to believe the truth increasing their family. The father knows that the mother cannot possibly do justice to the children they already have, yet he continues to bring children into the world, giving the mother no time to improve her mind. When he sees her physical strength severely taxed, it does not influence him to reason and to study from cause to effect, knowing the patience of the wife and mother is constantly tried almost beyond endurance with the undisciplined entrance of children for whom she has to care. Finally she drops into an untimely grave, unprepared.5LtMs, Lt 6, 1888, par. 10

She had no time to read, no time to prepare her mind. She was degraded through the passions of her husband. The children came so fast and so many that she had lost all courage to try to give them that attention which every child should have; therefore, they come up to be a curse to their parents and a curse to society. This work is going on today to a large extent, and professed Christians versed in the truth are doing the greatest injustice to women.5LtMs, Lt 6, 1888, par. 11

Looking the matter squarely in the face, I think Laura’s case is not the worst that can fall to women. In the providence of God she may make a wise, useful woman. She may make her aims high, she may devote to God her entrusted ability, and she may herself be the means of bringing many sons and daughters to God.5LtMs, Lt 6, 1888, par. 12

If I had time, I would follow out this important subject to much greater length, but time forbids me to do so. I will say that it would be a far greater disgrace to Laura to obtain a divorce than to quietly stand in her place observing her marriage vows, fitting herself for usefulness, as she was trying to do when the unjust work was begun in Oakland against Brother Harper, which called her away from Healdsburg and threw her into such perplexity and distress that her confusion was so complete that she was in danger of making shipwreck of everything.5LtMs, Lt 6, 1888, par. 13

I write this to you that you may no longer pursue the same course you have done, but that you may look on all sides of this question and move wisely and intelligently in the fear of God. Help the dear child to lift her cross. Help her to bear it rather than make it more heavy and disagreeable for her. I shall leave this with you, trusting it will change your mind materially.*5LtMs, Lt 6, 1888, par. 14*

## Lt 7, 1888

Healey, Brother

Battle Creek, Michigan

December 9, 1888

This letter is published in entirety in *1888 186-189*.

Dear Brother Healey:

I have not had a very easy time since I left the Pacific Coast. Our first meeting was not like any other General Conference I ever attended. The thought that some of our brethren ventured to entertain some ideas contrary to those of the leading brethren filled the minds of some of our brethren with such prejudice that they could not with any fairness even come to an investigation of the positions of our faith with anything like Christian feelings. It was more after the order developed by the priests and rulers and Pharisees in the days of Christ. Because I came from the Pacific Coast, they would have it that I had been influenced by W. C. White, Dr. Waggoner, and A. T. Jones. *5LtMs, Lt 7, 1888, par. 1*

Brother [G. I.] Butler wrote me a letter of a most singular purport and made wonderfully strong statements in it. He called these men whom God has appointed to do a special work in His cause fledglings. He moreover said that he had received letters from northern and central California, saying that they would not send their children to college if the views of E. J. Waggoner and A. T. Jones were brought in. Well, I will not attempt to tell you all about this matter, but I learned that you were one who wrote letters of warning to Brother Butler. I asked him if I might see the letter, but he said that he had destroyed it. Strange proceedings! My brother, is the Lord leading you? Or is the enemy working upon your mind as upon the minds of others? I have come to the conclusion that this is the case. *5LtMs, Lt 7, 1888, par. 2*

I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy

in saying it was not the Spirit of God. If every idea we have entertained in doctrines is truth, will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above.*5LtMs, Lt 7, 1888, par. 3*

You wrote that plans were all laid, and that A. T. Jones, Dr. Waggoner, and W. C. White had things all prepared to make a drive at the General Conference. And you warned Elder Butler—a poor sick man, broken in body and in mind—to prepare for the emergency; and in that conference Elder Butler felt called upon to send in telegrams and long letters, “Stand by the old landmarks.” Just as though the Lord was not present at that conference and would not keep His hand on the work!*5LtMs, Lt 7, 1888, par. 4*

My testimony was ignored, and never in my life experience was I treated as at that conference; and I give you, my brother, with some others of our brethren, the credit [for] doing what you could to bring this state of affairs about. You may have thought that you were verily doing God service, but it served the cause of the enemy rather than the cause of God.*5LtMs, Lt 7, 1888, par. 5*

I would write you more fully, but the particulars may all be written out, and you will have them in time.*5LtMs, Lt 7, 1888, par. 6*

Elder Butler has been doing a work in the interpretation of the testimony and upon inspiration of the Scriptures which God has never put upon him. Its influence was brought over to the General Conference in Oakland and since then has been at work like leaven. The very same prejudice and irritation of spirit that was upon the Pacific Coast in a degree, we find this side of the Rocky Mountains. I was grieved and distressed when I learned that you had done the very same work others have done, stirred up the minds of a feeble, sick man, and caused him to look at things in a distorted light. In the responsible position which Elder Butler has occupied, some have looked to him rather than to God. They have accepted his exaggerated ideas, and they have felt that they must, as he said, “Stand by the old landmarks.” I am sorry to hear that you are willing to work as a traitor against your brethren. Upon

whom can we rely? And what is this all about? Why, A. T. Jones and Dr. Waggoner hold views upon some doctrinal points—which all admit are not vital questions—different from those which some of the leading ones of our people have held. But it is a vital question whether we are Christians, whether we have a Christian spirit and are true, open, and frank with one another. I do not like the unchristian spirit which has prevailed both east of the Rocky Mountains and on the Pacific Coast on this subject. Could you not trust God to manage these matters? Has not the Lord been speaking through His servant for the last forty-five years, and has He left me to walk alone? If ever our brethren needed their eyes anointed with eyesalve, it is at the present time. I do not want our brethren to know that you were the one who communicated to Elder Butler the information you did, for I fear it would create suspicion in them that you were not a man to be trusted, that you would betray them if you had a chance.<sup>5</sup>*LtMs, Lt 7, 1888, par. 7*

I think it is high time that we were Christians at heart. The condition of things here is such that it requires most earnest, persevering labor to counteract the work that has been done here for a few years in the past. I am glad that a time has come when something will stir our people to investigate the points of our faith for themselves. We should not consider that either Elder Butler or Elder Smith are the guardians of the doctrines for Seventh-day Adventists and that no one may dare to express an idea that differs from theirs. My cry has been: Investigate the Scriptures for yourselves and know for yourselves what saith the Lord. No man is to be authority for us. If he has received his light from the Bible, so may we also go to the same source for light and proof to substantiate the doctrines which we believe. The Scriptures teach that we should give a “reason of the hope” that is within us “with meekness and fear.” [1 *Peter 3:15*.]<sup>5</sup>*LtMs, Lt 7, 1888, par. 8*

Brother Healey, it is best for us to look to God and trust in God. The ideas you have given to Elder Butler may have placed Dr. Waggoner, A. T. Jones, Willie, and myself in a false light. The information coming as it did from [the] Pacific Coast had great weight with him. I think we better know what kind of laborers we are connected with, whether because they feel like it they will betray the brethren and create suspicion and distrust or will seek to promote

peace and harmony between the two great institutions East and West.<sup>5</sup>*LtMs, Lt 7, 1888, par. 9*

I have not<sup>1</sup>This “not” makes the statement contradict the sentence in the second paragraph of this letter that states: “I have not changed my views with reference to the law in Galatians ...” It would appear, therefore, that the “not” of the sentence in question either is a mistype for “now,” or it is possible that the word was introduced into the text inadvertently. told you that my views are not changed in regard to the law in Galatians. But if we have had the truth upon this subject, our brethren have failed to be sanctified through it; the fruits are not after Christ’s order, but bitter as gall.<sup>5</sup>*LtMs, Lt 7, 1888, par. 10*

I have been working as I never worked before. I have felt that something must be done or many souls will be lost. This church in Battle Creek is like the valley of dry bones. They need to be stirred with some power to give them life. Why, we have had to work and pray and work even to have Brother Jones obtain a hearing in Battle Creek. Many of our leading men were provoked, after they heard him talk, to think that there were those in responsible positions who would close the door to light and to knowledge, keeping out just what they needed. But I have not time to write more.<sup>5</sup>*LtMs, Lt 7, 1888, par. 11*

**Lt 8, 1888**

Gibbs, Dr.

NP

1888

Portions of this letter are published in *TSB 158-163; 8MR 431-433; 9MR 370.*

Dear Brother:

I have some things to bring before you at this time. We are very desirous that you should make a success as a physician at our Rural Health Retreat.*5LtMs, Lt 8, 1888, par. 1*

Your mind has not been healthfully exercised at all times since you came to the Health Retreat. Your ideas in regard to the marriage relation have been erroneous. Nothing but the violation of the marriage bed can either break or annul the marriage vow. We are living in perilous times when there is no assurance in anything, save in firm, unwavering faith in Jesus Christ. There is no heart that may not be estranged from God through the devices of Satan if one does not watch unto prayer.*5LtMs, Lt 8, 1888, par. 2*

Your health would have been in a far better condition had your mind been at peace and rest, but it became confused and unbalanced, and you reasoned incorrectly in regard to the matter of divorce. Your views cannot be sustained on the ground from which you reason. Men are not at liberty to make a standard of law for themselves to avoid God's law and please their own inclination. They must come to God's great moral standard of righteousness.*5LtMs, Lt 8, 1888, par. 3*

If the wife is an unbeliever and an opposer, the husband cannot, in view of the law of God, put her away on this ground alone. In order to be in harmony with the law of Jehovah, he must abide with her unless she chooses of herself to depart. He may suffer opposition and be oppressed and annoyed in many ways; he will find his comfort and his strength and support from God, who is able to give

grace for every emergency. He should be a man of pure mind, of truly decided, firm principles, and God will give him wisdom in regard to the course which he should pursue. Impulse will not control his reason, but reason will hold the lines of control in her firm hand, that lust shall be held under bit and bridle.*5LtMs, Lt 8, 1888, par. 4*

Men who are placed in important positions, as those at the Health Retreat, are made the special objects of Satan's attacks. They are brought necessarily into the society of men and women. Some of these have a coarse, passionate, sensual nature, who when under temptation would do anything regardless of God, regardless of consequences. They would break down the barriers of the marriage relation, that they may form new connections.*5LtMs, Lt 8, 1888, par. 5*

God gave only one cause why a wife should leave her husband or the husband leave his wife, which was adultery. Let this ground be prayerfully considered. Marriage was from the creation, constituted by God a divine ordinance. The marriage institution was made in Eden. The Sabbath of the fourth commandment was instituted in Eden when the foundations of the world were laid, when the morning stars sang together and all the sons of God shouted for joy. Then let this, God's institution of marriage, stand before you as firm as the Sabbath of the fourth commandment.*5LtMs, Lt 8, 1888, par. 6*

We inquire, What can be said or done to stop the moral declension that has been taking root in the Health Retreat? May God forgive those who have had the experience of years in connection with the cause and work of God, and yet will by practice bring in a state of things that will endanger virtue and modesty and self-respect of girls and women. I must urge upon you that which I know from the light which God has been pleased to give me. I have been shown that men and women enjoying the religion of Jesus Christ will not be uneasy, restless, discontented, changeable; the peace of Christ in the heart will give solidity to character.*5LtMs, Lt 8, 1888, par. 7*

I was in the night season in my dreams brought in connection with the Health Retreat. I felt grieved to see you unhappy and much

discouraged. I thought all this depression was in consequence of the treacherous course pursued by Dr. Burke and the very unwise course of those who sympathized with him. There were two parties at the Health Retreat. The wrong was not by any means all on the side of Dr. Burke, but those who are not living in the light of truth and walking in the way of God's commandments helped on the matter of difficulties. Through their much talking, through their strong, unsanctified feelings, they made as wide a breach. In the place of humbling their hearts before God and feeling afflicted and burdened over the condition of things that were existing, they were deepening the work of the enemy by making division, by showing their marked preferences. Their much talk and wrought-up feelings made the Health Retreat a place of contention and strife. But while I was distressed over this revelation to me, there was One speaking with you, Dr. Gibbs. His words reproved you, but were mingled with tender compassion. *5LtMs, Lt 8, 1888, par. 8*

I cannot write the exact words as He spoke them. I will try my best to give you the import of them. He said: "You are nourishing despondency, but in this you are not wise; you will become weak and inefficient. This will give the enemy advantage over you. God would have you grow nearer and closer to Himself, to resemble the image and character of Christ. Your heart is the seat of many tumultuous feelings, which you do not strive vigorously to overcome. You do not put your full heart and will into the work of cleansing the soul temple. Your mind is unwisely exercised on the subject of divorce from your wife. God is not leading you in this. You are not keeping this matter bound within your own mind. You are telling your ideas and plans to others, and in thus doing, you are preparing the way for Satan to affect the minds of others [by] your suggestions. *5LtMs, Lt 8, 1888, par. 9*

"The matter of the marriage covenant does not stand sacred and elevated in your mind as it should, and you will certainly be in danger of pursuing a wrong course yourself and endangering other souls by your suggestions. Your mind, while stirred up on this subject, cannot be prepared to do the best work, and you cannot be an earnest seeker for the blessing of the Lord unless you shall come up on higher ground. You have done positive injury to the hearts and minds of others. Close quickly the door of your heart that

has been open to the enemy. Open wide the door of your heart and invite Jesus to come in. You will then have a balance wheel to your somewhat erratic nature, that you can put your whole being into your work, realizing its importance. Improve every opportunity to work your way upward, exerting a firm and healthful influence. Lose no time in this matter. If you would be a free and happy man, you must resist the enemy.”*5LtMs, Lt 8, 1888, par. 10*

There are those, both men and women, who gossip more than they pray. They have not discerned, their souls are not sanctified through the truth, [and] they have not honored the institution. They have had a spirit that is saying, “Report, and we will report it.” [*Jeremiah 20:10.*]*5LtMs, Lt 8, 1888, par. 11*

I was deeply impressed and was urging you at the Health Retreat that there should be regulations, firm and strict, in regard to all who are working in the institution, to be guarded in their words and deportment, giving no occasion for that institute to be falsified. The helpers are not to express preference for one physician above another to any of the patients or the helpers. If this should occur, they should be labored with and reprov'd. If they repeat the same thing after being kindly and faithfully labored with, whatever their influence or position, unless they give thorough evidence of reform, discharge them. They will bring about a condition of things that will divorce the Lord from the institution. It would be far better to discharge the evil workers, the mischief-makers, than to have the Lord's Spirit removed from the institution.*5LtMs, Lt 8, 1888, par. 12*

Workers in every department should be discreet, keeping their own counsel. They are not at liberty to tell everything they may see and hear. They will be a living curse to the institution, unless they learn to bridle their tongues. If they pray more and talk less, they will have far greater strength to resist the temptations of the enemy and to stand in freedom and faith, keeping their minds stayed upon God. If men are found manifesting marked preferences to the helpers or to the patients and making love to them, the same spirit will pervade the institution. All this is to be stopped before it buds and blossoms and bears fruit. God's Spirit will be grieved away from that institution, unless everything of this order is discouraged.*5LtMs, Lt 8, 1888, par. 13*

Mismanagement, want of tact and discernment, has led to many mistakes. Impressions have been made that were to the detriment of the institution, that will take [a] long time to efface. There is much cheap talk, foolish jesting and joking, all contrary to a Christlike spirit. The two Sisters Crawford are not right with God. They are not developing characters of experienced Christians; they were exhibiting variance of opinions, contending with themselves, which is detrimental to themselves and to the whole institution. This is not of Christ, but is the devil's work. It would be far better if both closed their labor in the institution. They have not physical strength, they have not moral power, and they have not Christlike patience.*5LtMs, Lt 8, 1888, par. 14*

Dr. Gibbs, your mind is not in a healthful state. You center your mind upon things that do not bring to you physical or mental soundness. You must have a change of heart; then your thoughts will flow into a higher, purer channel. You enjoy the society of women and girls. This becomes to you a snare. In such an institution the physician's mind should be constantly uplifted to God for strength and wisdom. There is constant danger of the thoughts' taking a low level. Unless that the Lord is the center of attraction, unless He is a special defense against the temptations of the enemy, he [Satan] will gain power over your mind and separate you from God.*5LtMs, Lt 8, 1888, par. 15*

In a dream on another occasion you were presented before me. Your head was bowed down upon a table. You were almost unconscious. Words were spoken to you with a firm, decided emphasis: "Put that out of your hand! You need not take that; your life is not your own; your medicine is not needed to bring you peace and rest. What you need is heart religion, a heart purified, refined, elevated from common things, taking hold upon the divine. Be a man. Call your wife to your side, become better acquainted with the truth, be molded by the Spirit of God, and you will have peace. If you take the right course, if you are unwavering in the truth, if you keep your own soul in the love of God, you will be in the hands of the Lord the means of saving your wife, and in her turn, if she accepts the truth of heavenly origin, if she is a meek and humble follower of Christ, she will be the means in the hands of God of being a great blessing to you."*5LtMs, Lt 8, 1888, par. 16*

It is well that you connected yourself with this institution for health. It was giving you a favorable chance to save your own soul. Had you kept your thoughts in a healthful channel, you would have greatly improved physically and morally; you would have been far in advance of what you now are; you would have grown in grace and in the knowledge of Jesus Christ. You are to have a firm reliance upon God. He will keep you; He will strengthen you to resist Satan's temptation. Satan tempts you to do desperate things, and the watchcare of angels has preserved you from yourself.*5LtMs, Lt 8, 1888, par. 17*

Now, Dr. Gibbs, stand up in your God-given manhood! Lift the cross of Christ daily; uplift your thoughts into a higher, purer channel. Respect your marriage vows, and be God's own servant for the uplifting of the human race. If you are an overcomer, you will be among those who will have possession of all things, the eternal weight of glory will be yours.*5LtMs, Lt 8, 1888, par. 18*

There is an animal that strikes the arm with feebleness the moment it touches it. The muscles become as if paralyzed. In a similar way will it be with you spiritually, if your thoughts are allowed to run in a certain channel and you give attention and preferences to young girls or married women. All this familiarity is death to spirituality.*5LtMs, Lt 8, 1888, par. 19*

Let your affections and your sympathies entwine about God, else your impulses will become impure, your character will be defective, your heart estranged from God. Whoever touched or handled that which pollutes and yet continued pure? The soul cannot remain pure breathing the atmosphere of that which taints and corrupts. These things steal the heart away from God. The soul withers and becomes deformed because the tent is pitched too near Sodom to breathe the pure atmosphere of heaven.*5LtMs, Lt 8, 1888, par. 20*

The violation of one of God's precepts does violence to your moral nature. For Christ's sake, I implore you to reach a higher standard. Give yourself unreservedly to the Lord. You have lessons to learn that your only safety is to meet the requirements of God, to present your body a living sacrifice, holy, and acceptable to God, which is your reasonable service. Then the Word of God will be found a

pleasant and profitable guide, a light to your feet, and a lamp to your path. Then you can bear perplexities, and they will not overcome you, for you know that your soul is riveted to the eternal Rock because you abide by the simple truth of God.*5LtMs, Lt 8, 1888, par. 21*

You are not laying up treasures upon the earth, but imperishable treasures in the heavens. The way to the throne Christ has opened before you. He has bid you to pray always. This does not require that you should be always on your knees, but your heart may be ascending to God for wisdom and grace and in praise and gratitude for the great salvation brought within your reach. This is walking with God as did Enoch. When tempted as you will be, it is your privilege to obtain an experience how to retreat into the secret places of the Most High. His everlasting arms will be beneath you.*5LtMs, Lt 8, 1888, par. 22*

Let these words encourage you, "Thou hast a few names even in Sardis, who have not defiled their garments." [*Revelation 3:4.*] Have you held fast your integrity as a drowning man clings to the cable which is cast to him for to save him? "Hold fast that thou hast, let no man take your crown." [*Verse 11.*] You want Christian manhood, your soul uplifting to God, strong in His strength. The Scriptures to you must be your supreme standard. You must have a life of continual dependency upon God. Personal holiness must be cultivated, and to this deep religious experience will surely be added ability of a superior order. In your profession you are expected to bring sagacity, soundness of faith, unbending integrity which Joseph had, which Daniel preserved in the courts of Babylon. You will have a well-balanced character, because Christ has formed within the heart the hope of glory. You will not be changeable, but will be raised up above the influence that would discourage, discompose, and disturb the mind. Only have your heart fixed, trusting in God, and you can evidence to others [how] to be a wise physician and yet an active Christian serving the Lord. Godliness is the only solid foundation for true dignity and completeness of character.*5LtMs, Lt 8, 1888, par. 23*

I am deeply desirous that you will make a more decided effort to meet the expectations of Jesus Christ. In your work as a physician,

the Spirit of God will solemnly impress your heart if you labor for this by fixing your thoughts upon God and praying to Him in faith. You must have faith for yourself. The faith that others exercise will not avail for you. The hope of others cannot give you courage. The repentance of others cannot have a saving influence on your life. We must individually have a personal religion. You can but have in your practice as a physician strikingly presented the connection between sin and disease. Let nothing of a trifling character weaken your faith.*5LtMs, Lt 8, 1888, par. 24*

It is not profitable to you or to others to engage in long talks. They do no one any special good. The time thus spent should be devoted to a searching of the Scriptures, to meditation and earnest prayer, which will give vigor to the mind and stability to the character. If a man be in Christ, he is a new creature; he is prepared to use all his capabilities to minister to the soul as well as to the body, earnestly seeking the wisdom of God and guided by His Spirit. The work will be of a character to the saving of the body and also of the soul. Let this have an influence to humble your heart, that there is not one action of your life that is not open for the all-seeing eye of a holy God. The invitation from Christ is, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." [*Matthew 11:28.*] Have you accepted this invitation? Is your will as God's will? Then you will have peace and rest.*5LtMs, Lt 8, 1888, par. 25*

Oh, for physicians who are so imbued with the Spirit of God that their example, their earnest efforts, will roll back every reproach from them and reveal in life and character the sanctifying power of the truth of God! Countless are the opportunities which a wise and skillful Christian physician may have for winning souls to Christ, cheering the desponding and the despairing soul, relieving the pain of the tortured body. Oh, there are lessons every physician may learn! By their fruits ye shall know them. As the tree is known by its fruits, so is the heart known by the actions which it leads men to perform.*5LtMs, Lt 8, 1888, par. 26*

Do not, my brother, be held away from your important duties as a physician. You love certain employments and are in danger of giving too much attention to these things. It is your duty in the fear of God to exercise wise judgment and reason in regard to the care

that you should exercise in preserving the strength that God has given you. You are to walk in the light while you have the light. You are to obey the laws of God in your being. You have lost much because you have not disciplined yourself to regular hours of sleep, regular hours of taking your food, and your health has suffered in consequence. It is your duty to do all that you can to preserve yourself in the very best condition to bear the taxing labor that must come upon you at any time, which severely taxes the powers of your endurance. You must not be careless and inattentive to the means that God has ordained for the preservation of all your powers. God will help you in every effort in the right direction. Put yourself and all your powers in obedience to the laws God has established in the human organism. To trifle with these laws is to break the law of God. You must come into subjection to God's law. Discipline yourself. Do not move impulsively. I beseech you to bring under control your impulses.*5LtMs, Lt 8, 1888, par. 27*

Every power that God has endowed you with is to be employed in His service. To pervert any one of these precious qualities by any indiscretion is doing dishonor to your Maker. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." [*Mark 12:30.*] This takes the whole man. Now, if these powers are treated carelessly or abused through any recklessness of your own, they become enfeebled. Then there is not perfect service rendered to God, and there is robbery toward God through inefficiency brought upon yourself through disregard of the laws of life and health.*5LtMs, Lt 8, 1888, par. 28*

I urge you, my brother, to take these matters into candid consideration. Discipline yourself, bring yourself into harmony with God's will, break up your reckless habits in late hours, [and] break up the custom of long talks with any[one]. Preserve your energies to do good work for the Master, who has employed you as His servant, and the blessing of God will abide upon you.*5LtMs, Lt 8, 1888, par. 29*

**Lt 9, 1888**

Daniels, Brother and Sister [E. P.]

Healdsburg, California

August 10, 1888

This letter is published in entirety in *PH096 57-63*.

Dear Brother and Sister [E. P.] Daniels:

I have not yet received the letter which I sent you from Burrough Valley. I requested that it should be sent to me. Will you please send it, for I am anxious to see the character of the letter I wrote to you, which brought the answer you sent me in return. I asked you to return it to me, or a copy of it, but probably you have forgotten all about it. I would be pleased to have you send me a copy of the letter which I sent you from Basel, Switzerland, for the Healdsburg church. Sister Daniels said that she had the letter, or a copy of it. I am anxious to hear from you. How is Sister Daniels? Was she very sick?*5LtMs, Lt 9, 1888, par. 1*

Up to this date, Brother Grainger has not returned from his tour. All are anxiously waiting for his coming, for the time to open the school is drawing near.*5LtMs, Lt 9, 1888, par. 2*

I have many things to say to you, but my writing presses me, so I suppose I must wait until the camp meeting to speak to you of them. If I could find time, I would love to be at Fresno over Sabbath and also spend some weeks in Burrough Valley, but it is not possible.*5LtMs, Lt 9, 1888, par. 3*

I hope you can be with us when W. C. White is here, which will be in about two weeks. Then you can see just how matters stand and do your part to make everything right. This is your first duty, and may the Lord help you that you shall not have run in vain, neither labored in vain. You need to be strong in God and in the power of His might, not strong in your own strength. It is time that you gave your brethren and sisters and the world an example of what a Christian minister should be, both in the pulpit and out of the pulpit.

You are not safe unless you are daily learning meekness and lowliness of heart in the school of Christ. Every day we need the converting, transforming grace of Christ upon our souls. Every day we need the Comforter that Christ promised to send after He should ascend to His Father. He said, "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. ... But the Comforter which is the Holy Ghost the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever things I have said unto you." [*John 14:16, 17, 26.*]*5LtMs, Lt 9, 1888, par. 4*

I pled with God in your behalf, that the Spirit of truth may abide with you, that the work of the Comforter may be seen and realized by you. You said in your letter to me that you would not labor again until you were a converted man, for this you thought from what I had written was your duty. I can tell better what I said when I have seen that letter, but, my brother whom I love in the Lord, this is the very point I urge upon you—and Christ promised the Comforter to "bring all things to your remembrance" [*verse 26*]*—I want you to remember aright and to represent all things in a right light to your own soul as well as to others.**5LtMs, Lt 9, 1888, par. 5*

I dare not take back anything I said in that letter, for I am sure it is truth, and if you will only act upon it and not begin a tirade upon others, weakening your own soul, if you will indeed sit at the feet of Jesus and learn of Him who is meek and lowly of heart, you will be a converted man. You will exemplify Christ in your lifework. You will not preach one thing and practice something altogether different. All the graces you urge upon others will be presented in your character. You will be Christlike, having His divine mould upon you.*5LtMs, Lt 9, 1888, par. 6*

I do most sincerely hope and pray that you will see the necessity of bringing your living expenses within the limit of your means, so that you may not give to others a wrong example in your home life. The brethren who have placed their money in your hands, believing you to be in great need, should not long be kept waiting for their money.

If anyone among us needs to practice economy and self-denial, it is yourself, for the money you received from others should be returned as soon as possible.*5LtMs, Lt 9, 1888, par. 7*

Brother Leininger's family lives in accordance with the principles of strictest economy. They did not have a carriage until I told them it was their duty to provide one for Sister Leininger. Brother Leininger had conscientiously decided not to build a convenient woodshed and kitchen for his large family because he did not feel free to invest means in personal conveniences when the cause of God needed money to carry it forward. I tried to show him that it was necessary for the health as well as for the morals of his children that he should make home pleasant and provide conveniences to lighten the labor of his wife. Now, my brother, you would not think you could live as that family lives. You would not economize as that family has in order to save money in every way possible. You would think it your privilege to invest means in twenty ways for your own convenience, where he would not feel that he could indulge in the gratification of self in one way. He binds about his inclinations and wants, while you use means freely, and although you have [received] repeated cautions and reproofs on this point, you continue to pursue the same course, unless yourself and wife are converted.*5LtMs, Lt 9, 1888, par. 8*

When the transforming grace of Christ shall take hold upon your heart, the fruit of that grace will be seen. You will not receive means from your brethren, which you do not really need; you will not keep it in your possession and live in a style in which I would not dare to live and [others] would feel condemned in following. It is as much your duty to bind about your desires and to deny your inclinations, as it is my duty and the duty of others to abstain from the gratification of self. While you selfishly gratify appetite, you talk of poverty, of being perplexed for means; you borrow or receive gifts from your brethren although it works against you and destroys your influence. As a minister of Christ, you cannot follow this course consistently. As a lay member, if you give up preaching, you cannot do as you have done and be approved of God. You cannot afford to give to your children such an example, for it is not after the example of Christ.*5LtMs, Lt 9, 1888, par. 9*

Brother and Sister Daniels, I wish you could see the necessity of bringing yourselves to the habits of economy Brother Leininger has practiced. With all his little children, he thinks they must get along without a hired girl. I think they are straining the point here. You would not think for a moment you could do as they have done in order to save expenses. A practical knowledge of domestic duties would be the very best instruction your children could receive. Not one or two or three, but every one who knows you, even your best friends, have spoken in regard to your great expenses, and I have said nothing. They have said, "I do not, I could not expend money as they do and for the things they do." I could not say to these friends that what they said was not true, for I knew it was. I have had the matter presented to me again and again. I have told you of these things in the fear of God, not to hurt you, but for your own good and for the good of your children. I know that neither you nor your children will be among the overcomers around the throne of God unless you make a decided reform. You have attempted to reform. After I wrote you from Basel, Switzerland, you made statements of what you would do, that you would never eat butter or meat. I knew enough of you and your appetite to consider this an unwise statement, for I felt sure you would break the strongest pledge on this point. You have indulged appetite to such an extent that after making such a decided change, you would only go back stronger than ever to your old habits. This is why I wrote you, remonstrating against your radical resolutions in this matter. You moved impulsively and not from principle, and all of your family are in need of reformation. If you do not make decided changes in all of these things, you will enter into temptations of which you do not now dream. You will not be a savor of life unto life, but of death unto death. I write this in the fear of God, because I have a love for your soul. *5LtMs, Lt 9, 1888, par. 10*

In your letter to me you said that you thought it was your duty to take charge of your own children as well as to work to save the souls of other people's children. Would that this might be done, but I am obliged to tell you that your training would not be the best training your children could have. Before you can bring up your children in the fear and admonition of the Lord, you need to have an element brought into your character which you do not now possess. You talk against our institutions, against our brethren in the

presence of your children; you advance ideas without a thought on your part, which leave an unfavorable impression on their minds and which shape their destinies for this life and the future life. This work coming forth from your hands you must meet again in the judgment. Your unwise tenderness toward your children is cruelty of the worst kind. Could you see your words as they are in the books of heaven, you would be ashamed, for you speak without thought. This is why I have said you must be converted, and I say it still from the light God has given me. How long do you mean to remain in this condition? How long will it be before you will humbly seek God? How long will it be before you will feel it your duty to act upon the light that God has given you? How long will you stand where you are, with every avenue of the soul open to Satan's suggestions and temptations? Is it not time that you were in earnest? Is it not time for you to begin to heed the light that God has given you, in place of following your own mind and judgment? Is it not time for you to begin to practice the teachings you have given to others? May the Lord help you to work as you have never worked before. I feel alarmed for you, for I know that you will not long stand where you are. Seek the Lord, I beseech you, while He is to be found.*5LtMs, Lt 9, 1888, par. 11*

Yours with great solicitude.*5LtMs, Lt 9, 1888, par. 12*

**Lt 10, 1888**

Daniels, Brother and Sister [E. P.]

Healdsburg, California

April, 1888

This letter is published in entirety in *PH096 8-22*. +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 and Sister [E. P.] Daniels:

When I think of your worn and nervous condition when we were united in our labors in Lemoore, Selma, and Fresno, I am troubled on your account. The April meeting is before us, and I am perplexed over many matters that I know will call for much taxing labor on my part.*5LtMs, Lt 10, 1888, par. 1*

My brother, I know that you want to be right with God, but you do not keep yourself firmly in the right way. If you kept a steady hold from above, you would be an efficient laborer in the cause of God, but there are many influences within and without that are striving for the mastery, and you are lacking in fixedness of purpose to go forward and upward to gain the heavenly prize. There are dangerous avenues before you leading off from the right path, and none are more exposed to peril than yourself, although you do not imagine yourself in danger.*5LtMs, Lt 10, 1888, par. 2*

You frequently grow impatient at the words of counsel and caution that God addresses to you through His servants. You will not think that there can be danger in your pathway until you are entangled and can see afterward that you have made a mistake; then you become discouraged.*5LtMs, Lt 10, 1888, par. 3*

Your case was opened before me in Switzerland, as you well know. I saw you were in danger from your hereditary tendencies and your habits of life. You are of that nature that you should fear to follow your strong and sometimes fierce impulses. The more experience

you gain in spiritual things, the more deeply you will realize your own weakness and feel your need of clinging close to the Lord as your Counsellor.*5LtMs, Lt 10, 1888, par. 4*

One of the deplorable effects of the original apostasy was the loss of man's power to govern his own heart. When there is a separation from the Source of your strength, when you are lifted up in pride, you cannot but transgress the law of your moral constitution. It is then that you break away from the control of conscience, and perverted habits and practices gain the ascendancy over reason; impulse bears sway and carries you away from the control of principle. You indulge in disloyal feelings, and you need to be restored to yourself almost as much as you need to be restored to your God. You do not heed warnings as you should, because you do not think them applicable to your case. I tremble for your safety.*5LtMs, Lt 10, 1888, par. 5*

The church in Fresno has reenacted that which has taken place in other churches. Some have been all taken up with your preaching and have been charmed with your manners as a man. At times the Lord has seemed to be very near and has spoken through you, and then, had you lived out what you preached, you would have been a savor of life unto life; but you have not kept in a humble and lowly spirit. You knew that your influence and labors were appreciated, and it hurt you when others referred to your mistakes in financial management. You spoke in a way to draw upon the sympathy of your brethren, and they thought they were doing God's service in placing means in your hands; in this they were deceived. They did not know your weakness, and it was the worst thing that they could have done for you. It was like the unwise indulgence of parents to unreasonable children. You needed to learn many lessons to bring into your daily practical life.*5LtMs, Lt 10, 1888, par. 6*

If you would make a success as a representative man in the truth, you will have to practice economy. You should not allow yourself to be tossed to and fro by the exercises of your mind or to be affected by circumstances. Your surroundings color your religious experience and are woven into your discourses, and the weakness of your character is made apparent under temptation and trial. You do not think but that your mountain standeth sure. You do not

realize that you are in an enemy's land, where foes are lurking behind every bush and jutting rock to surprise you when off your guard. If you would but realize your weakness and overcome your defects of character, you could do much. You can and must do this. If you would have eternal life, you would watch unto prayer, sending your earnest, longing desires to the mercy seat with a perseverance and determination that could not be denied, and when the enemy came in like a flood, the Spirit of the Lord would lift of a standard against him.*5LtMs, Lt 10, 1888, par. 7*

You are in danger of losing the confidence of your brethren because you do not practice that which you preach. At one time you urge one thing and at another time another, because some ideas strike you in a different light. You are not rooted and settled in the truth, and therefore you are easily moved. There must be deep heart work in your case, for I have been shown that unless you have power to resist inclination and impulse, you will be overcome by the enemy of God and man. You need to cultivate genuine faith, for it is inseparable from repentance, transformation of character, and the bringing forth of the fruits of the Spirit. The reason you have not overcome many of the weaknesses of your character is not because you are satisfied with yourself as you are, but you have not the moral courage to war against your inclinations. You should be determined to accept the light which God has given you, which has called your attention to His precepts and injunctions, and follow the expressed will of God.*5LtMs, Lt 10, 1888, par. 8*

For years testimonies have followed you upon the subject of economy and the wise expenditure of means, but neither yourself nor your wife has made decided changes in your practices. You love display; you love indulgence of appetite; you love to gratify your taste. The same traits of character shown in yourself are reproduced in your children, and you will reap that which you have sown. There never can be sufficient means granted you for your labors to sustain you in your indulgence in extravagant, spendthrift habits. Why do you not learn [from] those brethren who comfortably support themselves and their families on less money than you receive for your labors? The reason that you are in embarrassed circumstances is not because your wages are not enough to support you as a Christian, but [because] you do not manage your

means in such a way as to keep you from embarrassment. If you had twenty dollars a week, you would still complain of financial pressure.*5LtMs, Lt 10, 1888, par. 9*

In Healdsburg the Lord wrought through you, not because you were perfect, but in spite of your imperfections. Self was mingled with your work. When you realized that the spirit and power of God were working with the people, if you had humbled yourself, if you had walked carefully and tenderly before God, feeling your unworthiness and His goodness, the influence you left in Healdsburg would have been far better than it now is. You charge all your financial embarrassment to circumstances.*5LtMs, Lt 10, 1888, par. 10*

You can talk well in regard to parents training their children. Your wife, whom I love and respect in the Lord, would make an excellent lecturer upon this subject. But your practice contradicts the excellent principles that you have presented. She does not practice her own teachings. When your customs are seen and your home life practices revealed, the people become confused and disgusted. You do not train your children for usefulness, to practice self-denial, and to keep the way of the Lord. Why are you so irresolute in purpose, so feeble in action, so vacillating in principle, so weak in faith? These things are a mystery to those who have an opportunity to become acquainted with you in the pulpit and at home. Elder Daniels, they see you one day strong and self-assured; next day they see in you a complete change. You affirm strongly things exactly opposite to what you affirmed as strongly the day before. If you were indulging in the use of wine, beer, or brandy, I could see a reason for this changeableness. But I sincerely hope that you will not form the habit of indulging in intoxicating drinks, for then Satan will be able to do with you what he will. The wine you recommended to be that which should be used freely and without evil effects, I used one tablespoon for a time, but I was afraid of it.*5LtMs, Lt 10, 1888, par. 11*

When I was shown the great need of reform in the education and training of your children, I was filled with pain that I cannot express, because I saw that you did not act your part in bringing about the best good of your children. You need the work of the Spirit of God in your own heart, for right principles are not governing your life. If you

were right with God, you would not be doing as you have been doing in reference to your children; you would not present such an example as you have in their management. You should depend far less upon self and far more upon Jesus. If you were closely connected with God, you would rule your children wisely.<sup>5</sup>*LtMs, Lt 10, 1888, par. 12*

Zua is impulsive; she lacks experience in the right direction; she needs to be guided and restrained instead of being indulged and flattered. If you were discerning, if your souls were imbued with the sanctifying power of the truth, you would need no advice in regard to her attending Snell's Seminary. If you were asked concerning the daughter of another, you would know just what course parents should pursue in relation to the education of their child. You have placed barriers in the way of Zua's salvation, for you have yourselves chosen as her associates the vain, the proud, the unbelieving.<sup>5</sup>*LtMs, Lt 10, 1888, par. 13*

Sister Daniels loves dress. She is weak on this point and desires to see her children arrayed according to the customs of a fashionable world. The Word of God has specified how Christians should dress, and parents are to see that His directions are carried out, rather than the wishes of their children. God will hold parents accountable for sowing seeds of vanity in the hearts of their little ones. Paul writes concerning the dress of women, saying, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but which becometh women professing godliness, with good works." *1 Timothy 2:9, 10*. And Peter writes, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." *1 Peter 3:3, 4*.<sup>5</sup>*LtMs, Lt 10, 1888, par. 14*

My brother, how can your wife, in the fear of God, rebuke the sins of fashionable follies and love of dress when you are seeking to meet the world's standard? Can you present an example to the world in the dress of your children? Have you, Sister Daniels, not encouraged your daughter to dress as other school girls dress who

have not the fear of God before them, whose whole aim is to make a display? Can the Master sanction your course in placing your daughter where she is constantly in the society of those whose conversation, whose manners, [and] whose characters bear only the worldly mold?*5LtMs, Lt 10, 1888, par. 15*

Your daughter may receive a certain polish, a gloss which may please her parents and give her ideas as to what constitutes a lady, but it may be entirely contrary to the express will of God. Is the refinement of the world that which will elevate her in the scale of moral value with God? Will she have as great a care to possess a meek and quiet spirit that she will meet the self-sacrificing Redeemer as she has to meet the approval of her worldly associates? You knew that the tendencies of your child would lead her to imitate the fashion she sees so as not to appear odd and singular.*5LtMs, Lt 10, 1888, par. 16*

You may say that there are many Sabbathkeepers who dress just like the world. This has always been so and always will be so. Christ said, "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*. Are you not set as a shepherd to watch for souls as one who must give an account?*5LtMs, Lt 10, 1888, par. 17*

Sister Daniels, you have not met your solemn responsibilities as a mother in aiding your daughter to deceive her father in regard to her dress and expenditures. Both of you have been deceived and carried away with false ideas in regard to the training of your children. You must be thoroughly transformed by the grace of Christ, so that you can teach your children by precept and example, the good and right way. Zua is full of affectation and deception. She is superficial in nearly all her attainments. Her school life has given her an outside polish, but her heart is unrenewed, for she has no love for God, no love for the society of Christians. She is in the ranks of the enemy, and should she die today she would not enter the kingdom of heaven. Paul is in no better condition, and your youngest girl is far from having a lovely character. Your own training is in every way defective. May the Lord have mercy on you all, that you may not lose your soul and the souls of your children.*5LtMs, Lt 10, 1888, par. 18*

We are urged by the Spirit of the Lord to bear a pointed testimony against the idolatry of dress in this age. If we are right with God, we will discard everything of a deforming character, such as panniers, bustles, unnecessary plaiting, and fashionable arrangement of the dress upon the body. Ministers and ministers' wives should be an example in reproving the fashionable display in our sisters who claim to believe the truth. They should have their children dressed in a way that God would approve, presenting them to the church in simplicity and modesty of apparel. Far greater pains should be taken to instruct them so that they shall have beautiful characters and keep the way of the Lord than to have them make a stylish appearance, taking the way of the Sodomites.*5LtMs, Lt 10, 1888, par. 19*

The Scriptures say, "As for my people, children are their oppressors and women rule over them." *Isaiah 3:12*. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hands of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good." *Ezekiel 16:49, 50.5LtMs, Lt 10, 1888, par. 20*

I appeal to you in the name of the Lord to study your Bibles, to be doers of the Word, and to educate your children that they may know the way of the Lord so that the curse of Eli may not come upon you.*5LtMs, Lt 10, 1888, par. 21*

Children should be kept as free as possible from the demoralizing influences of the fashions of this age. Fathers who minister in word and doctrine should have their children [be] examples of what they teach to others in the pulpit. When you realize the responsibility that rests upon you, your life and character will be elevated and ennobled, and you will seek to reach the high standard God has erected. Ministers should be far more earnest and anxious to train their children so that they shall meet the Lord's standard than that their children shall meet the approval of the world.*5LtMs, Lt 10, 1888, par. 22*

I do not wish you to be blindfolded by the enemy, to feel flattered

because your daughter is praised and petted by those who do not keep the commandments of God. What if sickness or death should come upon your children? What if their reason should be taken away and their souls unsaved? Where would the blame lie? Has your work been done according to the light and knowledge you have had? Have you followed the directions of Holy Writ? Have you not educated and trained your child to love fashionable dress because you have not firmness of principle to deny her desires? Have you taught your children that they must have a moral courage in order to be God's peculiar treasures, separate from the spirit and habits of those who love not God and keep not His commandments?*5LtMs, Lt 10, 1888, par. 23*

If Zua should take a course according to the Bible directions, she would have no inclination to remain at the Seminary in Oakland. Have you not given permission for your daughter to go out from among those of like faith into the society of those whom her natural inclination chooses as companions and associates? The Lord said to the people of Israel: "Gather your children into your houses with you and strike your doorposts with blood, that the destroying angel shall not cut down your children." [*Exodus 12:22, 23.*] If they were found in the homes of the Egyptians, they would perish with unconsecrated idolaters. Now, you are utterly at fault; you are letting the enemy take your children out of your hands, separating them from those who are connected with God and allowing them to drift into the society of worldlings. "Consistency, thou art a jewel."*5LtMs, Lt 10, 1888, par. 24*

Unless you change, you will constantly erect barriers around your children to hold them away from Christ. You will bind them with the world because it pleases their carnal minds. When the angel with the writer's inkhorn places a mark upon those who love Jesus and keep His commandments, another angel will follow with destroying weapons in his hands, and the commandment will go forth, "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary." *Ezekiel 9:6.* Will you not carefully look at these things and think upon them? Will you not, for the sake of your children, do the work for which God has made you responsible?*5LtMs, Lt 10, 1888, par. 25*

I feel greatly burdened over these things. The children of Sabbathkeepers who have had their own way and have been gratified in all their wishes will, in consequence of their selfishness, idolatry, and unrighteousness, be unfit for heaven, but they will be fit for the last plagues. Unless parents arouse from their present condition and do their appointed work, they will perish with their children.*5LtMs, Lt 10, 1888, par. 26*

Paul is a boy who has good qualities as well as objectionable traits of character that have been cultivated and indulged rather than restrained. You have not taught him the sinfulness of a sullen, stubborn disposition and firmly restrained this growing evil. Even in the expression of his countenance your indulgence is leaving its mold. The impressions made in youth are most abiding, and early life is the best time to cultivate correct habits. Paul has been encouraged to be exacting and particular in his diet, but you should set the food before him and never allow him to turn from it in disdain, calling for something that you have not provided. He may cherish his exacting habits in regard to his diet until he shall be disagreeable to himself and all connected with him. If he were obliged to labor according to his strength, hunger would give him a relish for his food and remove his murmuring. Decided measures should be taken in this matter. I love this son of yours; he can be molded in the right way, for, if properly trained, he will respond after a time.*5LtMs, Lt 10, 1888, par. 27*

You should never allow your children to find fault with their food, to murmur because spice, pepper, pickles, and condiments are not placed before them. You should not allow them to indulge largely in meat-eating, unless you want them to become nervous, irritable, and discontented.*5LtMs, Lt 10, 1888, par. 28*

Give your boy something to do. Teach him to be industrious. He has naturally no love for work; he loves indolence and seeks to shirk responsibility. If you want your children to bless you, teach them to be useful and self-denying. Restrict their reading. They should not be allowed to pore over the pages of novels or story books filled with the tales of lust and knavery, for it will not leave a heavenly influence on their minds. They are young and inexperienced and will be just what you make them. All such habits

of reading will cut up by the roots the principles of virtue which enter into the formation of a good, firm character. Novel reading is like taking poison and will sooner or later reveal its bitter results. The mark for good or evil made upon the characters of your children is not written in the sand, but is traced as on enduring rock. Their associations will have to be guarded, for what is learned from the words and habits of their companions will mold the whole after-life. The company your children keep, the principles they now adopt, [and] the habits they now form are settling the destiny of their future with an almost infallible certainty.*5LtMs, Lt 10, 1888, par. 29*

Heretofore, what I have said to you has left no lasting impression, but will you not now become a different man? If you do not, I greatly fear that you will depart from the faith. I pray you to keep the path of honor and truth. Do not accept money as a gift from your brethren. Bring your wants within your means. Make no extravagant purchases for yourself or for your children. May your wife be the help and strength to you that she should be in aiding you to correct your deficiencies, which mar your work and which ought not to exist.*5LtMs, Lt 10, 1888, par. 30*

There are personal weaknesses which may make you feel that you should leave the ministry so that your lot would be easier. You may feel that some other employment would be better for you financially; but you would find that it would be a mistake. You are not qualified to become a financier. Your hopes are large; you have glowing anticipations that have never yet been realized and never will be. You make large outlays on the preparation for future promises of real success, but you will be disappointed. But if you endure unto the end as a humble, faithful, godly shepherd of the flock, your reward will be a crown of glory that fadeth not away. The good hand of the Lord is over you in that you are permitted to bear the glorious message of truth to others. May the Lord give you such clear views of Jesus that your soul will be enraptured. I commit these plain words to you both, to tell you that one-half your usefulness is counteracted by defects that you can and must overcome. Make thorough work for eternity, as in the sight of God.*5LtMs, Lt 10, 1888, par. 31*

Elder Daniels, I am your friend because I tell you the truth. You are

engaged in a solemn work, and as an ambassador of Christ, I desire that you should make no failure, but give full proof of your ministry. Pray much, my brother; talk less. Pray that you may be endowed with wisdom and courage necessary to accomplish the work, whatever it may be. Say before God, "I will do my duty with an eye single to Thy glory."*5LtMs, Lt 10, 1888, par. 32*

Difficulties will arise in your path, and you may feel the deficiency of your character, the littleness of your ability as a minister of the gospel in comparison with the greatness of the work. But if you had the greatest intellect that was ever given to man, it would not be sufficient for your work. "Without me, ye can do nothing," says our Lord and Saviour. [*John 15:5.*] The result of all we do rests in the hands of God. You should look upon Christ, His self-denial, the reproach He endured, the abuse He bore for man, that you may be well-balanced. When the blessing of God attends your labors, you should become neither vain nor ambitious. When disaster comes, you should not be depressed; success should not elate you. The prosperity of the cause of God should always be kept in view. May the Lord help you not to have a fluctuating faith, but a faith that will lay hold upon God with steady, persevering confidence, whatever may betide.*5LtMs, Lt 10, 1888, par. 33*

**Lt 11, 1888**

Daniels, Brother [E. P.]

Fresno, California

July 6, 1888

This letter is published in entirety in *PH096 46-53*.

Dear Brother [E. P.] Daniels:

I had no strength to talk with you while at Burrough Valley. The action of my heart was so feeble that I dared not communicate that which I enclose in this envelope. You will see I had written before you came. Your letter to me made me very sad and was evidence to me that you have not discernment.<sup>5</sup>*LtMs, Lt 11, 1888, par. 1*

Zua mentioned in conversation that she had been staying with a sister who had recently confessed the truth. This again made me feel your want of discernment and judgment. Cannot you see that Zua's heart is filled with vanity and self-importance and that she has no love for the truth? Cannot you see she has her thoughts centered almost entirely upon herself? Your own plans for and indulgence of your children are leading them directly away from the great example of Jesus Christ, away from the principles of truth, away from lifting the burdens of Christ. I see this, I feel this, and I am burdened over it because, as an ambassador of Christ, you are to be an example to the flock in teaching others how to educate their children.<sup>5</sup>*LtMs, Lt 11, 1888, par. 2*

The education of your daughter that you look upon as so advantageous is not so in reality. The very education that she needs now, and has needed in the past, is that which is to be gained in useful home labor, in helping her mother in household duties. This would be of lasting advantage to the child.<sup>5</sup>*LtMs, Lt 11, 1888, par. 3*

I wanted to be pleased with the little present she made me, but I could not. The money spent for the material was spent simply for the making of an ornament. Pretty? Yes, it was pretty, but I had no

use for it in my practical life, and I fear that many of the busy activities in which your daughter is engaged are simply to make ornaments. It is your duty and the duty of her mother to direct her energies in another direction. It is the duty of parents to educate, restrain, and discipline their children.*5LtMs, Lt 11, 1888, par. 4*

Zua thinks she has learned a great deal at Snell's Seminary, but have you tested the kind of advancement that she has made? You are required to see whether your child's mind is filled with chaff or with pure grain. She is full of vanity and pride and studies how to indulge her wishes to dress like the young ladies of the world. She has not the right stamp of character, and in the day of judgment you will be called to account because you have fostered pride and selfishness in your children.*5LtMs, Lt 11, 1888, par. 5*

None of your children are incorrigible children. With diligent training they might develop characters which God would approve; but you cannot relax your efforts, for they need to be firmly restrained. With your present ideas and your present method of training, combined with your spend-thrift habits, you will eventually have to leave the ministerial field as did Brother Morton, because he could not support his family in the style in which they lived. You are not financially able to support your daughter in Snell's Seminary. Do you expect to subject her to irreligious influences, to pride, vanity, and display, and yet have her come out with good, firm principles and sound morals? It is not possible. She does not see herself as she is or realize how silly she looks to sensible people with her affected way.*5LtMs, Lt 11, 1888, par. 6*

The great burden of her life is how to act the lady, and do you think it is all smart and nice? And will you place her where her vanity will have abundant room to grow and where everything will work against your teaching?*5LtMs, Lt 11, 1888, par. 7*

While in Fresno, Zua made the remark that she wanted to go down the street and purchase a silk duster and a new dress. She also said, "If I had a daughter, I would send her to Snell's Seminary, for it is a superior place to learn good manners." What does such talk indicate? Does it not show that labor should be put forth to save the soul of your own child? Do you think that in thus educating her you

have placed her where she will love God and the truth? She has only attained a superficial education. Real knowledge, which is of more value than everything else besides, she has yet to gain; she has yet to learn her poor self and to obtain a knowledge of her God.*5LtMs, Lt 11, 1888, par. 8*

As her father and mother, you need to take heed to yourselves that you may set a right example before her. You should be constantly guarded that you do not encourage in her a love of dress. You should learn to know when to spare and when to spend. We cannot be Christ's followers unless we deny self and lift the cross. You should pay up squarely as you go. Gather up the dropped stitches, bind off your raveling edges, and know just what you can call your own. You should reckon up all the littles spent in self-gratification. You should notice what is used simply to gratify taste and to cultivate a perverted, epicurean appetite. The money expended for useless delicacies might be used to add to your substantial home comforts and conveniences. You are not to be penurious; you are to be honest with yourself and your brethren. Penuriousness is an abuse of God's bounties. Lavishness is also an abuse. The little outgoes that you think of as not worth mentioning amount to considerable in the end.*5LtMs, Lt 11, 1888, par. 9*

Children get too much money to spend which they never earn and of which they never know the value. While at Sister Bowen's, I stepped into the bedroom to lie down, and I picked up a sash of highly colored satin. I said to Fannie Ingles, "Does this Babylonish rag belong to you?" "No, it does not," she replied. I was made sad to soon see it about the waist of your daughter. Such articles of finery and extravagance may be in keeping with Snell's Seminary, but they are not in keeping with our faith as God's peculiar people and not in accordance with your own teachings to others, even while in Fresno. When you are tempted to spend money for knickknacks, you should remember the self-denial and self-sacrifice that Christ endured to save fallen man. Our children should be taught to exercise self-denial and self-control. The reason so many ministers feel that they have a hard time in financial matters is that they do not bind about their tastes, their appetites, and inclinations. The reason so many men become bankrupt and dishonestly appropriate means is because they seek to gratify the extravagant

tastes of their wives and children. How careful should fathers and mothers be to teach economy by precept and example to their children. It is not out of your power to do this, unless your habit of loosely spending money is ingrained into your very character.*5LtMs, Lt 11, 1888, par. 10*

I beseech you to place your children under the guardianship of those who will not neglect to train and educate them, for they are God's property. The Lord has shown me again and again that parents must fashion the character of their children in their very earliest youth. Do you wish your children to regard outward appearance as of greater value than the culture of the soul?*5LtMs, Lt 11, 1888, par. 11*

Children are what their training has made them. Boys who lavishly spend money from their father's pocket, who learn to smoke, to drink wine, to play cards, who do not apply themselves to any useful occupation, have no foundation to build upon and cannot become self-reliant and independent. Money which comes to the young with but little effort on their part will not be valued. Some have to obtain money by hard work and privation, but how much safer are those youth who know just where their spending money comes from, who know what their clothing and food costs, and what it takes to purchase a home!*5LtMs, Lt 11, 1888, par. 12*

There are many ways in which children can earn money themselves and can act their part in bringing thank offerings to Jesus, who gave His own life for them. Children should be educated to make the very best use of their time, to be helpful to father and mother, to be self-reliant. They should not be allowed to consider themselves above doing any kind of labor that is necessary. They should be taught that the money which they earn is not theirs to spend as their inexperienced minds may choose, but to use judiciously and to give to missionary purposes. They should not be satisfied to take money from their father or mother and put it into the treasury as an offering when it is not theirs. They should say to themselves, "Shall I give of that which costs me nothing?" [*2 Samuel 24:24.*]*5LtMs, Lt 11, 1888, par. 13*

Let children be taught to keep an account. This will enable them to

be accurate. The spendthrift boy will be the spendthrift man. The vain, selfish, self-caring girl will be the same kind of woman. We are to remember there are other youth for whom we are accountable. If we train our children to correct habits, through them we shall be able to influence others. Every cent expended in candy, in little luxuries to please self and to administer to vanity, is money we shall have to render an account for before God. The Lord does not design that His children shall be self-caring, that they shall spend means for sashes, ribbons, bustles, and other worldly adornments. There are youth who are poor but possessed of ability, who, if they only had one-half the chance that others had, they would become men and women of moral worth, who would do and dare for Jesus' sake. There are plenty of homeless, friendless children and helpless individuals who need the means expended for selfish gratification. Let the money spent for unnecessary articles of dress be employed in doing good to others. Youth who thus deny themselves for others' sake will be accounted faithful stewards of the grace of God. We must not abuse our means by centering it on ourselves. Our children must not be a means of absorbing money from God's treasury to make an appearance or to indulge appetite or inclination. We may have genuine pleasure in a right use of all our powers. We must be like Jesus, pure, simple, holy, and undefiled. It is not the grandest use of money to have a selfish want for every dollar. The skill, health, and talents in physical, mental, and moral powers that God has given us should make us feel that we are the Lord's almoners to gather in means through the wise improvement of His entrusted gifts to communicate blessings to others, not to make up tasteful nothings which cost time and money and which are of no real benefit to anyone. Let the taste be cultivated and strength of body be given to make those things that are useful, not merely ornamental. *5LtMs, Lt 11, 1888, par. 14*

Parents and children may be as springs of water whose waters fail not. With eyes and senses we are to see where the desert places are, where are the fields that need to be watered, what deserts there are that need culture to become gardens of the Lord. *5LtMs, Lt 11, 1888, par. 15*

May the Lord let you see and feel that you have a work before you that needs binding off carefully and thoroughly. *5LtMs, Lt 11, 1888,*

*par. 16*

I commit this to you as light given me from heaven.<sup>5</sup>*LtMs, Lt 11, 1888, par. 17*

**Lt 12, 1888**

Daniels, E. P.

Burrough Valley, California

July 1, 1888

This letter is published in entirety in *PH096 53-56*. +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 [E. P. Daniels]:

Several have said to me that Bro. and Sr. [E. P.] Daniels were in the habit of using tea, and when they were spoken to in regard to it, they had stated that Sr. White kept tea in her house, drank it herself, and advised you to drink it. It is difficult for me to believe that you have said this, although the same testimony has come from several.*5LtMs, Lt 12, 1888, par. 1*

You are not always as particular about your words as you should be; you make rash statements. The above declarations are not true. I learn that to excuse your practice of using wine, you have stated, so I have been informed, that Bro. and Sr. White kept wine in their house and, to your certain knowledge, used it. This, like the statement in regard to drinking tea, is not true. Will you please tell me why you make such rash statements? You claim to be my friend; do you imagine these statements will help my influence among the people? I do not use tea, either green or black. Not a spoonful has passed my lips for many years except when crossing the ocean, and once since on this side I took it as a medicine when I was sick and vomiting. In such circumstances it may prove a present relief.*5LtMs, Lt 12, 1888, par. 2*

I did not use tea when you were with us. I have always used red clover top, as I stated to you. I offered you this and told you it was a good, simple, and wholesome drink. I remember that Sr. Ings made tea for you several times by your special request. You said you had a headache and must have something to help it, and you said tea

always had helped you. I told her I did not like to have her do this, for it was contrary to my principles. I asked her where she got the tea, and she said that a family who were on a camping trip had stopped here, and a Mr. Wallace who was not a believer was with them, and the party had tea and made it for him. When they had gone, the tea was found here, and she supposed they must have left it. I have not bought a penny's worth of tea for years. Knowing its influence, I would not dare to use it, except in cases of severe vomiting, when I take it as a medicine but not as a beverage.<sup>5</sup>*LtMs, Lt 12, 1888, par. 3*

I have felt alarmed for you for some time because of your use of teas and wines. Of all others you should touch not, taste not, handle not anything like tea, coffee, wine, brandy, or any stimulus. You are of a nature that you cannot safely use anything of that order. Your preaching to others is not in harmony with your practice. This is against you and leaves a doubtful impression upon minds in regard to the ministry. Your case is presented before them, and the supposition is in their minds that other ministers indulge in these things as you do yourself. To cover and excuse yourself, you have misled others by misstating me. I do not preach one thing and practice another. I do not present to my hearers rules of life for them to follow while I make an exception in my own case. You are a man who should never use tea, coffee, brandy, or wine. Your nervous temperament will become unduly excited and be followed by corresponding depression. It is perilous for you to educate your tastes and stimulate your nerves, for you are in serious danger of depending on these stimulants and working upon them. The habit of taking stimulants may become second nature to you and pave the way for you to become a drunkard. You may start back and feel bitter towards me because I say these things to you, but let me tell you, you have accustomed yourself to these indulgences because you felt that you must have them for their immediate stimulating properties.<sup>5</sup>*LtMs, Lt 12, 1888, par. 4*

I have not tested the wine that you claim is not intoxicating. I have perhaps used half a pint in all, taking a spoonful with a raw egg, much as I hate the taste of wine. I would not care, even if I had not solemnly pledged myself not to use wine as a beverage, to make a daily practice of taking even one teaspoonful with a raw egg, for

Satan is at work to encourage the use of tea, coffee, wine, and beer that he may make us dependent upon these things and encourage our resorting to them frequently, so that our appetite and taste will crave these stimulants. I tell you frankly that you would be much better in nerve and muscle, if you made a decided change in your practice, not only in drinking stimulating drinks, but in eating so largely of meat. The animal powers are strengthened by indulgence in these things, and the moral and spiritual powers are overborne. I am not guilty of drinking any tea except red clover top tea, and if I loved wine, tea, and coffee, I would not use these health-destroying narcotics, for I prize health, and I prize a healthful example in all these things. I want to be a pattern of temperance and of good works to others. Will my brother practice as well as preach temperance in all things? If you do this, I do not believe you will be so changeable in your character. Your words will be more select and well chosen. You will not be careless in regard to your conversation. You will not be so depressed at one time and so hilarious at another, acting like a boy in place of an ambassador of Jesus Christ. I am seriously troubled for your soul. I know people are unwise in praising you and extolling you; should they read you as God sees you, they could not do this. I know that when you have apparent success you are more elated and crave praise, and you get it from many who, if their hearts were right with God, would not speak one word to flatter you. They would understand that it is not safe to pet and praise you or any other poor, sinful mortal. The Lord is to be exalted by all His creatures. Finite man is not to attract admiration or praise, but do His work in humility.<sup>5</sup>*LtMs, Lt 12, 1888, par. 5*

August 3, 1888

Healdsburg, California

Since having the conversation with you in Fresno, I have thought much over the matter. While at Burrough Valley, I had written you several letters, but after the letter you wrote to me, I thought you were in no condition to rightly receive anything which would seem of a reproving nature, however much you needed it. I did not wish to expend my strength in vain. The letters written I will give to you when you are in a condition to appreciate them. I am sure that in

your present state spiritual things are not spiritually discerned, and I greatly fear for your soul. Under temptation you will not stand the proving any better than have some who have apostatized. You love praise, and you are in danger, great danger, of losing your soul. What can I say to arouse you to your true condition? Your brethren have treated you unwisely in letting you have money time and again to get you out of a pressure of difficulties. This has been the worst thing they could do for you; it has hedged up the way so that you could not have a right understanding of yourself. It has closed your lips when they should be open to correct evils. It has influenced your decisions of men and their doings. It has bound your hands and bound about your testimony, so that your labor and burden has been of a worldly character and God has not been glorified. Unless you are balanced by the Spirit of God, you will make some very unwise moves which will injure if not destroy your influence among the people. Then, not seeing yourself, not studying wisely from cause to effect, you will denounce your brethren, when yourself is the one to be denounced and not your brethren.*5LtMs, Lt 12, 1888, par. 6*

**Lt 12a, 1888**

Rice, J. D.

Selma, California

March 1888

Portions of this letter are published in *2BC 1013; CTr 142.* +<sup>NoteOne</sup> 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 [J. D.] Rice:

You wrote to me from St. Helena to send you the communications I had sent you; but the letter did not reach me until the day you said you should leave. Since that time I have been unable to learn your whereabouts so I could explain to you that these letters were especially for the benefit of the Health Retreat and that I could not feel clear to pass them from my hands to your hands without a copy, and not even then, unless I had some evidence that they would do you good. In your present attitude I do not think the letters would be an advantage to you. But when you shall look upon these matters in a different light than you do now, then I will pass a copy of them all into your hands.*5LtMs, Lt 12a, 1888, par. 1*

I have not lost my interest in you. I love your soul, and I am very sorry that matters stand as they do with you. When you came to the Health Retreat you were a man deeply afflicted. It was questionable whether you could live longer than a few months. We talked over this case with the board, and as we had confidence in you as a Christian, we all felt an interest in your welfare and wished to save your life, if possible. We thought if you should be, by voice of the board, placed for the time being as superintendent, it would be a great encouragement to you, as your staying at the Health Retreat was making inroads upon your means and that all should be done for you in line of treatment that you could bear. We made these arrangements because we, with all that interest we should have for one in your condition, felt your danger healthwise. We sincerely

thought you would be a cautious man and, under the direction of the Board, could fill this position until some one would be found to fill the place who would be qualified to do the work in that office.*5LtMs, Lt 12a, 1888, par. 2*

We soon went to Europe, and matters went on from that time till our return. The letters that were sent to you and Dr. Gibbs with warnings and cautions were the Word of God through His humble instrument. Had these words received from you that attention they should have had, you well know that many disagreeable and distressing things would not have occurred as they did. Slighting the warnings and reproofs, feeling sufficient in yourselves, you went on as you did.*5LtMs, Lt 12a, 1888, par. 3*

The letter written to you while on the cars enroute for Europe was the voice of God to you. Had that warning been accepted and acted upon, then you would have done entirely differently from what you now have done. But your response was that you thought you would get along very well if Sister White did not scold you too much.*5LtMs, Lt 12a, 1888, par. 4*

I wrote to you that your letter had afflicted me much, this letter you did not return to me. This revealed to me that you did not understand my position and my work. The Lord was trying to make His voice heard, pointing out the right way, but His voice and His warnings were unheeded, unless they could be interpreted to vindicate your course in some things.*5LtMs, Lt 12a, 1888, par. 5*

Now, if this is the way all should treat the words the Lord gives me for them, if all should do as you have done, what kind of a state of things would exist among us as a people. The Lord has those in the church who are commissioned to do this work of warning, reproving, and rebuking, and if all are so entrenched by their own will and are following their own mind, how shall the people of God overcome to the unity of the faith? What means has the Lord in reserve to reach the cases of the erring and those who are walking contrary to His will? He will not work a miracle to convince the erring that they are endangering their own souls.*5LtMs, Lt 12a, 1888, par. 6*

In the parable our Saviour told upon one occasion, a man is

represented as asking the Lord to send a messenger from the dead to warn his brethren. The answer from Abraham was, "They have Moses and the prophets; if they hear not them, neither will they hear, though one rose from the dead." [*Luke 16:29, 31.*]*5LtMs, Lt 12a, 1888, par. 7*

The Lord has His appointed means whereby light shall be communicated to His creatures. If they set aside that light, if they choose their own way, then they become self-satisfied and confirmed in their own course of action. The Lord imparts knowledge to His people in His own way.*5LtMs, Lt 12a, 1888, par. 8*

The Lord was not pleased with Israel because they chose a king. This grieved Samuel, and the Lord told Samuel that it was not a rejection of Samuel, but of Himself. The Lord told Samuel further to grant their request, but to bear strong testimony against them in regard to their sin in choosing a temporal ruler rather than a divine ruler. Samuel was to present before them the sure results which would follow in the administration of a king, which they desired like the other nations around them. To have a king was not after God's arrangement, but after the order of the nations who knew not and did not acknowledge God.*5LtMs, Lt 12a, 1888, par. 9*

After this plain statement, they still persisted in having their own way, and Samuel consented. The people still were determined that they would have a king. They decided that Samuel did not understand the situation. If he only knew all the circumstances, the motives, and the designs, and understood as well as themselves the great advantages, he would be as ready as they to have a king to go in and out before them, that the nations should not look down upon and despise them. They did not in their spiritual blindness look beyond Samuel and discern that it was the word of God that they were hearing through His servant.*5LtMs, Lt 12a, 1888, par. 10*

God was leading and guiding and working for His people in many ways unseen. Their enemies could not distinguish the source of their wisdom and power and Who was to be glorified for the wonderful deliverance and marvelous success. God wrought through Gideon. But the manner of their deliverance was of that character that no man could take the glory, and in recounting the

wonderful victory, they could not extol any man's wisdom. Their deliverance could not be ascribed to things seen to human agencies or to things seen. The power, the wisdom, and the might were in heaven, but they wanted it upon earth. It was of God, their mighty King; but they wanted it visibly embodied in a man. In this light God accounted the sin of Israel a rejection of Himself. If they had cherished a sacred, reverent fear of God as their Supreme Ruler, they would never have invested authority in human power to be controlled by it.*5LtMs, Lt 12a, 1888, par. 11*

Yet the Lord will not leave Saul to be placed in a position of trust without divine enlightenment. He was to have a new calling and the Spirit of the Lord came upon him. The effect was that he was changed into a new man. The Lord gave Saul a new Spirit, other thoughts, other aims and desires than he had previously had. This enlightenment, with the spiritual knowledge of God, <placing him on vantage ground,> was to bind his will to the will of Jehovah.*5LtMs, Lt 12a, 1888, par. 12*

Knowing the will of God which had been plainly stated to him, did Saul bear the test, did he show reverence for God? When brought into a strait place, he did not heed and obey the express command of God, but he ventured to transgress. Samuel reproved him and told him that he had not kept the commandments of God in taking responsibilities <upon him> that did not belong to his position and which the Lord had not laid upon him. This movement on his part was presumption. It displeased the Lord because Saul by this gave to his subjects under him an example which would, if followed, would be ruinous to Israel. It was disregard for God's express requirements. He had forfeited his right to the kingdom. His second transgression was still more marked and showed that he was disqualified to be a ruler or a king.*5LtMs, Lt 12a, 1888, par. 13*

Now my brother, these examples are written with all their particulars that we should regard them, study the lessons they contain, and avoid making the same mistakes. I feel deeply for you for I see in you that same spirit of persistency, of stubbornness which I fear will prove your ruin, as it did to Saul. You are on perilous ground. Do not, like Saul, refuse to be corrected by reproof, and do not persist in having your own way. You have had great light, precious

privileges, and many opportunities. Do not despise reproof. Do not open your heart to a spirit of revenge, as did Judas. He was so provoked because the Lord reproofed him before others that he determined to be revenged, and he sold his Lord for thirty pieces of silver. Do not let a spirit of hatred and revenge take possession of your soul.*5LtMs, Lt 12a, 1888, par. 14*

Our Lord is a jealous God. He faithfully scrutinizes our work, especially of those who are self-sufficient and full of self-esteem. God sifts everything to the bottom, and the motives of all our actions are tried by Him. When you see your natural face in a glass, you can detect the defects upon your features, and you know you must wash and remove all spots and stains. When you look into God's great moral mirror, His holy law, you will see the defects in your moral character. You may appear honest before men, but all your actions are weighed in the balances of the Lord. He sees to the very heart; He tests the quality of your character. Do humble your heart before God, and do not separate from Jesus. We are in this life placed in positions where proud self-esteem, if in us, will be revealed.*5LtMs, Lt 12a, 1888, par. 15*

I am troubled on your account, not because I have not done the duty devolving on me, but because I feel deeply your danger and am afraid that you will not humble your heart and come in close connection with God. I am troubled, greatly troubled, on your account. I want you to rise above yourself. Your traits of character are obtaining the mastery over you. Will you let the enemy work as he will, and will you imperil your soul? Will you take hold of Jesus Christ? Will you die to self and come into harmony with the people of God? Jesus has paid a dear price for your redemption. Oh, be determined to break the fetters of Satan now and stand on vantage ground. Be not deluded. Think not that you have been abused, for it is not the truth. Those who have made wrong statements will the sooner see these wrongs if you take a right course and do your duty.*5LtMs, Lt 12a, 1888, par. 16*

May the Lord open your eyes is my prayer, that you may see all things clearly.*5LtMs, Lt 12a, 1888, par. 17*

**Lt 13, 1888**

Daniels, E. P.

Burrough Valley, California

July 3, 1888

This letter is published in entirety in *PH096 39-46*.

Dear Brother [E. P.] Daniels:

I have read your letter, and it has made me sad at heart. I asked, Can a fountain send forth from the same place sweet water and bitter? Cleanse the fountain and the stream will be made pure. If the stream coming from the fountain in the letter sent to me, when tested by the royal law, is pure, then I have altogether a wrong idea of what it means to be a Christian. As a Christian you have no right to write as you do and manifest so little self-control.*5LtMs, Lt 13, 1888, par. 1*

I have been shown repeatedly that you must be transformed before you can do the work of God acceptably. You are of an ardent temperament; you view things in an intense light, but the softening, sanctifying influence of the grace of Christ must be made manifest in your life, in your words, in your tastes, in your habits, in your character. I shall not let the matter rest until I see that you have undertaken the work that must be done in order that you may labor acceptably for souls that are ready to perish.*5LtMs, Lt 13, 1888, par. 2*

Stop and think what spirit controlled you when you wrote that letter. I cannot for a moment admit that it was the spirit of Christ, that you had meekness and lowliness of heart. If you read the Bible carefully, you will see that reformation is needed in yourself in order for you to be a faithful shepherd of the flock of Christ. Compare scripture with scripture, and then open your own heart. Gain light yourself, and then from an experimental knowledge, you can set before the people of God what constitutes Christian character. The power of the Holy Spirit will accompany your words if your own life is a representation of the truth which sanctifies the character, for

you will then be a living epistle, known and read of all men. You will not appeal to your own sympathies and seek to excuse yourself for using strong, hard, unbecoming, unchristian language towards your brethren. You have done this many times, and your brethren in the faith commit sin against God when they listen to you and do not reprove you. Your language reveals the fact that the fountain is not cleansed. When you are under the controlling influences of the Spirit of God, you will be a new man in Christ Jesus. Hereditary and cultivated tendencies will be overcome, and Jesus will be formed within, the hope of glory. Oh, that you would fall upon the Rock and be broken!<sup>5</sup>*LtMs, Lt 13, 1888, par. 3*

I cannot encourage your laboring as a minister until you are converted. You must first be a Bible Christian yourself before you can lead others to Christ. Take heed to thyself and then to the doctrines. I long to see you what you ought to be and what I know you must be if you are to receive the benediction, "Well done, good and faithful servant." [*Matthew 25:23.*] You must not only be faithful, but you must be good, self-denying like Jesus. Now is your sowing time. By precept and example you may scatter the seeds of truth with an unsparing hand. Make no frantic bounds, but in self-abasement go forward intelligently, steadily, calmly, step by step in the grand work of learning self-control. The talents God has given you are not to be abused, perverted, or misapplied. He has given them to you for wise improvement. You are not to cease advancing; you are not to become self-confident, careless, and irreligious while you are professedly a shepherd of the flock. All heaven has looked with sorrow upon your light and trifling ways.<sup>5</sup>*LtMs, Lt 13, 1888, par. 4*

I speak to you plainly, for it is my duty to do so. While the unwise may flatter and praise you, and strengthen in you your large love of approbation, I shall deal plainly and faithfully with you according to the light God has given me for you, because I have a love for your soul. I shall not try to pacify or pet you, but I will urge upon you the necessity of having a pure heart and clean hands. From a pure fountain will proceed pure and holy streams to refresh others. Oh, will you go on as you have in the past, or will you have steadiness of purpose to put away everything unbecoming to a gospel minister?<sup>5</sup>*LtMs, Lt 13, 1888, par. 5*

I cannot allow you to misrepresent the great and solemn truths which we have to present to the world, which have been committed to us by the Lord. Serving tables, the absorbing cares of temporal life, must not be mixed with your work of ministering; for Satan will make this the means of loss in your influence and to your own soul. Christ said, "Without me ye can do nothing." [*John 15:5.*] You must have far less of self and far more of Jesus. You must meditate; you must pray; you must examine yourself in the light of God's Word. If you lose eternal life you lose everything. I cannot endure the thought of one soul being lost, but when I think of one who has preached the truth to others becoming a castaway, my soul is stirred with anguish.*5LtMs, Lt 13, 1888, par. 6*

My brother, you should not bear down upon others, for you need far more grace yourself; you have much to correct in your own life and character. The work of reformation must not on any account be neglected. When you would cut others, remember this testimony that I have given you from God. There are only two courses which it is possible for you, your wife, or me to pursue. We must yield ourselves wholly to the guidance of the Holy Spirit or follow our own natural impulses, and these impulses are not as harmless as we think they are. Things which are offensive to God are often construed by us into virtues. The eyes of the Lord are too pure to behold iniquity; He registers evil as fruit borne by an unsanctified heart. When the heart is fully surrendered to God and our will is in harmony with God's will, then the fruit will be good, for "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." *James 3:17.* The grace brought to us through Christ will enable us to be pure, uncorrupted, holy.*5LtMs, Lt 13, 1888, par. 7*

The natural man always remains the same. He is what hereditary tendencies, nationality, education, and circumstances have made him. But when the natural man is changed by the grace of Christ, then the transformation is seen in the new man, the new heart, new purposes, new impulses. The Word of Christ is received, which is spirit and life; then we eat the flesh and drink the blood of the Son of God. Then there is fruit in the heart, fruit in the lips, fruit in the character, some bearing thirty, some sixty, and some one hundred fold.*5LtMs, Lt 13, 1888, par. 8*

It is dangerous to be simply hearers of the word and not doers. He that hears and obeys every word that proceeds from the lips of God is building upon the Rock. He that hears but does not bring the words of God into his life-practice builds on the sand and will surely fall. Everything is to be shaken that can be shaken. We shall realize this in our experience.*5LtMs, Lt 13, 1888, par. 9*

Brother and Sister Daniels, you must have a firm hold from above; you must hear, receive, and practice the truth daily, applying its earnest requirements to your life, lopping off every offensive branch that makes the tree unseemly and unfruitful, else these branches will sap the life and nourishment from the tree, and it will wither and perish. The world creeps in stealthily and picks away one precious grace after another, and the heart is filled largely with worldly schemes, and the truth does not sanctify the character.*5LtMs, Lt 13, 1888, par. 10*

You need to be changed; in your family you should put away childish things. You need to improve in your manner of preaching. You need greater solemnity in attitude, in voice—in short, you need to practice that which you teach to others. Nothing but true conversion of the whole man will make you a wise shepherd of the flock. Will you fight inch by inch the warfare against your own defects of character? Will you be a man that God shall choose?*5LtMs, Lt 13, 1888, par. 11*

There must be more candid thought, more sanctified power in your preaching. You are not what you might be and what God has made every provision that you should be. The diligent, earnest labor put forth on yourself will not be lost. Your labor will produce good fruit. You can afford to take time; put up your supplications to heaven for that grace which is needful for you, that you may be a successful warrior over your own lusts. Then you will be a winner of souls, and your example will not contradict your teachings. The self-denial and self-sacrifice others have practiced should be imitated by you. Prayer, sacrifices, and sanctified effort are the conditions of success. We shall not be able to give full proof of our ministry unless we are connected with God.*5LtMs, Lt 13, 1888, par. 12*

We too often regard ourselves as completely our own, the owners

of our time, property, speech, and other faculties. We are only stewards in trust of faculties and goods given to us of the Master. He is the source of our power. Not only does God own us, but He alone has a right and is competent to determine the proper use of all His entrusted gifts. He can guide and control them to the very best purpose, worthy of such endowments. The power of social influence is entrusted to us of God, but oh, how sadly this power is perverted! I appeal to you to dig deep, to lay your foundations sure; draw water daily from the wells of salvation, and the Lord will make you as a spring of water to refresh others.*5LtMs, Lt 13, 1888, par.*

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Now Brother Daniels, I shall not attempt to answer your letter, for that is impossible. It is the production of your impulsive, erratic nature. But one matter I must set before you as it is. You have surmised evil, but your imaginings are without foundation. Not one in Healdsburg has passed any words with me in regard to Zua. Your own lips told me the only story I know anything about in the matter, aside from the light God has been pleased to give me. No one has talked to me in reference to you, to censure or condemn you. If you possess no more of the spirit of wisdom and of self-control, no more of the sanctified mind than is displayed in this letter, my advice is, Tarry in Jerusalem until God shall give you a better mind, clearer and more sanctified judgment, for it is evident that you have not a living connection with God.*5LtMs, Lt 13, 1888, par. 14*

It will not answer, my brother, for you to feel at liberty to give loose rein to your tongue or your pen. If your children have been misjudged, the Lord knows all about it. The Lord understands it. He can work for your good, if you rest the case with Him; but your feelings are wrought up to a high pitch, and the letter indicates that your mind is unbalanced. And now I beg in prayer to God that you may have a sound mind. Your feelings are changeable. You want more of Jesus and less of self. Then you will be a happy man, where now you are often miserable.*5LtMs, Lt 13, 1888, par. 15*

You may think I am your enemy. You feel desperate, but I shall not feel free unless I do my duty to you in the fear of God. I want you to win the crown of life. I have not written to you to make you fling

yourself into the snare of Satan, but to help you to help yourself and to help your children. If in Healdsburg they have given you occasion to say all you do say, God knows all about that. That you have been a source of trial and perplexity to them as well as a means of some good, I know to be the case; and now be careful how you condemn and charge upon them things that your own course has given occasion for. Let us be Christians in heart and in tongue. Do learn in Christ's school to be meek and lowly of heart, for this will save you from great trials.*5LtMs, Lt 13, 1888, par. 16*

**Lt 14, 1888**

Burke, Dr.

Fresno, California

March 19, 1888

Previously unpublished.

Dear Brother:

This morning I received your letter directed to this place. It is impossible for me to decide this matter: it belongs to the board of directors. As I am not at the present time within reach of any of the board, I cannot speak for them.<sup>5</sup>*LtMs, Lt 14, 1888, par. 1*

But I can speak for myself [alone] in view of the light the Lord has given me in your case. And as this has been definitely set before you, I need not repeat all that I have hitherto written [to you]. The painful experience I have had in connection with the Health Retreat since my return from Europe deeply impresses us all, as far as I can learn the minds of my brethren and sisters. Far greater care must be exercised as to whom we shall call to prominent positions in that institution. We know that persons have not been right. Their deportment and attitude have given the enemies of our faith occasion to say evil of the institution, notwithstanding warnings and entreaties that have been given to restrain them from taking the course they have pursued.<sup>5</sup>*LtMs, Lt 14, 1888, par. 2*

Now, Brother Burke, if it were possible for you to connect with the Health Retreat and everything could move harmoniously, gladly would we welcome you back. But your experience since leaving the Health Retreat has not been of a character to increase our confidence in you as a man who is walking in the counsel of God. We could hope for no better success in harmonizing with Dr. Gibbs in his methods of practice or in your respect for him than when you before were connected with him. You were not right then; you did not treat him right. You are no nearer right now. We have labored hard, with much meditation, with earnest prayer and decided effort, to set things in order. Confessions have been made by the erring,

and the Lord, we believe, has seen the contrition of soul and accepted these confessions. "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.] *5LtMs, Lt 14, 1888, par. 3*

I tell you plainly that we cannot have confidence in you as a Christian. You profess to believe the truth. You claim to believe the Bible and claim to have a sacred regard for its teachings, yet you are one of those who, while they may claim to be sound in the faith, are to be feared, for you seek to establish your own righteousness. All this boasting, all this self-sufficiency, does not elevate you one jot before God. You stand upon your own personal worth before Him. You are a probationer. Your future weal or woe depends upon your repentance before God and your faith in Christ as the only One who can cleanse you from the defilement of sin. Unless your conscience shall be aroused and alarmed, you will be prepossessed in favor of your own virtues. *5LtMs, Lt 14, 1888, par. 4*

It is the work of the Holy Spirit of God to reprove the world, to reprove the self-righteous. All this self-applause, all this flattering of self, this lip service, is a false estimate of your own merits. This overrating of your poor, finite work, your tainted performances, your blemished obedience, is an offense to God. The Lord will permit you for a time to go on in your self-boasting. You may deceive others, obtain the sympathy of some of your brethren and sisters; you may misconstrue, prevaricate; but the Lord, who reads the purposes of the heart, never makes a mistake. He can establish truth and righteousness, directly opposite to that which now prevails. *5LtMs, Lt 14, 1888, par. 5*

It is through unfeigned repentance alone that you can come into a right relation with God. The Lord Himself, through the convicting power of truth, can remove your blindness and master this inordinate love and esteem of yourself and subdue your stubborn prejudice. We would not for one moment favor your connection with the Health Retreat without special evidence of thorough conversion on your part. There are traits of character which you possess that you would not be able to work with any living man, unless you were first. In order to obtain the favor and approbation of men, you would

act the deceptive part. Unless the exaltation of self ceases, unless Christ is magnified, unless your self-righteousness is cast away and you put on the righteousness of Christ, you cannot be among the overcomers. The straightforward course of integrity must be pursued by you, ere Christ will take pleasure in you.*5LtMs, Lt 14, 1888, par. 6*

May the dear Lord open your heart to sense what is sin and what is righteousness; then you will possess the fruit of the Spirit, possessing in your heart the heavenly treasure of love, peace, and joy. If you are patient under trials and even injuries, gentle under aggravating provocations, kind according to your ability, meek and lowly, so you will evidence that you do not highly esteem yourself, then you will be in a position where God can use you in His work. At present He can not accept you because the image and superscription you bear is more a representation of the Lord's enemies than of the sanctified Spirit of Christ.*5LtMs, Lt 14, 1888, par. 7*

The working of the Spirit of God in you will never lead you to any kind of deception; it will never lead you to accuse your brethren. Though the Spirit of Christ works upon hearts, its operations are silent, not boastful. Its fruits are to be seen in good works; the effect produced is more powerful in its influence for good upon others.*5LtMs, Lt 14, 1888, par. 8*

Conflict and toil and labor are the lot of every Christian, as he is harnessed for the conflict. Yet his victory is complete as he advances step by step in the path of humility. Power is proportioned to him in accordance with the difficulties with which, as a Christian, he has to struggle, and he is fitted with strength according to the enemies with whom he has to contend. The love of praise and of applause will not weigh one straw with him to corrupt his steadfast integrity. The fear or frowns of the ungodly will not swerve him from the straight paths of loyalty to God. This influence which binds him to God and to humanity must be full of energy, and yet he must be kept by the power of God through faith unto salvation. The influence of the Holy Spirit is in exact harmony with the written Word. God calls our attention by reproofs and warnings to that which He has written.*5LtMs, Lt 14, 1888, par. 9*

Now, my brother, your character has been laid before me as an open book. What others have done or have said will not excuse you at all or vindicate you in one wrong. We would not for one moment consent, in your present state of feeling, with your present ideas and vices, to say, Come and connect with us at the Health Retreat. No, no.*5LtMs, Lt 14, 1888, par. 10*

Persons may be brought in there and for a time apparently remain all right. If light came from heaven, searching out the secrets of [their] life and character, if they were wrong and continued in the same course after being reprov'd and we retained them still, the Lord would condemn us, but we would not be condemned until we saw the evil. The children of God are liable to make mistakes, but if they are humble and show contrition of soul, the Lord will pardon them. If they stand in self-vindication and do not repent and reform, then they will be a curse to any institution.*5LtMs, Lt 14, 1888, par. 11*

I have seen so plainly the peculiar course that you would pursue if left to yourself that we are afraid of you. If you were under the government of the Spirit of God, then we would have no fears. You possess some excellent qualifications which would fit you as a Christian physician if all your abilities were sanctified. If you were consecrated to God, you could make wise improvements of your talents which God has committed to your trust. But you often grieve the Holy Spirit of God in many ways. God reads the hearts, the intentions, and the purposes of the children of men. I must tell you, your ways are an offense to God and you are in serious danger of fatal deception through your high opinion of yourself. You are in danger of criminal rashness. You will in blindness of mind confound the spirit of delusion with the spirit of truth.*5LtMs, Lt 14, 1888, par. 12*

I feel it to be my duty to tell you these things. Gladly would we have you come into the closest connection with us in seeking to do the very work we had hoped you would do when you obtained your medical education. We have been disappointed in you, for self has had the supremacy. Sanctified ability is what this institution needs. But it needs no more elements connected with it of self-importance and individual assumption of responsibilities, aspiring for the

highest place.*5LtMs, Lt 14, 1888, par. 13*

All dissimulation is hateful before God. There must be with you an entire renovation of mind. The meek and lowly Spirit of Christ must be brought into your life and developed in your character. Then your inordinate love of supremacy will be overcome, and your Redeemer will be brought more directly into your thoughts and your affections. Unless true repentance shall take place for your past course, you will remain in deception, setting up your own will above the will of men and God. If you lose the approval of God, what will the praise or approval of men amount to? God is acquainted with the inward workings of the heart. He will not countenance the least deception or dishonesty. He sees the pride of heart, the self-sufficiency that has had a controlling power upon your life and character. A wrong course of action is sure to be applauded by selfish men who are unacquainted with God.*5LtMs, Lt 14, 1888, par. 14*

The most valuable traits of character the Lord has entrusted to men. He has graciously given them tact and skill to obtain success with others. But all these valuable talents may be perverted and made to flow in a channel to exalt and glorify self, and there is danger of deception that will increase to their ruin. If [one] is closely connected with God, he will honor the authority of God in a world that despises His authority. In his judgment, the command of God is supreme. He wants no higher authority for his course of action, nor can any objections from selfish considerations induce him to prevaricate. Every faculty of his soul is a consecrated offering to God; every member of his body he acknowledges as belonging to his Maker. All his time, his strength, he lays [on the altar], a consecrated gift to his Creator, who has given him these talents in trust to be employed in His service. And when through want of watchfulness he falls under temptation, he is filled with remorse and shame, true sorrow and indignation, that he should offend God; and he becomes more humble, more vigilant against the workings of Satan. There is constant and earnest desire to imitate the life and character of Jesus in every phase of life.*5LtMs, Lt 14, 1888, par. 15*

I love your soul. Your natural defects would not have been so strongly developed were you not brought into [a] situation that revealed them; yet there is a mighty Helper for you in God. The

question is, Will you avail yourself of the present opportunity to become all that God would have you? Will you learn in the school of Christ to become meek and lowly of heart, like the Master, pure and undefiled in character? We are nearing the judgment, when we must individually meet the record of our lives, for our character will be stamped upon the books of heaven just as it is, as the features of the person are stamped upon the polished plate of the artist. I greatly desire that you should stop and consider these things. I do not expect to make you my friend by writing you these plain statements, but I cannot be clear before God unless I tell you these things which He has revealed to me.<sup>5</sup>*LtMs, Lt 14, 1888, par. 16*

**Lt 15, 1888**

Brethren and Sisters in Illinois

Battle Creek, Michigan

December 14, 1888

Previously unpublished, but used in RH 12/18/1888.

Dear Brethren and Sisters:

We rejoice that there is a mission established in your state. This is one of the instrumentalities of God to advance His work. But the very work that is now being done in Illinois ought to have been done years ago. I have seen that there has been great remissness on the part of some in Illinois who were holding in their hands means which God had entrusted to them to use in His precious cause, making such investments of it that better facilities might be provided for the advancement of the truth. A great work is to be done in a short time. There is power in the present truth, and Satan is working in every conceivable way to keep its light away from the people. The controversy between Christ and Satan is not yet ended. The latter is constantly seeking to establish his own power and authority. If he can entangle minds, he will do it. If he can lead them to depend on human beings instead of upon the living God, he is well pleased. The deceptions of Satan are manifold, but the Lord will be our helper if we seek Him earnestly. *5LtMs, Lt 15, 1888, par. 1*

The perils of the last days are upon us. Many have been asleep, and their lamps are going out. We now need a thorough consecration, a deeper devotion, to the work. The Lord has presented to me the corruption existing even among Seventh-day Adventists. Satan is Christ's personal enemy, the originator of every evil. If our eyes could be opened, we should see him working his specious devices upon the minds of men whom we think are secure from his temptations and who feel themselves secure. They do not seem to understand that all unrighteousness is sin, and sin is the transgression of the law. *5LtMs, Lt 15, 1888, par. 2*

Are we prepared for the trials which await us when the lying

wonders of Satan shall be manifested? Will not many souls be ensnared? Let us now arouse and do our duty. We must individually draw near to God, repent of our sins, our lukewarmness and selfishness, and give back into the Lord's treasury the goods He has lent us in trust. Faith in God and in the teachings of Christ our Saviour will be revealed if it is in the heart. Let the grace of Christ open your hearts to give valuable offerings to God on this Christmas and New Year's. Has not the Lord made you channels of light to the world?*5LtMs, Lt 15, 1888, par. 3*

Our missionary efforts must not be limited by lack of means. The calls for help in new fields should arouse us to do something and do it now. Shall we let home and foreign missions suffer through selfishness and covetousness? It is possible to confess Christ with our lips while in works we deny Him.*5LtMs, Lt 15, 1888, par. 4*

The Laodicean message is applicable to the people of God at this time. They are saying, "I am rich, and increased with goods, and have need of nothing," [but] they know not that they are "wretched, and miserable, and poor, and blind, and naked." [*Revelation 3:17.*] Christ, the True Witness, declares, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." [*Verses 15, 16.*] How is it, brethren? Have you not been giving up to self-indulgence, rather than growing into greater self-denial? Have you not back-slidden upon health-reform? Has the light which God has been pleased to give His people been cherished? Has not life and health been sacrificed through the indulgence of appetite and carnal lusts? Will my brethren consider this matter carefully and see if they have closely followed the self-denying Saviour?*5LtMs, Lt 15, 1888, par. 5*

There has been a great departure from God in this matter. There has been a loss of zeal for the truth, and the light contained in the "Testimonies" has been disregarded. May the Lord help you, my brethren, to come into a position where the animal powers will not predominate over the moral and the spiritual. May your eyes not be blinded by self-indulgence, so that you cannot discern between the sacred and the common. God forbid that the precious truth should be held in unrighteousness and that you should dishonor God and

the truth by a corrupt and unconsecrated life. Study your true position before God. At this time when the prayers of faith should be going up to God, you are not ready to lift up holy hands, without wrath and doubting. Have you not a work to do to seek the Lord with humiliation of soul, with fasting and prayer? Is it not time, high time, for you to awake out of sleep and shake off this carnal security? "Seek ye the Lord while he may be found, call ye upon him while he is near." [*Isaiah 55:6.*] This privilege will not always be granted us; therefore, we should make diligent use of our present opportunities. "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." [*Verse 7.*] Then make no delay. The gracious promise is yours today. Set your heart and your house in order. God sees the defects in your character, and He desires that you should see them and feel your great need of help which He alone can give you.*5LtMs, Lt 15, 1888, par. 6*

O backsliding Israel, return unto the Lord with full purpose of heart, confess your sins, and make humble supplications to God. It will not be possible for you to stand in the day of trial that is just before us with your present sins resting upon you. You may understand the truth theoretically, but this will not save you. It must be impressed upon the heart by the power and Spirit of God. Unless the truth is enthroned in the soul, unless the thoughts, the purposes, the aims and the whole object of life are brought into service to Jesus Christ under the control of His Spirit, there cannot be a transition from darkness to light. Christ says even ministers who proclaim the truth are only blind leaders of the blind, clouds without water, carried about by every wind unless they have the principles of the truth deep down in the soul; trees are they "whose fruit withereth, without fruit, twice dead, plucked up by the roots." [*Jude 12.*]*5LtMs, Lt 15, 1888, par. 7*

Eternity demands of you individually a solid experience, such as will stand the test, and it is in this precious probationary time that you must obtain thorough transformation of character. Pure and undefiled religion is to be brought into the sanctuary of the soul. Each has a work to do, and no friend or minister can do it for him; each must repent for himself and confess his sins to God. Make

thorough work of it. Believe for yourself; have the grace of God in your heart for yourself. God will have His true, faithful witnesses in every walk of life, testifying to the power of His grace. They may be humble, but they will be living in the sunshine of God's countenance, with the Bible as their guide.*5LtMs, Lt 15, 1888, par. 8*

See, oh, see, where your duties have been neglected and where you have given an example to believers and unbelievers which would lead them away from God, away from righteousness, and the spirit of the truth. Jesus would have men come to Him, trust in Him, rely upon Him, and have their experience founded on Him alone. Light and counsel have been sought of human beings who were as much in the dark and as far from living in the favor of God as were those who looked to them for aid and could not give the help sought. The result has been just what might have been expected, counsel tainted with human weakness and defects. God has been dishonored, and souls have been robbed of that grace and light which Jesus is ever ready to impart to those who would seek His face. We have been interweaving with our experiences more and more of human appliances and human aids, and have sought less and less divine counsel, until our work is marked with grave defects and with destitution of divine power.*5LtMs, Lt 15, 1888, par. 9*

Another grievous sin existing to a large degree in our midst is self-sufficiency, phariseeism, feeling that we are righteous and all our acts meritorious, when we are far from cherishing the right spirit toward God or toward our brethren. It is a spirit of wanting to be first. Self-esteem has been cherished, and you have had a spirit of criticism toward others because you were not first. There have been envy, jealousy, suspicion, fault-finding, and false witness. There are unconsecrated hearts among you who turn everything said or done, even under the special direction of God, in a wrong way. The power of Satan's temptations is strong upon them, and they view things in a perverted light. They please the enemy by their criticisms and by making a man an offender for a word. In many of these cases there is no actual sin in the act criticized. The suspicion is the result of the condition of the mind of him who entertains it. If one crosses their track, they have no more unity or sweet fellowship with him. They feel disgusted with all he may say or do. Those who have

confidence in you share your feelings and sentiments. A spirit of retaliation is secretly at work. Yet those who are thus creating disaffection and disunion and planting the seeds of jealousy, all the while claim to be firm believers in the truth. Such do not practice the spirit of the truth, and the leaven of their evil surmisings permeates the companies where it exists. God is dishonored, the principles of truth are degraded, and the Christian experience of many is marred and dwarfed.*5LtMs, Lt 15, 1888, par. 10*

Now is it not high time to change this order of things and to seek true repentance? This unsanctified element has weakened the church and given large place to the devil. Is not this something to repent of, something to bring us to the foot of the cross, until Jesus be found of us and chosen as our Guide, our Counsellor, our Alpha and Omega? He is the Rock that is higher than we. He is our sun and our shield. He is our life and our wisdom. It is through His righteousness that we are saved, and His truth, as an abiding principle in the soul, sanctifies the man.*5LtMs, Lt 15, 1888, par. 11*

There is hope for the erring, for it is not too late for wrongs to be righted. The Psalmist inquired, "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 back-biteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." [*Psalm 15:1-3.*] Then should we not fear to be found sowing seeds of distrust, of jealousy, of enmity? Shall we not be afraid to transgress the Word of God?*5LtMs, Lt 15, 1888, par. 12*

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." [*Ephesians 4:30-32.*] What an appeal is this! We should heed it if we expect forgiveness of God for our sins. We must have the mind of Christ and forgive just as freely as we are forgiven.*5LtMs, Lt 15, 1888, par. 13*

The gospel of Christ is to be inwrought in our every day experience.

The mind itself must be in a state to appreciate the divinity of the claims of the gospel. It must be girded about, trained, and disciplined to habits of self-control and obedience. If we read our Bibles with a spirit out of harmony with its sacred principles, we shall not be likely to bring from our research the spirit which it should impart. The true Bible reader finds that the teachings of the living oracles cast down imaginations and every high thing that exalteth itself against the knowledge of God and bring into captivity every thought to the obedience of Christ. Satan has great power over the soul to drag it down to a low level. Those who really want to learn of Christ will have to empty the soul of all its foul imaginings, that there may be room to enthrone Christ. Clothed in the robe of humility, we must take our place as children at His feet to learn of Him meekness and lowliness.*5LtMs, Lt 15, 1888, par. 14*

Will you not, my brethren, examine yourselves to see if there are not humble confessions to be made in regard to this sin of evil-surmising, watching for evil, thinking of evil, and talking of evil? If these things are cherished, God cannot bless you. All this must be put out of the heart. "Confess your faults one to another, and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." [*James 5:16-20.*]*5LtMs, Lt 15, 1888, par. 15*

"But as He who 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.*] "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.*] "Who is a wise man and endowed with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter strife and envying in your hearts glory not, and lie not against the truth. This wisdom descendeth not from above but is earthly, sensual, devilish; for where envying and strife is there is confusion and every evil work. But the wisdom which cometh from above, is first pure, then peaceable, gentle and easy to be entreated, full of

mercy and good fruits, without partiality and without hypocrisy; and the fruit of peace is sown in them that make peace.” [*James 3:13-18.*] Let our churches humble themselves with deep heart-searching, putting those things which have grieved the Spirit of God away from hearts, away from families, and away from churches.*5LtMs, Lt 15, 1888, par. 16*

**Lt 16, 1888**

Rice, Brother

Oakland, California

April 30, 1888

This letter is published in entirety in *21MR 157-170*. <sup>+</sup>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 [Rice]:

I have had much burden of soul in your behalf, but at the same time, strong confidence in God that He would on this occasion lead you to see your mistakes and errors. I so much desire that you, for your own sake and for Christ's sake, should so humble your heart by confessing your sins that the burden shall be lifted from your soul and the prayers of your brethren be united with your prayers and you be healed from the wound sin has made. *5LtMs, Lt 16, 1888, par. 1*

"Brethren, 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 shall hide a multitude of sins." *James 5:19, 20*. "Confess your faults one to another, and pray one for another, that ye may be healed." *James 5:16. 5LtMs, Lt 16, 1888, par. 2*

I am made sad to see my brethren cherishing doubts and talking doubts in regard to the light God has been pleased to give them. We shall all have to wrestle with doubts, for this is a constitutional tendency with not a few, while others believe on the simple evidence that God has been pleased to give them. But doubt is the atmosphere which surrounds many souls at the present time. Unbelief and doubts come forth from the lips as readily as their breath, and it is dangerous for the weak in the faith to be in their presence, inhaling the atmosphere which is poison to the soul, for the seeds of doubt soon germinate and bear a harvest of fruit which

is dangerous to the health of the soul.*5LtMs, Lt 16, 1888, par. 3*

I feel so grateful to God that it is not too late for wrongs to be righted. I ask you, my brother, will you consider the value of your soul? Shall Jesus Christ have died for you in vain? Will you, after you have preached to others, yourself, become a castaway? May God forbid.*5LtMs, Lt 16, 1888, par. 4*

I have been looking over the testimonies of counsels and warnings written for you and Brother \_\_\_\_\_ while we were in Europe. My heart is sore and sad because you have not heeded the light you have had. You have had great light, great opportunities and privileges, in having your way so definitely marked out. A voice has been following you, saying, "This is the way, walk ye in it." *Isaiah 30:21*. Why, oh, why, have you disregarded the voice of warning and reproof? Why did you not receive the light and render to the Master earnest, sincere service? Had you been meek and lowly of heart, you could have reflected pure, steady beams of light upon the pathway of others. Those who receive the light that God graciously gives them, with a heart to obey, evidence a more than common sensibility. They do not, in their simple, confiding trust, show weakness of character, but a strength of purpose that is of Christ.*5LtMs, Lt 16, 1888, par. 5*

God's people must be suspicious of their lower nature. They must war against fleshly lusts. The evil heart of unbelief is constantly at war with the purposes of God, tempting souls away from the side of Christ into forbidden paths. Unjust, cruel prejudice and cavils arise against the agencies God has seen fit to employ to reprove and correct the erring. This unbelief hinders those that are corrected from receiving the light that is given them, and therefore they do not submit to God, but work at cross purposes against God's will. Objections are listened to, received, and this leads to the arising of still more difficulties and the forgetting of the inherent evidence which comes with the message from God. Therefore, we do not receive the support and divine grace which God is ready to impart. The light is refused and darkness and unbelief accepted, and as the result he will bring forth fruit of that which is in his heart, which is evil fruit, "for ... out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness,

deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.”  
*Mark 7:21, 22.5LtMs, Lt 16, 1888, par. 6*

My brother, you have walked away from the light into dark places. When I was laboring with you so earnestly, when in an agony of distress in your behalf in \_\_\_\_\_, oh, why did you not there pity me as well as yourself! Why did you not lift this soul-crushing burden from my heart by acknowledging your sins? Why did you not consider Jesus, who was being by you pierced afresh and put to open shame? Why did you deny Christ? Oh, my brother, my soul feels deeply for you! I urged home upon you the light in which your case was presented to me, and I am not exaggerating when I tell you that my soul was wrung with anguish. Why did you stand back, as if unimpressed?*5LtMs, Lt 16, 1888, par. 7*

Why did you justify yourself at every point and let this weight press heavier and heavier upon your own soul and bring so heavy labor upon me? Why manifest this cold, icy hesitancy to acknowledge your wrongs? Is the high standard of God’s holy law too severe? Is the self-denial, the lofty purity of thought that is demanded, too much of a constraint, too irksome to be endured? No requirement is given you which it will not increase your happiness to obey. I know you are suffering. I know you are not happy, and I suffer with you, because you are a member of the body of Christ.*5LtMs, Lt 16, 1888, par. 8*

You have enjoyed the love of Jesus, the peace of Christ, in large measure. Most terrible doubts and waverings are torturing your soul. Why not submit to God? Why encase your soul in barriers that will not let the light in? Will my brother see and appreciate the value of his own soul and Christ’s work, that the gift of eternal life might be placed within his reach? There is great power in the atonement. Your mind is troubled, and the whole soul is in desperate need of a physician.*5LtMs, Lt 16, 1888, par. 9*

I cannot give you up. I must see you what God would have you to be, filled with repentance and remorse, which will be followed by a sweet sense of pardon and pure, holy joy. Jesus is sorry for you; He pities you; He wants to save you. He is not willing that you should perish but that you should have eternal life.*5LtMs, Lt 16, 1888, par.*

God has not separated from you, but your sins and your iniquities have separated your soul from God. You are sin-sick, and you need a physician. Look into the mirror, God's holy law, which is the only standard of righteousness. It is the sin detector. Will you see your sins in the light of the law? Will you have faith in Jesus as the sin-pardoning Saviour? The royal law is before you, and you must meet its requirements. It is the only standard of righteousness; it measures your life and your character. I am sad to be compelled to tell you that you are a transgressor of the law.*5LtMs, Lt 16, 1888, par. 11*

Practical faith in Jesus Christ is the only thing that will save you; the precious blood of Jesus alone will cleanse from every spot and stain or sin.*5LtMs, Lt 16, 1888, par. 12*

While in Europe the things that transpired in \_\_\_\_\_ were opened before me. A voice said, "Follow me, and I will show you the sins that are practiced by those who stand in responsible positions." I went through the rooms, and I saw you, a watchman upon the walls of Zion, were very intimate with another man's wife, betraying sacred trusts, crucifying your Lord afresh. Did you consider that there was a Watcher, the Holy One, who was witnessing your evil work, seeing your actions and hearing your words, and these are also registered in the books of heaven? She was sitting on your lap; you were kissing her, and she was kissing you. Other scenes of fondness, sensual looks and deportment, were presented before me, which sent a thrill of horror through my soul. Your arm encircled her waist, and the fondness expressed was having a bewitching influence. Then a curtain was lifted, and I was shown you in bed with \_\_\_\_\_. My Guide said, "Iniquity, adultery."*5LtMs, Lt 16, 1888, par. 13*

I was shown unlawful things practiced by others; but it is you, my brother, that I now wish to help and save, if possible. It is your case I now wish to present before you, and I want you to lose sight of everybody but yourself and your God.*5LtMs, Lt 16, 1888, par. 14*

When I tried to show you the aggravated character of sin in the sight of God of a watchman upon the walls of Zion, you did not

seem to feel or to sense the sin, but you seemed as unimpressible as a stone. I know you are seeking to cover your ways from the Lord. I did not then open them to you, as I have done now, with my pen. And I do not wish to have this opened to others, for I do hope that you will see and sense the evil and confess your sin to God and to your brethren and make clean work, that you may have this foul blot removed from you by the cleansing blood of Jesus Christ. You have not confessed your wrongs. You have done great wickedness; you have committed adultery, broken the seventh commandment.*5LtMs, Lt 16, 1888, par. 15*

I have carried this heavy load upon my soul all this time. When we had the meetings in \_\_\_\_\_, you knew just what you ought to confess. You knew the warnings were sent of God; you knew the communications I sent to you from Europe were truth. And when I carried the burdens until my soul seemed crushed, you obtained [the] sympathy of your friends by leaving the impression upon their minds that I was not just, but partial, and very severe, that you were suffering under accusations which were very difficult to bear, that the testimonies I had given were my own judgment, my own words, that I had wronged you, and that false reports had been brought to me. But my brother, nothing could be more deceptive than this.*5LtMs, Lt 16, 1888, par. 16*

You stated at the camp meeting, and since then, that you had not been guilty of any moral wrong and that was the reason why you persisted in your course, notwithstanding counsel and warnings had been given you. You will remember I met your remarks promptly. I showed you that your position as a minister of the gospel would make any such course as you had pursued a reproach to the cause of God, a matter of scandal, and your actions a savor of death rather than of life. When the standard bearer falls, who will fight? When the cross is torn down by the ones who should point it out, whom will you believe? What can be more dreadful than a minister of Jesus Christ a commandment breaker?*5LtMs, Lt 16, 1888, par. 17*

I see only one way for your escape—break with the temptations of Satan at once and rush for the light! Even ministers who claim to believe the truth are only blind guides if the truth is not enthroned in

the heart and a thorough transition from darkness to light has [not] taken place. They are clouds without water. I urge upon you, if you care for your own eternal welfare, the positive necessity of having the truth enthroned in your heart, for then its principles will sanctify your character.*5LtMs, Lt 16, 1888, par. 18*

You guiltless, my dear, erring brother? No, you are not. Your soul is spotted and stained with sin. God had His witness recording the most secret actions of your life. You have the Word of God. A voice is addressing you from the living oracles, testifying that one class of actions is right and just and doing them is righteousness; but the same voice is heard in reproofs and warnings, prohibiting and condemning another course of action that will lead to certain ruin of both soul and body, unless there is a reform. With the Bible open before you, inquire diligently, Is this the way of the Lord? There is a divine standard we must individually meet. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." *Ephesians 5:11*. Jesus took our nature and was tempted in all points as we are, yet without sin.*5LtMs, Lt 16, 1888, par. 19*

The salvation of your soul is the great question for you to be interested in. You have formed a union with Bro. and Sr. M. We have no objection to this, if it is a sanctified connection. But if this intercourse is to exchange ideas and strengthen doubts and frame plans that will help you in the wrong direction, then it is the special work of the enemy of God and man. Now I can state decidedly that this has been the nature and influence of that union. It has been no advantage, but a decided injury to your own soul as well as to them. They have not clear discernment. Selfishness is mingled with their experience. They might be surprised, if I told them this, but it is so. Self-esteem and an idea that they know more than they really do have been a decided injury to the usefulness of both. You have all been walking in darkness. God's ways have not been your ways.*5LtMs, Lt 16, 1888, par. 20*

You have talked over matters as you viewed them, that the communications from Sister White are not all from the Lord, but a portion is her own mind, her own judgment, which is no better than anybody else's judgment and ideas. This is one of Satan's hooks to hang your doubts upon to deceive your soul and the souls of others

who will dare to draw the line in this matter and say, This portion which pleases me is from God, but that portion which points out and condemns my course of conduct is from Sister White alone and bears not the holy signet. You have in this way virtually rejected the whole of the messages, which God in His tender, pitying love has sent to you to save you from moral ruin.*5LtMs, Lt 16, 1888, par. 21*

God presents to you His will and ways, which are in marked contrast, in just that way which your case requires. You are hereby tested whether you will accept the reproof, fall on the Rock and be broken, or will you become vexed over plain statements that come close to your soul, because it [the reproof] is the truth and condemns you, and then you feel at enmity with me. *Hebrews 4:12*. There is One back of me which is the Lord, who has prompted the message which you now reject and disregard and dishonor. By tempting God you have unnerved yourself, and confusion and blindness of mind have been the results. A fierce determination has sprung up in your heart in a spirit of defiance to brave it through.*5LtMs, Lt 16, 1888, par. 22*

Bro. \_\_\_\_\_, you have so presented matters to others that you have gained their sympathy. Your friends and sympathizers have lost faith in the testimonies. You have gained their sympathies by misstatements and misapplication of that which the Lord has sent you to save you from ruining your soul and the souls of others. You have planted the seeds of doubt and unbelief, and when your own soul may be rescued and faith takes the place of doubts, can you gather up the evil seeds of doubt you have planted in the minds of others? Will you be pleased to meet this work in the judgment?*5LtMs, Lt 16, 1888, par. 23*

You cannot now see the work you have done. A power from beneath has taken possession of your soul. Shall your heart be the victim of the dupe of lies? Will the truth of God be kept away from the heart? Blind parental affection will easily give sympathy and encouragement, which will be a savor of death. This is a love that is unsanctified; it comes in to prevent the messages of warning and condemnation from God for a dangerous, sinful course which, if pursued, will work to the ruin of the soul. Such love is like the tender mercies of the wicked, only cruelty in disguise. Those who work

under deception to gain this sympathy and support will surely meet with great loss and obtain the disfavor of God.*5LtMs, Lt 16, 1888, par. 24*

You have said that Bro. G. has told me things to prejudice me against you. My brother, it is exactly the opposite of this. You have had evil surmising and imaginings and hatred [toward] him, when he has not by word or action tried to injure you. He has treated you like a brother. Your course of action has gone a great way in its influence to demoralize because you were a minister, a professed representative of Jesus Christ.*5LtMs, Lt 16, 1888, par. 25*

You have left a reproach upon the cause of God. Especially has this been the case in regard to the Health Retreat. How little you have considered the grief and sorrow you have caused others through whom the Lord has been working as His agents to create a healthy atmosphere in the H.R. You have acted as if you were the one who was abused, because the Lord has moved upon His servants to set things in order there.*5LtMs, Lt 16, 1888, par. 26*

Far and near the sound has gone forth of the management of those who stood in responsible positions, and this we have to meet with all the bitterness of feeling it has created, which falls upon those who are doing their best to bring in a better state of things. Your mother, on account of your wrong course which the Lord has reproved through His own appointed agencies, thinks very unkindly of me. I dared not suppress the truth, and yet I would not, I did not, bruise her soul by relating things which would bruise the soul.*5LtMs, Lt 16, 1888, par. 27*

Now look at your work and see if you are pleased with the outlook. You have created doubts in the minds of those who had but a limited knowledge of my work. And the very ones who had been the strongest in the condemnation of your course and had declared that they would have nothing to do with the sustaining of the H.R. while you were connected with it and Bro. and Sr. H. had a place there, listened to your statements, and your words have had an influence on them. Doubts were created and seeds of unbelief sown in regard to my work. Your only objection to the testimonies is similar to the objection of skeptics and infidels to the Bible; it condemns their

course of sin and evil. The testimonies condemn your course, point out your transgressions, and will not vindicate or praise in you a course of sin.*5LtMs, Lt 16, 1888, par. 28*

I want you to see the part you have acted in the H. R., not what others have done, but the part you yourself have acted in connection with others which has had a demoralizing influence upon the H. R.—this much abused instrumentality of God—and see what a mass of corruption has to be cleared out of it. Those who have labored to the uttermost of their ability to keep it pure must be the sufferers. I am so sorry that you have acted the part of a traitor. You have been in communication with Bro. B. You have represented the case of Bro. G. in such an objectionable light that he uses this to justify himself in his traitor's work. You have, while professedly working for the interest of the H. R. been working against it. You have strengthened the hands of Bro. B. in an evil course. You have been envious and jealous, you have been doing the work of the great adversary of souls by suffering yourself to be the accuser of your brethren.*5LtMs, Lt 16, 1888, par. 29*

Last night I received increased light. The words were spoken to me that were spoken to Joshua, "Why are you full of distress and anguish? Arise and set things in order. There has been falsehood and dissembling and iniquitous practices. God cannot bless His people until these sins are put away from among you." [*Joshua 7:10-12.*] The lessons that you have given by precept and example have done a work, the results of which eternity alone will reveal. While you were concealing your own wrongs, you have imparted all you knew that was faulty in others, purely out of bitterness and revenge, which strengthened and confirmed him (Bro. G.) to vindicate his unrighteous course, when you yourself were a far greater sinner in the sight of God.*5LtMs, Lt 16, 1888, par. 30*

You are preaching to others the binding claims of the law of God, but how does your own character stand in the light of that great moral standard of righteousness? You are weighed in the balance and found wanting. Will you now receive this light and humble your heart before God? Will you claim and accept longer the sympathies and the compassion and false estimate others will place upon you? Will you allow the cause of God to be burdened and reproached on

your account? Will you confess your sins?*5LtMs, Lt 16, 1888, par. 31*

The true happiness of the people of God depends upon righteousness of life and purity of character and true benevolence of heart. When their will harmonizes with the will of God, when they act as they know is right toward God and their fellow men, then they may claim peace and rest in Jesus Christ—peace, the peace of Christ, not the peace the world gives, that peace which is the happiness which comes as the result of obedience to God and righteousness or right acting in this life. The heart is in harmony with God; they have the love of God in their heart and the love for their fellow men. Perfect love united to a perfect life constitutes true happiness.*5LtMs, Lt 16, 1888, par. 32*

A single unrighteous act of will or bitterness, envy, jealousy or evil surmising will quench the Spirit of God and banish from your heart true happiness. One emotion of hatred or ill will or of revenge, or an evil act or word towards one of whom Christ calls “the least of these my brethren” [*Matthew 25:40*], gives Satan the advantage over you, makes you a transgressor of God’s law, and will surely destroy the peace of the soul and will stand as an act done to Jesus Christ in the person of His saints. Even hatred to an evil worker will place you in a position where your judgment will be warped and you will not be a doer of the work of Christ to render good for evil. While you despise the sin, you should love the souls of those for whom Christ has paid the price of His own blood. The desire for revenge or any emotion but that of tender, pitying love as Jesus exercises toward us, fallen sinful humanity, injures the soul and is registered against us in heaven. Nothing short of perfection of character will meet the standard of God’s law. The great power of God will surely come to His people if they are obedient children and are living in accordance with the character of Christ.*5LtMs, Lt 16, 1888, par. 33*

The happiness of every soul depends upon the righteousness of Christ, and true goodness is above true greatness. Every teacher working in the name of Christ, who is really sent from God, will discern these principles and will respond to them both by precept and example. The light shining from God’s Word in reproofs, warnings, entreaties, and encouragements is ordained of God and

designed and adapted to accomplish the sanctification of the entire man. But when reproofs come close and cutting, then the human, un sanctified, unsubdued will begins to find some excuse, some refuge, into which it can hide and conceal its deformity of character. They will not come to the light lest their deeds shall be reprov ed. In the place of setting their wrongs right, they begin to find fault with the message or the messenger, seeking to strip it naked of the divine power by calling it part human and part divine and thus create excuses that are in harmony with the carnal heart, lest it shall be subdued, lest it shall repent and bring forth fruit meet to repentance unto eternal life. The whole force of the teachings of Christ was adapted to the soul to produce righteousness and true sanctification. *5LtMs, Lt 16, 1888, par. 34*

Unless there is a humiliation of soul and true heart work in repentance, those who have been engaged in this work will surely be lost. You have the example of Achan. You know that because of Achan's sin all Israel was made weak. When Joshua was pleading on his face before God, the Lord said unto him, "Wherefore liest thou thus 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. ... Neither will I be with you any more, except ye destroy the accursed from among you." *Joshua 7:10-12*. Here we see that the sin of one man was charged upon the whole nation. Israel was defeated and brought into contempt. The enemies of God and of man triumphed, and some of the army of Israel were slain. These things are written for our instruction and admonition, upon whom the ends of the world are come. *5LtMs, Lt 16, 1888, par. 35*

We see God looking down upon the church with displeasure because there are those who claim to be God's representatives who have not in precept and example pointed to purity and holiness, but to earthliness and sensuality. Your sin stands charged against you in the books of heaven. We must labor in God to lead the people to the fountain of life. Your character is blotted and defiled by sin, and yet you have had messages sent from heaven to you which you have not heeded or appreciated. Now is your day; now is the time for you to humble your heart. Confess your sins.

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” *Proverbs 28:13.5LtMs, Lt 16, 1888, par. 36*

The truth is to be brought into the heart and to impress the soul and influence the life and transform the character, subduing the carnal nature. There are ways in which this work can be done through an intelligent knowledge of sin and faith in the message that warns and admonishes and rebukes sin. God conveys important truths to the heart and mind through perception and faith. Satan comes in to evade the work which an intelligent knowledge of sin will set in operation. He presents subterfuges of deceit and falsehood. This he is doing in your case to make of none effect the workings of the Spirit of God.*5LtMs, Lt 16, 1888, par. 37*

In your case false representations, taking the position that you have been misjudged and treated severely, have had their influence to deceive others, when you knew you were acting a lie. You knew that the True Witness says, “I know thy works.” [*Revelation 3:15.*] Yes, and the works are placed upon records. Why do you compel me to use great plainness of speech? Why will you close the eyes of your understanding that I am obliged to force home upon you that which you know is truth, before you will humble your heart before God?*5LtMs, Lt 16, 1888, par. 38*

Christ says to you, Now is your day; now is your opportunity. Christ wept over the impenitent city and exclaimed, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!” Shall the irrevocable sentence be uttered against you, “But now they are hid from thine eyes”? [*Luke 19:42.*] Jesus beheld the city and wept over it. The impenitent city was not forsaken because Jesus wanted to leave it to its doom. The child of His care had brought dishonor to God and in rejecting light, warnings, and entreaties, sealed its own doom, forged its own fetters, loaded its own cloud of wrath.*5LtMs, Lt 16, 1888, par. 39*

The words of Jesus were no mistake. He did not say, “O, Jerusalem, Jerusalem thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her

wings, and ye could not”—no, but “ye would not.” [*Matthew 23:37.*] Often did I seek to avert this now inevitable hour; but your defiant position, your resistance, [made] my warnings and entreaties to repent and be obedient and avert this terrible retribution of God all in vain—“Ye would not.” *5LtMs, Lt 16, 1888, par. 40*

What a day of mercy and pleading love was that last day! For three years the divine Messenger had been knocking at the gates of the impenitent city. He had not sent merely servants and delegates, prophets, to whom they had turned a deaf ear; but He had come to them Himself. He had worked unselfishly, pleading for admittance, scattering blessings in His path, and the obdurate hearts had been closed against Him. There was no wearying of His patience. The waves of mercy beaten back by indifference, contempt, and rejection only returned again and again to break these rocky hearts. “But now they are hid from thine eyes.” *5LtMs, Lt 16, 1888, par. 41*

What should we all learn from these lessons but to respect the agencies of God that come to us by His Spirit in reproofs and warnings and not incur the responsibility of rejecting God by refusing to listen and be corrected by His messengers? Shall the words of Christ be spoken, “Ephraim is joined to idols: let him alone”? *Hosea 4:17.* No tears, no sacrifices, no penitence of theirs could alter or prevent the certain doom. Then let those proud in spirit, lifting up themselves against the servants of God, learn a lesson of humility, learn that the only safe course for them is to bring their will into harmony with God’s will and to submit to accept the messages that God sends them, to believe them and practice them. Should you turn from this agency of God, tell me what means He has left in reserve to reach you. *5LtMs, Lt 16, 1888, par. 42*

Jesus comes near to us individually every day by His agencies, inviting us to secure the things which make for our peace. The book of the recording angel is still unsealed. Will you individually now pay heed and be converted, that the curse that rested on the symbolic fig tree may not rest upon you, the deceptive leaves screening and masking the utter barrenness? Shall the outward work of man be attempted to be put in the place of the inner work of God? Plenty of knowledge, plenty of form, [but] destitute of repentance and faith? Plenty of foliage, but wanting in corresponding fruit? *5LtMs, Lt 16,*

We are living in these last days when lukewarmness and apostasy abound. The apostle saw in prophetic vision what should exist near the close of time, and if our hearts were not calloused by sin and iniquity, we should discern and sense the prophetic picture held up to our view. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." *2 Timothy 3:1-5*. I cry out in remorse of soul, But who shall be able to stand when Christ shall come? "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." *Malachi 3:2, 3*. Who shall stand the proving of God? Only those will bear the test who have washed their robes of character and made them white in the blood of the Lamb.*5LtMs, Lt 16, 1888, par. 44*

Paul's picture that is presented before us should cause us trembling and anguish of soul. This is the state of a large share of those who have the form of godliness in these last days. The doom of the withered fig tree has a personal application. Who cannot see the living counterpart in the men and women who claim to have great light in advance of every other people on the face of the earth, whose daily life and unholy characters belie their profession of godliness? There is a manifestation of pride and selfishness in many ways, peevish, fretfulness, frivolity, discontent, uncharitableness, and censoriousness, thinking evil, speaking evil of brethren. There is no inward crucifixion of sin. The mold of Christ is not upon them. [They bear] leaves of profession to conceal their deformity, but no fruit. There is more hope [for] the open sinner than [for] such. The chambers of the soul are desecrated by sin to Satan's control. Will this people be Christians? Will they heed the counsel of Christ, be zealous, and repent? Will they have true

contrition of heart? Will they humble their hearts before God before it shall be forever too late? Will they repent of their backslidings? May God help you just now, in this thy day, to confess your sins and be converted, that your sins may be blotted out and your name retained in the Lamb's book of life.*5LtMs, Lt 16, 1888, par. 45*

You have a work to do for your soul that no one else can do for you. Your course of error and wrong has been the means of helping others in the same direction. I feel deeply over the case of Bro. and Sr. \_\_\_\_\_. Your course of sin has blinded their eyes. He has had feelings deep enough at times, but he has not considered that love must be cultivated in order to live and flourish. He has felt that if his wife was better pleased with your society and lovesick sentimentalism than her husband's, she might just as well share your bed. He has pushed her, as it were, on the enemy's ground and told her to go and sleep with you; for he was tempted, greatly tempted by the devil, and his own ways in the past have been corrupt.*5LtMs, Lt 16, 1888, par. 46*

There is a work for him to do to make confession and set things in order. He should have been without a taint of corruption himself, then he should have fulfilled his marriage vow and guarded his wife, as Christ guards His church. He has a work to do to take up his neglected duties, to bring love into his married life and to give expression to his love. There is more positive necessity of this now than ever before.*5LtMs, Lt 16, 1888, par. 47*

There must be more mildness brought into his life, less disposition to exercise sternness and authority, and more deep, earnest love. In some things he should exercise more authority, especially in those things which concern the family relation, binding them together as man and wife. His love must not be of a sensual order, but high, noble, and elevated. It is time for him to be practicing the graces of the spirit of Christ, which will reflect in his deportment the Christlike character. He must be kind, courteous, loving, and faithful to his wife, pure, and of good report, so that while he may require much he will give much.*5LtMs, Lt 16, 1888, par. 48*

The enemy will make determined efforts to incite them both to jealousy and unhappy thoughts of one another, and their only hope

now is to be converted and confess their way out from the regions of darkness teeming with the miasma of temptation. Neither of them has been true to the other. Oh, that they now would repent and take a humble position as never before in the school of Christ, and be true, just, and honest. And while they are required to be all this in the light of the law, they may exhibit kindness and forbearance with one another. *5LtMs, Lt 16, 1888, par. 49*

He has not been an angel of mercy to his wife. The experience she has had is of a character that it cannot be repeated. This experience in connection with a shepherd of the flock, who opened the fold to Satan and became a tempter, has not strengthened her moral power to resist evil. But if they both solemnly renew to themselves their marriage vows in the presence of God and holy angels, God will accept this. But now they have forfeited the confidence of each other. Let them come to Jesus now, repent, and be converted—that is, change their course of conduct in every respect. The mould of heaven must be upon them, that they shall not, by thought or word, play themselves into the enemy's hands. *5LtMs, Lt 16, 1888, par. 50*

Sr. \_\_\_\_\_ has been allured in an unaccountable manner to pursue a course that has been condemned of God, and in her turn she has become a tempter. Repentance, faith, and humility must do its thorough work on their hearts else they will be miserable in all their future life, for bitterness and jealousy will take the place of love and respect. The only way they can both become all that God would have them is to love God supremely and one another as themselves, to drink in daily the spirit of Christ, and act upon the teachings of Christ. Jesus teaches us all the terms of acceptance with God, and He secures for us mansions in heaven on conditions. The aim of the whole scheme of mercy is to soften whatever is harsh in temper, and smooth whatever is rugged in deportment. There must be an internal change before the external change will take place. When the truth is brought into the life and woven into the character, it will manifest its transforming power. *5LtMs, Lt 16, 1888, par. 51*

Bro. and Sr. \_\_\_\_\_ both need the softening pencil of the Master Worker in the filling out of their characters, else they will become

sour and uncivil to each other and to their fellowmen. While you all three were engrossed in lovesick attentions to one another, you were doing objectionable and unfaithful work in your connection with the institution. You were completely unfitted to receive patients and guests kindly and treat them with prompt courtesy. They were left waiting for the attentions and welcome they should have had. This ever soft affection in a forbidden channel unbalances the mind and deforms the character, so that kindness, cheerful words and attention which ought to be given to all with whom we come in contact are not bestowed but given to one or two special favorites. Kindness and condescension flow in a wrong direction.*5LtMs, Lt 16, 1888, par. 52*

The oracles of God are our lesson book in regard to good manners and the way we should treat others. The Lord does not merely give us the lessons as to how to deal with the grosser vices and the more refined virtues, but [His Word] takes up every phase of character. It moulds the whole man externally as well as internally, by abasing his pride and teaching him the grace of humility that he will, if a Bible Christian, be Christlike, kind, amiable, condescending. Christians must cultivate the habits of true politeness and courtesy to one another, and be tender and courteous to all. What a lesson does the life of Christ exhibit in genuine courtesy, giving shades of softness and beauty and heavenly beams to His whole life!*5LtMs, Lt 16, 1888, par. 53*

My brother, if you had heeded the words for counsel written to you all this weight of evil and its terrible results would have been evaded. While you were infatuated and bewitched by the spirit of Satan with love that was not lawful; you were perverting your senses and disqualifying yourself to make those that came to the H. R. feel that they were at home. Your wisdom and judgment were taken away, and impressions were made upon minds which have been carried to all places. There were those who were so entirely dissatisfied with your course in dealing with them that they became full of hatred and blasphemed God and the doctrines we believe which, they declared, led to such things. The H. R. has been more deeply and lastingly injured than if it had been consumed by fire and burned to the ground. And this is the sure work of the indulgence, flattering speeches, love-making, and illicit

intercourse.*5LtMs, Lt 16, 1888, par. 54*

There was an unseen witness to all these doings. You were never alone. The same hand that traced the characters over against the wall of Belshazzar's place was registering in the books of heaven the deeds and words that made Christ ashamed of you. You had no respectful courtesy for those whom you should have treated with respect and to whose wants you should have been attentive. These unholy things unfitted you to do the work of the Lord; but in your holy hands you took your Bible and led the worship, and as mouthpiece for God you were foremost to preach to the people. Where was your conscience? Where was your humility? Where was your fear of God? Where was your faithful work to keep the H. R. up to the highest standard?*5LtMs, Lt 16, 1888, par. 55*

I have said much and have much more to say in regard to how others should be treated. But I learn that everywhere, far and nigh, it has been told that those who came to the H. R. were treated with neglect and indifference. After it seemed impossible with your past conduct to keep you connected with the Retreat, then your attitude was threatening, and abusing letters came, showing the spirit of Judas rather than the spirit of Jesus.*5LtMs, Lt 16, 1888, par. 56*

Now, my brother, I want you to see these things as they are. If you only will make thorough work, if you only will confess your sins, the Lord will forgive you your sins. But my soul is exceeding troubled. I have carried this burden long, hoping to save your soul and the institution from appearing to the world as a house of ill fame, where people could not dare to trust their wives and children. But the time has come for something to be done. I must clear my soul; I must be free. I must state the things I know, unless you will speak out yourself. For your soul's sake do this, I entreat of you.*5LtMs, Lt 16, 1888, par. 57*

Wherever the will of God is violated by nations or by individuals, a day of retribution comes. Many set aside the wisdom of God and prefer the wisdom of man and adopt some human invention or device. David placed the Word of God beside him on his throne. He was then immovable. But forsaking its doctrines, he sullied one of the fairest reputations. Turning from inspired men and those who

spread the Word before them praying God to shed light upon it, many make lies their refuge. *5LtMs, Lt 16, 1888, par. 58*

We have more than a royal path to heaven; we have a divine road. We are to stand before the great white throne and hear the decisions of the infallible Judge of the quick and of the dead. Some act as if they were at liberty to cancel the decisions of the Judge, to review them and take the warnings given of God, cut them up, choose one part and reject another, endorse or reverse at pleasure. In this way the messages of God are made void and made to bend to men's likings, ideas, and judgments. *5LtMs, Lt 16, 1888, par. 59*

Those who have the oil of grace in their vessels with their lamps will not be found on the side with those who pronounce judgment upon the works of God and His messages of reproof and warning. We must bring our religion to the Bible standard. We must not place ourselves where we claim wisdom to welcome or reject God's words at pleasure. Never let the world think that the Christian and the world are the same in mind and judgment. There is a line drawn between the eternal God and the church on one side and the world on the other. There is no unity between the two. One chooses the way of the Lord; the other, the ways of Satan. There will always be found a necessity to contend for the faith once delivered to the saints. With the spirit of Christ, the model character, before us, we must ever strive for perfection. Every soul has a character to form for everlasting life. The Christian's life is a constant warfare against the slavery of passion. *5LtMs, Lt 16, 1888, par. 60*

Men of the world hate the Bible because it will not let them sin just as they please and carry along with them their hereditary and cultivated traits of character. They want their own ideas to be cherished as the mind of God. They oppose the Word of God for the same reason that the Jews cried, "Away with Christ!" [*Luke 23:18*—because He rebuked their sins and lay bare their iniquities. In the same way will those who claim to believe the truth war against the testimonies in collision with their ways, their opinions, and when reproved, they will hate them with an intense hatred, will, like Canright, laugh at them and misconstrue them and pour all the contempt upon them that is possible. *5LtMs, Lt 16, 1888, par. 61*

We must, if we are true and genuine Christians, be diligent soldiers for Christ and listen attentively to all the warnings given us. The works of sin and all uncleanness must be forever removed, and we must put on the armor of Christ's righteousness, which is proof against all temptations. Then we shall have faithful sentinels.*5LtMs, Lt 16, 1888, par. 62*

I now beg of you for Christ's sake to make a decided change. Be true to your faith, true to your God.*5LtMs, Lt 16, 1888, par. 63*

**Lt 17, 1888**

Butler, G.I.

Refiled as *Lt 5, 1885*.

**Lt 18, 1888**

Butler, Brother and Sister [G. I.]

Battle Creek, Michigan

December 11, 1888

This letter is published in entirety in *1888 190-195*.

Dear Brother and Sister Butler:

I sincerely hope that you will not leave Battle Creek until after the week of prayer. Let us together seek the Lord, place ourselves in the channel of light, and open our hearts to the divine Spirit. I believe the Lord will work for us. I cannot bear the thought of your leaving Battle Creek just now, for your leaving will not tend to draw our hearts any nearer in harmony. The Lord is waiting to be gracious, and I am desirous that you shall see matters in a different light than you now see them. I am very desirous that you shall not leave Battle Creek. Be assured that I will do all in my power to have that unity which Christ prayed might exist with His disciples. If we are wrong, we want to see the matter as it is and make things straight. I beg you not to listen to the tempter and leave this place until after the week of prayer. We want the favor of God. The Lord can do His work without us, but we cannot do His work without His divine presence.*5LtMs, Lt 18, 1888, par. 1*

We are nearing the closing up of this world's history, and we want to be right with God. I believe the Lord will work for us if we will do that which the Lord enjoins us to do. We are not above temptation. Satan tempts those strongly who are in responsible positions. I am sure that you have perverted ideas, that you have imagined many things that are without foundation. The cause and work of God which we represent requires us to place ourselves in the channel of light, that the Lord may communicate to us His will.*5LtMs, Lt 18, 1888, par. 2*

I beg of you, Sister Butler, as God has given you health, to praise His holy name. You have not only done your own soul injury but the soul of your husband in suggesting doubts, criticizing, in evil

speaking, in suspicioning [suspecting] evil, in gathering up that which appears to you to be faults and errors in others, and talking of these. You and Brother Butler have taken credit for having great penetration and discernment, when it is registered in the heavenly record as thinking evil, speaking evil, and harboring prejudice and evil-surmisings. This is not savoring of the spirit of Christ, but it is another spirit. Sister Butler, if you were indeed living in the light, you would have light to impart to others. You confuse your husband's mind, bewilder his judgment, and he has woven into his experience your ideas and your feelings. This has been brought into his work to a greater or less extent. The leaven of suspicion has made you both unkind in thoughts and uncharitable in feelings, and this is not pleasing to the Lord.*5LtMs, Lt 18, 1888, par. 3*

Now, Sister Butler, it is your solemn duty before God to learn the eloquence of silence, to have far less words, and to close your heart to these suspicious jealousies. If you do this, the Lord will be your helper. The peace of Christ will pervade your soul. This unjust criticism is just as much a sin as any other fault, and it is offensive to God. I hope you will both place yourselves where you will think no evil. The grace of Christ must come into the soul, then it will be revealed in the character. Be careful, I beseech of you, be careful that you be not found on the enemy's side, doing the enemy's work while you think you are doing God service.*5LtMs, Lt 18, 1888, par. 4*

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. We must be Christians. Blindness of mind will come upon us if we fail to heed the injunction of the Spirit of God. We are in an enemy's land, and he is constantly tempting us that we may not keep our souls in subjection to the Spirit of God. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also 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.” [*Colossians 3:12-16.*]*5LtMs, Lt 18, 1888, par. 5*

I feel very solemn as I read the two last *Testimonies*, numbers 31 and 32. Will you please read these *Testimonies* again, for you may have forgotten some of the important appeals and warnings which they contain. If God has indeed spoken unto us, let us not turn away our hearts and ears from hearing the truth. Read in *Testimony* 31 the last three chapters, “The Seal of the Living God,” “An Appeal,” and “Christian Unity.” Then you will see if those *Testimonies* do not sound the same notes of warning that are now being sounded. Please read these *Testimonies* carefully and prayerfully.*5LtMs, Lt 18, 1888, par. 6*

And for Christ’s sake, Sister Butler, restrain your picking and criticizing, lest you lose the Spirit of God out of your heart. I do want [that] you both should have altogether a different spirit, for I tell you in the fear of God you both need to have a work done for you, and every moment’s delay is perilous. *Testimony* Number 31, page 172. Please read the article in the same *Testimony* upon “Brotherly Love.”*5LtMs, Lt 18, 1888, par. 7*

I believe if our ministering brethren would only read the *Testimonies* that the Lord has graciously given them that they would reveal a different spirit. God will hold them accountable for neglect and disregard of the light which He has given them. My Brother Butler, you have had too many burdens upon you, but I tell you in love that the Lord has not been pleased with the spirit of warfare you have had on health reform. Had you been a health reformer in deed and truth, you would have had much better health and escaped many perils. God has given light upon this subject, but you have worked away from the light, and your influence has been opposed to the work that the Lord would do for this people upon this point. You have stood directly in the way of the work of God in health reform. You have suffered sickness because your habits in eating and in labor have not been according to the light which God has given to His people. I am sorry that I have to write in reference to these things as I do. Had you appreciated and heeded the light which the Lord has given us, you would not now be confused in judgment and so enfeebled in nerve and brain power. You attribute your sickness

to erroneous causes. You put an incorrect interpretation upon many things. You are an erring man, defective in character, and need the grace of God at every step.*5LtMs, Lt 18, 1888, par. 8*

Your wife must come into a different attitude before God and in her feelings toward her brethren, else she will be overcome by the devices of the enemy and have a spirit that is not in harmony with Jesus Christ. I love you both. I want you to be helped and blessed in these meetings; therefore, let us together seek God.*5LtMs, Lt 18, 1888, par. 9*

Brother and Sister Butler, I know that your discernment is not clear. Do not then move hastily; if you do you will always regret it. You will be subject to strong temptations. It is always thus. You know how it has been in your experience with others, and you know how the enemy would lead the minds that are tempted to interpret everything in a wrong light. In the place of their trying to see their own hearts and set them in order, they will question and try and see if they cannot find some flaw in the Testimonies, and you have not one by your side who will help you into confidence, but one who will suggest many things to strengthen doubt and unbelief.*5LtMs, Lt 18, 1888, par. 10*

I again entreat of you to remain where you are during the week of prayer. The Bible, the Bible alone, laid up in the heart and blessed by the Spirit of God, can make man right and keep him right. All that I may say will have no weight with you or your wife unless a work is wrought upon your heart. You will make objections to the testimonies, and unless the Spirit of God shall have a controlling power, conscience will be warped. The heart, the fountain of the issues of life, is kept only when the Word of God is brought into the soul and rules there. The very position you have occupied will now prove a temptation to you, to keep you from seeking the Lord with all your heart. You are a very firm, determined man, not inclined to make any confession. There is a pride of soul that has not been crucified. I beg of you, if you have difficulties, come with them. I know your danger; you do not know it, but it is great. I want you to attend this week of prayer. I want you to free yourself from Satan's grasp. Now, I love you both, but I dare not hold my piece, as I see you under temptation, just as weak as any other man. I beg of you

to come and let us seek God together. You are not right with God. You are not in harmony with the Spirit of Christ. You have a large amount of self that is holding you from God.*5LtMs, Lt 18, 1888, par. 11*

I tell you, the work God has given me to do has not suffered and is not likely to suffer half as much from open opposers as from my apparent friends, those who appear to be defenders of the *Testimonies* but are their real assailants, who weaken them and make them of none effect. You ask, do you mean this for me? I do, my brother. I am sorry to say it, but I do most decidedly. If you leave this place as you are now, I shall have great fears that you will never see your way clearly to the light. If you had not been opening your mind to skepticism and unbelief and to envy, jealousies, and evil-surmisings, and [if you had not] had others to help you in this work, you would not be in the position you are now before God. Your health is shattered; but do not allow your mind to take a wrong bias, for when you once get set in the wrong direction, it will be difficult for you to change. You have been doing this, little by little, for years.*5LtMs, Lt 18, 1888, par. 12*

Brother Butler, I want to be in harmony with God and in harmony with you. I want you to fall on the Rock and be broken. Let self die; let Christ be enthroned in the heart. I tell you, my brother, it is not of the least use for me to attempt to set you right. I have had your case opened before me. I know your temperament, and I know if ever a man needed the converting power of the grace of God, you need it at the present time. I want you to come to this week of prayer, and let us all seek God together. Let self break. It must be done sooner or later if you are ever [to be] saved. Jesus loves you and will work for you and gather you in His strong arms, but how much you need your spiritual eyesight anointed! There are many things you do not see clearly, and your soul is in peril. I want Sister Butler to drink deep draughts from the fountain of life, that Christ may be in her a well of water, springing up unto eternal life.*5LtMs, Lt 18, 1888, par. 13*

**Lt 19, 1888**

Butler, Br-Sr.

Refiled as *Lt 18, 1888*.

## Lt 20, 1888

Brethren who shall assemble in General Conference

Healdsburg, California

August 5, 1888

See variant *Lt 20a, 1888*. This letter is published in entirety in *1888 38-46*. †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 who shall assemble in General Conference:

We are impressed that this gathering will be the most important meeting you have ever attended. This should be a period of earnestly seeking the Lord and humbling your hearts before Him. I hope you will regard this as a most precious opportunity to <pray and> counsel together; and if the injunction of the apostle to esteem others better than ourselves is carefully heeded, then you can in humility of mind, with the spirit of Christ, search the Scriptures carefully to see what is truth. The truth can lose nothing by close investigation. Let the Word of God speak for itself; let it be its own interpreter, and the truth will shine like precious gems amid the rubbish.<sup>5</sup>*LtMs, Lt 20, 1888, par. 1*

I have been shown that there are many of our ministers who take things for granted and know not for themselves, by close, critical study of the Scriptures, whether they are believing truth or error. If there were much less preaching by such and far more time spent upon their knees before God, pleading for Him to open their understanding to the truth of His Word that they should have a knowledge for themselves that their feet were standing on solid rock, angels of God would be round about them to help them in their endeavors. There is the most wonderful laziness that is indulged in by a large class of our ministers who are willing others should search the Scriptures for them. They take the truth from their lips as a positive fact, but they do not know it to be Bible truth through their individual research and the deep convictions of the

Spirit of God upon hearts and minds.*5LtMs, Lt 20, 1888, par. 2*

Let every soul now be divested of envy, of jealousy, of evil surmising, and bring their hearts into close connection with God. If all do this, they will have that love burning upon the altar of their hearts which Christ evidenced for them. All parties will have Christian kindness and Christian tenderness. There will be no strife, for the servants of God must not strive. There will be no party spirit; there will be no selfish ambition.*5LtMs, Lt 20, 1888, par. 3*

Our people individually must understand Bible truth more thoroughly, for they certainly will be called before councils; they will be criticized by keen and critical minds. It is one thing to give assent to the truth and another thing, through close examination as Bible students, to know what is truth.*5LtMs, Lt 20, 1888, par. 4*

We have been apprised of our dangers, the trials and temptations just before us, and now is the time to take special pains to prepare ourselves to meet the temptations and the emergencies which are just before us.*5LtMs, Lt 20, 1888, par. 5*

If souls neglect to bring the truth into their lives and be sanctified through the truth, that they may be able to give a reason of the hope that is within them with meekness and fear, they will be swept away by some of the manifold errors and heresies and will lose their souls. I beg you, my brethren, for Christ's sake, to have no selfish ambitions.*5LtMs, Lt 20, 1888, par. 6*

As you shall assemble together at this general meeting, I beseech you to make a personal effort to cleanse soul and spirit from every defiling influence which would separate you from God. Many, many will be lost because they have not studied their Bibles upon their knees with earnest prayer to God that the entrance of the Word of God may give light to their understanding. All selfish ambition should be laid aside, and you should plead with God for His Spirit to descend upon you, as it came upon the disciples who were assembled together upon the Day of Pentecost. "They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were

all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” [Acts 2:1-4.] Let every heart be subdued before God. Let there be a taking hold by living faith for victory over themselves.*5LtMs, Lt 20, 1888, par. 7*

If all who claim to believe the Bible did believe it as the oracles of God, as actually a divine communication teaching every soul what to do in order to be saved, what [a] different effect would follow their labors. It is because so many who handle the Word of God in opening the Scriptures to others are not diligent students of the Scriptures or doers of the Word themselves that they make so little advancement in growth of grace and [in] coming to the full stature of men and women in Christ Jesus. They take largely the interpretation of the Scriptures from others’ lips, but do not put their minds to the tax of searching the evidences for themselves, to know what is truth.*5LtMs, Lt 20, 1888, par. 8*

All misunderstandings and controversies may be happily and successfully adjusted by the living testimonies of the Word of God. One of the greatest hindrances to our spiritual success is the great want of love and respect evidenced for one another. We should seek most earnestly, by every word and action, to answer the prayer of Christ and to encourage that unity which is expressed in the prayer of Christ, that we may be one as He is one with the Father. Every feeling of indifference for one another should be strenuously overcome, and everything that would tend to variance with brethren should be put away from us. The love of Jesus Christ existing in the heart will consume these little things, or greater things, which tend to divide hearts. Satan sees that in unity there is strength, <that> in variance and disunion there is weakness.*5LtMs, Lt 20, 1888, par. 9*

Heaven’s enlightenment is what is needed, so <that> when we look upon the faces of our brethren, we may consider, “These are they that have been purchased by the price of the blood of Christ. They are precious in His sight. I must love them as Christ has loved me. These are my fellow laborers in the harvest field. I must be perfectly united with them; I must speak only words that will tend to encourage and advance them in their forward movement.”*5LtMs, Lt 20, 1888, par. 10*

My brethren, you are Christ's soldiers, making aggressive warfare against Satan and his host; but it is grievous to the Spirit of God to be surmising evil of one another and letting the imagination of your hearts be controlled by the power of the great accuser, whose business it is to accuse them before God day and night. Satan has his soldiers trained for the special work of breaking up the union which Christ made so great a sacrifice to establish between brethren.*5LtMs, Lt 20, 1888, par. 11*

We are to be bound to one another in sacred bonds of holy union. But it is the work of the enemy to create a party spirit and to have party feelings, and some feel that they are doing the work of God in strengthening prejudices and jealousies among brethren. God would have a sacred order to exist among His co-workers, that they should be bound together by Christ in the Lord God of Israel. We are to be faithful, frank, and true to the interests of each other. We are constantly to be listening for orders from our Captain, but not be guilty of listening to reports against our brethren or imagining evil of our brethren.*5LtMs, Lt 20, 1888, par. 12*

Our interests must be bound up with our <brethren's>, and it is nothing but the decided work of the devil to create suspicion and jealousies between the two branches of the work in our publishing houses. We are working for the same cause and under the same Master. It is one work for the preparation of the people of God in these last days. The prosperity and reputation of these institutions are to be zealously guarded, and we would have our own honor and reputation preserved. Everything like evil speaking, every word that savors of sarcasm, every influence that would demerit <our brethren or any branch of the work of God,> are all working away from the prayer of Christ. Satan is at work in this matter, that the prayer of Christ should not be answered, and he has helpers in the very men who claim to be doing the work of God.*5LtMs, Lt 20, 1888, par. 13*

Everything that is said to create suspicion or to cast a slur or to demerit those engaged in these appointed agencies is working on Satan's side of the question. They bring only weakness to their own souls and is a great hindrance to the advancement of the work of God.*5LtMs, Lt 20, 1888, par. 14*

For years <it has> been shown <me> that everything of this character was grievous to the Spirit of God and was giving the enemies of our faith great advantage to have misconceptions of the truth that <God's laborers> were seeking to advance. Some who think that they are really doing the Lord's work are traitors in the cause.*5LtMs, Lt 20, 1888, par. 15*

Envy is more common than we imagine, and prejudice is encouraged and becomes strong by indulgence in the hearts of those who should discern its baleful influence and spurn it from the soul temple. Jealousy is as cruel as the grave, but Satan makes this masterly temptation to estrange not only friends, but brethren.*5LtMs, Lt 20, 1888, par. 16*

It is high time that every soul entrusted with responsibilities should examine his own heart diligently by the lighted candle of God's Word, to see whether he is indeed in the faith and in the love of the truth. The spirit of love for one another, as Christ has evidenced for us, will lead us to closely examine every impulse, every sentiment and feeling indulged, in the light of the holy law of God, that the heart may be opened to conviction whether or not we are keeping the principles of that holy law. It is a positive duty which God enjoins upon our souls, to bring our will and spirit under the control of the divine influence of the Spirit of God. When we do this, we shall rise above all these cheap and unconsecrated feelings, and every victory that is gained by our brethren we shall be just as glad to see as if it were gained by ourselves.*5LtMs, Lt 20, 1888, par. 17*

Brethren, when we are doers of the Word and not hearers only, we shall think much less of self and esteem others better than ourselves. The greatest curse among our ministers today is seeking for the highest place. Full of self-importance and self-esteem, they do not feel their need of the constant grace of Christ to work with all their efforts. Whatever you are in character, in purity, in persevering energy, in devoted piety, will give you position and will make others appreciate you. We should closely examine the oracles of God. The garments of self-righteousness are to be laid aside. Let the Word of God which you take in your hands be studied with simplicity. Cherish for it reverence, and study it with honesty of purpose.*5LtMs, Lt 20, 1888, par. 18*

We are not to set our stakes and then interpret everything to reach this set point. Here is where some of our great reformers have failed, and this is the reason that men who today might be mighty champions for God and the truth are warring against the truth. Let every thought, every word, and the deportment savor of that courtesy and Christian politeness toward each other which the Scriptures enjoin. God designs we should be learners, first, from the living oracles and second, from our fellow men. This is God's order.*5LtMs, Lt 20, 1888, par. 19*

The Word of God is the great detector of error; to it we believe everything must be brought. The Bible must be our standard for every doctrine. We must study it reverentially. We are to receive no one's opinion without comparing it with the Scriptures. Here is divine authority which is supreme in matters of faith.*5LtMs, Lt 20, 1888, par. 20*

It is the Word of the living God that is to decide all controversies. It is when men mingle their own human smartness with God's words of truth in giving sharp thrusts to those who are in controversy with them that they show that they have not a sacred reverence for God's inspired Word. They mix the human with the divine, the common with the sacred, and they belittle God's Word.*5LtMs, Lt 20, 1888, par. 21*

We must in searching the Scriptures be filled with wisdom and power that is above the human, which will so soften and subdue our hard hearts that we will search the Scriptures as diligent students and will receive the ingrafted Word, that we may know the truth, that we may teach it to others as it is in Jesus.*5LtMs, Lt 20, 1888, par. 22*

The correct interpretation of the Scriptures is not all that God requires. He enjoins upon us that we should not only know the truth, but that we should <practice> the truth as it is in Jesus. We are to bring into our practice, in our association with our fellow men, the spirit of Him who gave us the truth. We must not only search for the truth as for hidden treasures, but it is a positive necessity, if we are laborers together with God, that we comply with the conditions laid down in His Word and bring the spirit of Christ into our hearts, that

our understanding may be strengthened and we become apt teachers to make known to others the truth as revealed to us in His Word. All frivolity, all jesting and joking, all commonness, and cheapness of spirit, must be put away by Christ's ambassadors. All pride, all envy, all evil-surmisings and jealousies, must be overcome by the grace of Christ, and sobriety, humility, purity, and godliness must be encouraged and revealed in the life and character. We must eat the flesh and drink the blood of the Son of God. This is in doing His Word, in weaving into our lives and characters the spirit and works of Christ. Then we are one with Christ, as Christ was one with the Father. Then we are partakers of the divine nature, having escaped the corruption that is in the world through lust.*5LtMs, Lt 20, 1888, par. 23*

There is no assurance that our doctrine is right and free from all chaff and error unless we are daily doing the will of God. If we do His will, we shall know of the doctrine. We shall see the truth in its sacred beauty. We shall accept it with reverence and godly fear, and then we can present that which we know is truth to others. There should be no feeling of superiority or self-exaltation in this solemn work.*5LtMs, Lt 20, 1888, par. 24*

All who have the truth can afford to be fair in discussion, for truth will bear away the victory. This is the only way the Word of God can be investigated with any success. If self is brought in, there will not be an investigation of truth in the spirit of Christ. All Phariseeism is to be put aside. All assumptions and preconceived opinions are to be thoroughly tested by the standard of truth.*5LtMs, Lt 20, 1888, par. 25*

The soul that is in love with God and His work will be as candid as the day. There will be no quibbling, no evading the true bearing of Scripture. God's Word is our foundation of all doctrine. Some think it is a mark of intelligence and smart in them to get up side issues, and they twist the Scriptures in a certain way which covers over the truth.*5LtMs, Lt 20, 1888, par. 26*

## Lt 20a, 1888

Brethren who assemble in the Week of Prayer

[Healdsburg, California]

[August 5, 1888]

Variant of *Lt 20, 1888*, edited for publication. This letter is published in entirety in *1888 196-202*.

Week of Prayer reading for Sabbath, December 15, 1888<sup>5</sup>*LtMs, Lt 20a, 1888, par. 1*

The Scriptures, A Sufficient Guide<sup>5</sup>*LtMs, Lt 20a, 1888, par. 2*

Dear Brethren who assemble in the Week of Prayer:<sup>5</sup>*LtMs, Lt 20a, 1888, par. 3*

We are impressed that this will be an important time among us as a people. It should be a period of earnestly seeking the Lord and humbling your hearts before Him. I hope you will regard this as a most precious opportunity to pray and counsel together, and if the injunction of the apostle to esteem others better than ourselves is carefully heeded, you can in humility of mind, with the spirit of Christ, search the Scriptures carefully to see what is truth. The truth can lose nothing by close investigation. Let the Word of God speak for itself; let it be its own interpreter, and the truth will shine like precious gems amid the rubbish.<sup>5</sup>*LtMs, Lt 20a, 1888, par. 4*

It has been shown me that there are many of our people who take things for granted and know not for themselves, by close, critical study of the Scriptures whether they are believing truth or error. If our people depended much less upon preaching and spent far more time on their knees before God, pleading for Him to open their understanding to the truth of His Word that they might have a knowledge for themselves that their feet were standing on solid rock, angels of God would be round about them to help them in their endeavors. There is a most wonderful laziness indulged in by a large class of our people who are willing others should search the Scriptures for them. They take the truth from the lips of these as a

positive fact, but they do not know it to be Bible truth through their own individual research and by the deep convictions of the Spirit of God upon their hearts and minds.*5LtMs, Lt 20a, 1888, par. 5*

Let every soul now be divested of envy, of jealousy, of evil surmising, and bring his heart into close connection with God. If all do this, they will have that love burning upon the altar of their hearts which Christ evinced for them. All parties will have Christian kindness and Christian tenderness. There will be no strife, for the servants of God must not strive. There will be no party spirit; there will be no selfish ambition.*5LtMs, Lt 20a, 1888, par. 6*

Our people individually must understand Bible truth more thoroughly, for they certainly will be called before councils; they will be criticized by keen and critical minds. It is one thing to give assent to the truth and another thing, through close examination as Bible students, to know what is truth. We have been apprised of our dangers, of the trials and temptations just before us, and now is the time to take special pains to prepare ourselves to meet the temptations and emergencies which are just before us. If souls neglect to bring the truth into their lives and be sanctified through the truth, that they may be able to give a reason of the hope that is within them, with meekness and fear, they will be swept away by some of the manifold errors and heresies and will lose their souls. I beg of you, my brethren, for Christ's sake, to have no selfish ambitions.*5LtMs, Lt 20a, 1888, par. 7*

As you shall assemble together at these general meetings for prayer, I beseech you to make personal efforts to cleanse soul and spirit from every defiling influence which would separate you from God. Many, many will be lost because they have not studied their Bibles upon their knees, with earnest prayer to God that the entrance of the Word of God might give light to their understanding. All selfish ambition should be laid aside, and you should plead with God for His Spirit to descend upon you, as it came upon the disciples who were assembled together upon the Day of Pentecost. "They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as fire, and it sat upon each of them. And

they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” [Acts 2:1-4.] Let every heart be subdued before God. Let there be a taking hold by living faith for victory over ourselves, victory over Satan.*5LtMs, Lt 20a, 1888, par. 8*

If all who claim to believe the Bible did believe it as the oracles of God, as actually a divine communication teaching every soul what to do in order to be saved, what a different effect would follow their labors. It is because so many who handle the Word of God in opening the Scriptures to others are not diligent students of the Scriptures or doers of the Word themselves that they make so little advancement in growth of grace and in coming to the full stature of men and women in Christ Jesus. They take largely the interpretation of the Scriptures from others’ lips, but do not put their minds to the tax of searching the evidences for themselves, to know what is truth.*5LtMs, Lt 20a, 1888, par. 9*

All misunderstandings and controversies may be happily and successfully adjusted by the living testimonies of the Word of God. One of the greatest hindrances to our spiritual success is the great want of love and respect evidenced for one another. We should seek most earnestly, by every word and action, to answer the prayer of Christ and to encourage that unity which is expressed in the prayer of Christ, that we may be one as He is one with the Father. Every feeling of indifference for one another should be strenuously overcome, and everything that would tend to variance with brethren should be put away from us. The love of Jesus Christ existing in the heart will consume these little things, or greater things, which tend to divide hearts. Satan sees that in unity there is strength, that in variance and disunion there is weakness.*5LtMs, Lt 20a, 1888, par. 10*

Heaven’s enlightenment is what is needed, so that when we look upon the faces of our brethren, we may consider, “These are they that have been purchased by the price of the blood of Christ. They are precious in His sight. I must love them as Christ has loved me. These are my fellow laborers in the harvest field. I must be perfectly united with them; I must speak only words that will tend to encourage and advance them in their forward movement.”*5LtMs, Lt*

*20a, 1888, par. 11*

My brethren, you are Christ's soldiers, making aggressive warfare against Satan and his host; but it is grievous to the Spirit of God for you to be surmising evil of one another and letting the imagination of your hearts be controlled by the power of the great accuser, whose business it is to accuse them before God day and night. Satan has his soldiers trained for the special work of breaking up the union which Christ made so great a sacrifice to establish between brethren.*5LtMs, Lt 20a, 1888, par. 12*

We are to be bound to one another in sacred bonds of holy union. But it is the work of the enemy to create a party spirit and to have party feelings, and some feel that they are doing the work of God in strengthening prejudices and jealousies among brethren. God would have a sacred order to exist among His co-workers, that they may be bound together by Christ in the Lord God of Israel. We are to be faithful, frank, and true to the interests of each other. We are constantly to be listening for orders from our Captain, but not be guilty of listening to reports against our brethren or imagining evil of our brethren.*5LtMs, Lt 20a, 1888, par. 13*

Our interests must be bound up with our brethren's, and it is decidedly nothing but the work of the Devil to create suspicion and jealousies between each other. We are working for the same cause and under the same Master. It is one work, the preparation of the people of God in these last days. The prosperity and reputation of our brethren are to be zealously guarded, as we would have our own honor and reputation preserved. Everything like evil-speaking, every word that savors of sarcasm, every influence that would demerit our brethren or any branch of the work of God, are all working away from the prayer of Christ. Satan is at work in this matter, that the prayer of Christ may not be answered, and he has helpers in the very men who claim to be doing the work of God. Everything that is said to create suspicion or to cast a slur or to demerit those engaged in appointed agencies is working on Satan's side of the question. It brings only weakness to our own souls and is a great hindrance to the advancement of the work of God.*5LtMs, Lt 20a, 1888, par. 14*

For years it has been shown me that everything of this character was grievous to the Spirit of God and was giving the enemies of our faith great advantage to take misconceptions of the truth that God's laborers were seeking to advance. Some who think that they are really doing the Lord's work are traitors in the cause. Envy is more common than we imagine, and prejudice is encouraged and becomes strong by indulgence in the hearts of those who should discern its baleful influence and spurn it from the soul-temple. Jealousy is as cruel as the grave, but Satan makes this a masterly temptation, to estrange not only friends, but brethren.*5LtMs, Lt 20a, 1888, par. 15*

It is high time that every soul intrusted with responsibilities should examine his own heart diligently by the lighted candle of God's Word, to see whether he is indeed in the faith and in the love of the truth. The spirit of love for one another, as Christ has evidenced for us, will lead us to examine closely every impulse, every sentiment and feeling indulged, in the light of the law of God, that the heart may be opened to conviction whether or not we are keeping the principles of that holy law. It is a positive duty, which God enjoins upon souls, to bring [the] will and spirit under the control of the divine influence of the Spirit of God. When we do this, we shall rise above all these cheap and unconsecrated feelings, and every victory that is gained by our brethren we shall be just as glad to see as if it were gained by ourselves.*5LtMs, Lt 20a, 1888, par. 16*

Brethren, when we are doers of the Word and not hearers only, we shall think much less of self and esteem others better than ourselves. The greatest curse among our people today is seeking for the highest place. Full of self-importance and self-esteem, we do not feel our need of the constant grace of Christ to work with all our efforts. Whatever you are in character, in purity, in persevering energy, in devoted piety, will give you position and will make others appreciate you. We should now closely examine the oracles of God. The garments of self-righteousness are to be laid aside. Let the Word of God which you take in your hands be studied with simplicity. Cherish reverence for it, and study it with honesty of purpose.*5LtMs, Lt 20a, 1888, par. 17*

We are not to set our stakes and then to interpret everything to

reach this set point. Here is where some of our great reformers have failed, and this is the reason that men who today might be mighty champions for God and the truth are warring against the truth. Let every thought, every word, and the deportment savor of that courtesy and Christian politeness toward each other which the Scriptures enjoin. God designs we should be learners, first, from the living oracles and secondly, from our fellow men. This is God's order.*5LtMs, Lt 20a, 1888, par. 18*

The Word of God is the great detector of error; to it we believe everything must be brought. The Bible must be our standard for every doctrine. We must study it reverentially. We are to receive no one's opinion without comparing it with the Scriptures. Here is divine authority which is supreme in matters of faith. It is the Word of the living God that is to decide all controversies. It is when men mingle their own human smartness with God's words of truth in giving sharp thrusts to those who are in controversy with them that they show that they have not a sacred reverence for God's inspired Word. They mix the human with the divine, the common with the sacred, and they belittle God's Word. We must in searching the Scriptures be filled with wisdom and power that is above the human, which will so soften and subdue our hard hearts that we will search the Scriptures as diligent students and will receive the ingrafted Word, that we may know the truth, that we may teach it to others as it is in Jesus.*5LtMs, Lt 20a, 1888, par. 19*

The correct interpretation of the Scriptures is not all that God requires. He enjoins upon us that we should not only know the truth, but that we should practice the truth as it is in Jesus. We are to bring into our practice, into our association with our fellow men, the spirit of Him who gave us the truth. We must not only search for the truth as for hidden treasures, but it is a positive necessity, if we are laborers together with God, that we comply with the conditions laid down in His Word and bring the spirit of Christ into our hearts, that our understanding may be strengthened and we become apt teachers to make known to others the truth as it is revealed to us in His Word. All frivolity, all jesting and joking, all commonness and cheapness of spirit, must be put away by the people of God. All pride, all envy, all evil surmisings and jealousies, must be overcome by the grace of Christ, and sobriety, humility, purity, and godliness

must be encouraged and revealed in the life and character. We must eat the flesh and drink the blood of the Son of God. This is in doing His Word, in weaving into our lives and characters the spirit and works of Christ. Then we are one with Christ as Christ was one with the Father. Then we are partakers of the divine nature, having escaped the corruption that is in the world through lust.*5LtMs, Lt 20a, 1888, par. 20*

There is no assurance that our doctrine is right and free from all chaff and error unless we are daily doing the will of God. If we do His will, we shall know of the doctrine. We shall see the truth in its sacred beauty. We shall accept it with reverence and godly fear, and then we can present that which we know is truth to others. There should be no feeling of superiority or self-exaltation in this solemn work. The soul that is in love with God and His work will be as candid as the day.*5LtMs, Lt 20a, 1888, par. 21*

**Lt 21, 1888**

Butler, [G. I.]

Minneapolis, Minnesota

October 14, 1888

This letter is published in entirety in *1888 85-106*. +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.

Brother [G. I.] Butler:

I have read your letter with surprise, and yet I am not altogether in the dark in regard to your feelings. I fail to discover in your letter the right ring. I do not see in your expressions in regard to others the love and respect that should exist between brethren. If you think you can indulge in feelings of contempt for men whom God has been raising up to fill important places in His work for this time because you are the president of the General Conference, you do not understand your true position. We all need, rather, to encourage these men who are evidencing that they are bearing burdens in the work—even if they are younger men in years and in experience, even if they were mere children when we were active in the work and standing in the forefront of the battle.<sup>5</sup>*LtMs, Lt 21, 1888, par. 1*

I tremble for you and Eld. Smith, for I know from the light God has been given me from time to time for the last forty-five years that you are working upon principles that are not altogether after God's order. Your understanding has become confused upon some things. You must not think that the Lord has placed you in the position that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God's people. The spirit and influence of the ministers generally who have come to this meeting is to discard light. I am sorry that the enemy has power upon your minds to lead you to take such positions. They will be a snare to you and a great hindrance to the work of God, if God has ever spoken by me. I do not hesitate to speak to you decidedly,

because the position you occupy is a responsible one and your relation to the cause and work of God makes it important that you be entirely clear and correct in your ideas of what is truth and what is light. While many are looking to you to lead the way, be very careful that you do not lead in the wrong direction.<sup>5</sup>*LtMs, Lt 21, 1888, par. 2*

There is not the least need, my brethren, of disunion and variance among us. No such thing should exist among Christians. When you speak, let your words savor of unity and love. We are Christians, how can we be in the least perplexed in regard to the course we should pursue toward each other? Christ has given the plainest rules for us to follow in (*Matthew 5:22*), "Therefore if thou bring thy gift to the altar and there remember that thy brother hath aught against thee, leave thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift."<sup>5</sup>*LtMs, Lt 21, 1888, par. 3*

Why is it that our personal feelings are stirred up so easily? Why do we cherish suspicion toward each other? One of the terrible fruits of sin is that it separates very [close] friends, puts brother at variance against brother, and neighbor against neighbor. Those who have enjoyed sweet union and love become cold and indifferent toward each other because they do not hold, in all points, ideas alike. Our blessed Lord came into the world to bring peace and good will to men and prayed that His disciples might be one as He was one with the Father. He prayed for His immediate disciples and said, "Neither pray I for these alone, but for them also who shall believe on me through their word, that they may all be one as thou, Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory that thou hast given me I have given them that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*John 17:20-23.*] It is the absence of Christ in the soul and the cherishing of self-sufficiency that lead to dissension.<sup>5</sup>*LtMs, Lt 21, 1888, par. 4*

I have felt so grateful to God that He was qualifying men to carry the heavy burdens which have rested with crushing weight upon a

few men who have been the standard bearers. Shall not we, my brother, acknowledge that God in mercy has been raising up other workmen besides ourselves to devise and plan and gain experience? Shall we regard them lightly because they may differ with us, honestly and conscientiously, upon the interpretation of some points of Scripture? Are we infallible? The spirit that controls the attitude of a large number at this meeting evidences that they are led by another spirit. The church at Battle Creek, which is the great center, will either be advancing to greater light, or it will be retrograding.*5LtMs, Lt 21, 1888, par. 5*

How men claiming to be led of God can feel at ease when the church is so destitute of the grace of Christ is a marvel to me. The truths of God's Word are elevating and stirring if really acted upon. They are truths of eternal moment. The application of Scriptural truths to the heart and conscience by the Holy Spirit must have a power upon the life and work a transformation of character, else the truth is no truth to us. The fruit we bear should testify that the truth has sanctified the soul, that the receiver is ever learning in the school of Christ to be more and more like the divine teacher, and that the grace of God has fallen upon the soul like the warm, bright rays of the sun upon the earth. And God gives the weary wrestler rest.*5LtMs, Lt 21, 1888, par. 6*

I cannot be pleased with your spirit, Bro. Butler; it is not Christ-like. I am sorry for you that you have not kept pace with the opening providence of God. You have mingled your own natural traits of character with your work. Sometimes your spirit has been softened and melted with tenderness, but false ideas of what belonged to your position in the work has turned your mind into wrong channels. There have been continuous mistakes made in devising and planning. If one man has been deemed capable to stand in a position of trust, manifold responsibilities have been laid upon him, so that nothing was done with thoroughness. This was not wise. The Lord did not move upon you by His Holy Spirit to write upon inspiration. That was not your work. While you may regard it as light, it will lead many souls astray and will be a savor of death to some.*5LtMs, Lt 21, 1888, par. 7*

You have special union with those who consider your work and your

way of doing it all right. They seek your favor, confide in, and work to sustain you, while there are many who are far more acceptable than these men in the sight of One who is infinite in wisdom and who never makes a mistake, but upon whom you look with suspicion because they do not feel obliged to receive their impressions and ideas from human beings [who] act only as they act, talk only as they talk, think only as they think and, in fact, make themselves little less than machines.*5LtMs, Lt 21, 1888, par. 8*

God wants both pupils and teachers to look to Him for light and knowledge. Christ is always sending fresh and profitable messages to those whose minds and hearts are open to receive them. It is not for the Lord's delegated ministers to look to other minds to plan and devise for them. They must use the ability God has given them and make God the center and source of all their wisdom.*5LtMs, Lt 21, 1888, par. 9*

Has God given these light? Has He given them knowledge? Go yourself to the same source from whence they received that light. In God is strength and power and all blessing. We must carry the minds of all away from poor, defective self and present Jesus as the fountain of all grace and all wisdom. We must teach young and old to search the Scriptures and obtain an experience for themselves, that they may be rooted and grounded in the truth. They are not to copy any man's peculiarities of speech or of spirit or his ways and manners of working, but are to be their own simple selves, looking to God to put His divine impress upon the character. We are pained to see the defects existing in men entrusted with weighty responsibilities being copied as virtues by those who look up to them. This makes us afraid. We say, Go to God for your own selves and obtain His mould upon you.*5LtMs, Lt 21, 1888, par. 10*

The Lord has presented some things before me in regard to the prejudice and jealousy which has existed in your mind and which you have communicated to others both by hints and in plainly expressed words, showing that you were not seeking to promote harmony and unity with the workers upon the Pacific Coast. Just as precious are they in the sight of the Lord as are workers on this side of the Rocky Mountains. Unsanctified ambition is always abhorrent to God. It reveals itself in seeking to be first because they have

borne burdens and, unwisely, too many responsibilities. Let these things be corrected, and let each man bear his part in thinking and in planning and gain an experience.*5LtMs, Lt 21, 1888, par. 11*

You are not doing God's will in depreciating those who are fellow workers in the same cause and for the same purpose as yourself. Give them the same chance to obtain an experience and to act as you have had. God enjoins upon us to guard the reputation of our fellow laborers in the harvest field as we desire our own reputation to be guarded. If carnal ambition holds the supremacy, God is displeased, for His name is dishonored where it should be magnified. A man may be looked upon as under the controlling influence of the Spirit of God while he may be deceived, for it is his own natural tendencies that control his judgment and bear sway, so that a look, a hint, a mean smile, a word from him, though he may be apparently suppressing his own feelings, goes a long way in suggesting doubts and suspicion to other minds when, in order to meet the approval of God, his every word, his whole soul, should be thrown in the opposite direction from that to which he gives it.*5LtMs, Lt 21, 1888, par. 12*

Now, God notes all this human sinful ambition, and it is an offense to Him. One will express a hint or make an assertion unadvisedly; another repeats the impression made upon his mind, and another gathers it up and adds a little more of his human imaginings. Before any of them are aware of what they are doing, they have built up strong barriers between God's workmen. They make it very unpleasant for themselves, for Satan enters into, and figures largely in this kind of work. He leads these deluded ones to think their own convictions are true beyond a question or doubt. Now, against Satan's schemes of this kind, there is but one safeguard—that is, to have truth as it is in Jesus planted in the heart of every man engaged in the work of God, not merely in theory but by the Spirit of God. They should feel the truth in its power and know by experience its sanctifying and elevating influence upon the soul.*5LtMs, Lt 21, 1888, par. 13*

You speak of the affliction that came upon you because of the "way this matter (the question of the law in Galatians) has been pushed and urged by responsible men in the cause and by your seeming

attitude which has brought me to my present condition more than any other one thing." I have no knowledge of taking any position in this matter. I have not with me the light of God had given me on this subject and which had been written, and I dared not make any rash statement in relation to it till I could see what I had written upon it. My attitude therefore could not be helped. I had not read Dr. [E. J.] Waggoner's articles in the *Signs*, and I did not know what his views were.<sup>5</sup>*LtMs, Lt 21, 1888, par. 14*

You speak, dear brother, of that terrible conference, the last held in Battle Creek, while I was in Switzerland. That conference was presented to me in the night season. My guide said, "Follow me, I have some things to show you." He led me where I was a spectator of the scenes that transpired at that meeting. I was shown the attitude of some of the ministers, yourself in particular, at that meeting, and I can say with you, my brother, it was a terrible conference.<sup>5</sup>*LtMs, Lt 21, 1888, par. 15*

My guide then had many things to say which left an indelible impression upon my mind. His words were solemn and earnest. He opened before me the condition of the church at Battle Creek. I can only give here a meager portion of what was said to me. He stated that the church needed the "energy of Christ," that all must cling close to the Bible, for it alone can give a correct knowledge of God's will. A time of trial was before us, and great evils would be the result of the Pharisaism which has in a large degree taken possession of those who occupy important positions in the work of God. He said that the work of Christ upon the earth was to undo the heavy burdens and let the oppressed go free, to break every yoke, and [that] the work of His people must correspond with the work of Christ. He stretched out his arms toward Dr. Waggoner and to you, Elder Butler, and said in substance as follows: "Neither have all the light upon the law; neither position is perfect." "Light is sown for the righteous, and gladness for the upright in heart." *Psalms 97:11*. There are hundreds that know not why they believe the doctrines they do.<sup>5</sup>*LtMs, Lt 21, 1888, par. 16*

Let all search the Scriptures diligently for themselves and not be satisfied to have the leaders do it for them, else we shall be as a people in a position similar to that of the Jews in Christ's time,

having plenty of machinery, forms and customs, but bearing little fruit to God's glory. It is time for the church to realize her solemn privileges and sacred trust and to learn from the great Teacher.*5LtMs, Lt 21, 1888, par. 17*

The spirit which has prevailed at this meeting is not of Christ. There is not love, there is not sympathy or tender compassion one toward another. Dark suspicions have been suggested by Satan to cause dissension. Roots of bitterness have sprung up whereby many will be defiled. Christians should harbor no jealousies or evil surmisings, for this spirit is of Satan. There must be no strife between brethren. God had made this people the repository of sacred truths. Ye are one in faith, one in Christ Jesus. Let there be no lording it over God's heritage. Let there be no such oppression of conscience as is revealed in these meetings. It is God that scrutinizes every talent, and it is He who will judge every man's work. He has not laid this work of judging upon any man; they have mistaken their calling. There must be no exalting one's self above others.*5LtMs, Lt 21, 1888, par. 18*

God has not committed to any finite man the work of judging others, for man's judgment would be biased by his peculiar traits of character. Neither has He laid it upon any man to bind the conscience of another or to pass judgment upon His holy Word, defining what is inspired and what is human. Unless sanctified, soul, body, and spirit, man will be in danger of manifesting an unkindly spirit toward his brother who does not agree with his ideas. There is no such narrowness with God.*5LtMs, Lt 21, 1888, par. 19*

The enemy of God and man is here on the ground where important interests are centered, at the heart of the work, to misrepresent, to create suspicion and misapprehensions. From this night's work there will arise false imaginings, cruel and unjust misunderstandings, that will work like leaven in every church and close hearts to the strivings of the Spirit of God. Unless the Lord in His mercy shall lift up a standard for us against the enemy, kindness will be requited with suspicions and insults; faithful warnings and admonitions sent from God will be scorned by some, unheeded by others, and the influence of this meeting will be as far-reaching as eternity.*5LtMs, Lt 21, 1888, par. 20*

The spirit manifested is not of Christ. The outgrowth of this will be that some will turn away from light and others will come to a standstill in spiritual growth, because from this hour blindness of mind and self-righteousness will take the place in their experience of justice, mercy, and the love of God. The seeds of disaffection and disunion will be scattered broadcast, and all because men allow their own spirit to control them and make them unsympathetic and unimpressible, like moral icebergs, cold, sunless, dark, and forbidding. The result will be ruin to souls. The church at Battle Creek has been blessed with great privileges, but the work that should have been done in it, to make these privileges and opportunities tend to spiritual health and growth, has been neglected.*5LtMs, Lt 21, 1888, par. 21*

The Lord is willing to bestow great light upon those who open their hearts to its divine rays. Those who have marked out a certain course in which the light must come will fail to receive it, for God works in His own appointed way. It will be said of some here, unless they quickly change their present attitude, "Ye took away the key of knowledge; ye would not enter in yourselves, and those who would enter in, you hindered." [*Luke 11:52.*] The church needs earnest and persevering labor.*5LtMs, Lt 21, 1888, par. 22*

If those who are placed in responsible positions are faithful, living in daily communion with Christ, they will learn to place the same estimate upon man that God does. Personal preferences manifested for a few will give way to a true spirit of charity toward all. You know not whom God may have chosen to be heirs of His kingdom. They may be the very ones you would not think at all qualified for the work. The Great Shepherd will call His own sheep by name, [and] one by one will lead them out. The men upon whom you place so low an estimate may be those whom God will choose to do a special work for Him, notwithstanding your judgment to the contrary.*5LtMs, Lt 21, 1888, par. 23*

The churches have been cherishing a spirit which God cannot approve, and unless they humble their souls before God and possess a different spirit, they will reject God's light and follow spurious lights to the ruin of their own and many other souls. They must have the converting power of God to transform them. This

power needs to come into your heart, my brother, and mould you over anew. You are passing a crisis in your experience and are in great danger of self-deception.*5LtMs, Lt 21, 1888, par. 24*

You have made grave charges against me in your letter sent to me at this place, but as yet I do not see their justice. I wrote to you from Switzerland in the fear of God. I was doing a work in this matter that was not pleasant to me, but I felt it my duty to do this work. If my letter caused so grave consequences to you as five months illness, I shall not be held accountable for it; for if you had received it in the right spirit, it would have had no such results. I wrote in the anguish of my soul in regard to the course you pursued in the General Conference [Session] two years since. The Lord was not pleased with that meeting. Your spirit, my brother, was not right. The matter in which you treated the case of Dr. Waggoner was perhaps after your own order, but not after God's order. The course you took was not excusable, even if his views were questionable. We must not crowd and push one another because others do not see just as we see. We must treat others with Christ-like courtesy, even if they differ with us. *Matthew 5:43-48; 1 John 2:9-11; 3:16-18; 4:7, 8.5LtMs, Lt 21, 1888, par. 25*

You refer to your office as President of the General Conference, as if this justifies your course of action, which you deemed wholly right, but which, from the light the Lord has been pleased to give me, I deem to be wrong in some respects. The very fact that you are standing in a position of responsibility I urge upon you as the reason why you should show a forbearing, courteous, Christlike spirit at all times and under all circumstances. Your brethren in the ministry, who respect you and your office, will be very apt to follow your example in the treatment of such cases. You are to be an example to your brethren, worthy of imitation. Your words, your spirit, your deportment, even the manner in which you treat your brethren, are sowing seeds for good or evil. It is both your privilege and duty, especially in your position of trust, to be like-minded with God; then you will be strong in His strength and meek and humble as a little child.*5LtMs, Lt 21, 1888, par. 26*

Cling close to your Bible, for its sacred truths can purify, ennoble and sanctify the soul. You must hold the truth and teach it as it is in

Jesus, else it is of no value to you. Before the light of God's truth, let human opinions and ideas and human wisdom appear as they are in the sight of God, as foolishness. Let no man feel that his position as president either of the General Conference or of a state conference clothes him with a power over the consciences of others that is the least degree oppressive, for God will not sanction anything of this kind. He must respect the rights of all, and all the more because he is in a position where others will pattern after him. Your position binds you under the most sacred obligations to be very careful what kind of a spirit you entertain towards your brethren. They are acting a part in God's cause as well as yourself. Will not God teach them and guide them as well as yourself? You are not even to allow yourself to think unkindly of them, much less to climb upon the judgment seat and censure or condemn your brethren, when you may be yourself, in many respects, more deserving of censure than they. Your work is bearing the inspection of God.*5LtMs, Lt 21, 1888, par. 27*

If a brother differs with you on some points of truth, do not stoop to ridicule; do not place him in a false light or misconstrue his words, making sport of them; do not misinterpret his words and wrest them of their true meaning. This is not conscientious argument. Do not present him before others as a heretic, when you have not with him investigated his positions, taking the Scriptures text by text in the spirit of Christ to show him what is truth. You do not yourself really know the evidence he has for his faith, and you cannot clearly define your own position. Take your Bible, and in a kindly spirit weigh every argument that he presents and show him by the Scriptures if he is in error. When you do this without unkind feelings, you will do only that which is your duty and the duty of every minister of Jesus Christ.*5LtMs, Lt 21, 1888, par. 28*

There were thrusts in your pamphlet which the Lord did not prompt you to make. You have no right to wound the feelings of your brethren. You speak of them in a manner which I cannot sanction, because I have been shown many times in the case of others that it was not right. You call Brethren [A. T.] Jones and Waggoner fledglings, and you make reference to the words I spoke at the conference in California. I am surprised, my brother, to read such things from your pen. I was not making thrusts at you, Eld. Butler. I

was speaking upon general principles, and I felt that the cause before us required me to speak. I have been shown, in reference to Dr. [J. H.] Kellogg and his work, that which warranted me in speaking. I had been shown more than once that he was regarded in a wrong light by many in Battle Creek, that they were unchristian in their feelings and treatment of him, and that he was even regarded by some as a dishonest man.*5LtMs, Lt 21, 1888, par. 29*

Some have come to me to inquire if these reflections from you upon the doctor were correct, if it was true that he was a scheming and designing man. I had always labored to remove this impression, for I knew it was not just to have it prevail in California among those who knew him not. I simply did that which I knew to be my duty in that conference. I would not dare to say I acted in my own spirit or spoke from mere human impulse or wisdom, for I knew better than my brethren how the Lord looked upon this case. My remarks were not hasty, and I spoke only as I knew that I ought to speak. I have nothing to retract in that matter.*5LtMs, Lt 21, 1888, par. 30*

It will be seen sometime that our brethren and sisters have not been inspired by the spirit of Christ in their manner of dealing with Dr. Kellogg. I know that your views of the doctor are not correct. Your attitude toward him will not bear the approval of God, even if he is the man which you think him to be. You cannot be any help to him while you maintain this position, but you can pursue a course that will so weaken his confidence in his brethren that they cannot help him when and where he needs to be helped.*5LtMs, Lt 21, 1888, par. 31*

He is placed, as I have been shown repeatedly, in a peculiar position in his relation to the world, respected by men of highest intelligence and yet holding the faith and doctrines of Seventh-day Adventists. Now, as the doctor is situated, standing on the high eminence that he does in his profession, he can, by firmly holding the truth, exert a wide influence in its behalf. The position he occupies affords him many privileges and opportunities to reach with the truth a class which we could not otherwise reach. Dr. Kellogg is a man of opportunity, a man who needs the wisdom of God to bless and guide him every step in his position of trust, if he will serve God faithfully, just as He will you in your position of trust,

if you serve Him faithfully.*5LtMs, Lt 21, 1888, par. 32*

Your work and Dr. Kellogg's lie in altogether different lines, and you have no more right to depreciate him because he does not meet your ideas and do just as you think he should do, than he has to depreciate you because you do not work in his way. In the providence of God, Dr. Kellogg has influence. Like yourself, he was taken from among the laboring class, and by his indomitable will and persevering energy and with one object in view, he has reached a position among the honored men of the world. This position did not compel him to sacrifice one principle of our doctrines of faith to make a success. He has signalized himself as a man of wisdom and aptitude to [make] plans and execute them, and his high standing in the medical profession has an influence to remove from a large class the false impressions which have prevailed with regard to Seventh-day Adventists' being an ignorant class of people.*5LtMs, Lt 21, 1888, par. 33*

Whatever course he may take, he is only a man liable to make mistakes and give some a chance to find something to criticize. Because you do not always think and speak and act as one having the mind of Christ, you will not consider that you make mistakes and that others may criticize you. The position the doctor occupies in medical circles leads him amid scenes of temptation, where he needs a constant hold upon God and brethren who can help him, pray for him, advise and counsel him. If he has this hold, he will be the means of great good. Some of the worldly wise will at first disapprove; lawless and designing ones and those who are disaffected and men who have apostatized from the faith will plot against him, but if [he] maintains his integrity as did Daniel, God will give him favor among men in order that true hygienic principles and appliances may prevail to a large extent over drug medication. Shall those who claim to be reformers cease to reform? Shall they set themselves in array against the work of reform and these men to whom the Lord shall entrust a certain work?*5LtMs, Lt 21, 1888, par. 34*

Dr. Kellogg is a finite man and has his errors as well as other men, but God has done a work through him and has been giving him strength. He does not now feel exasperated, as he once did, when

he is misjudged. He needs wise men for counselors, for their wisdom will be required to set things right and keep them right. Men are needed in the Sanitarium and out of the Sanitarium who can appreciate the situation on all sides, who will take in all in their hearing and not say Yes, Yes, to every proposition, but who, if they see danger of wrong moves which will injure the reputation of Dr. Kellogg and the Sanitarium, will not be afraid to speak frankly and honestly. This is just as much a part of their duty as to approve and sanction, but they shall do this with a Christian spirit and in such a reasonable way that the words will not appear a thrust or condemnatory but will have a right effect.*5LtMs, Lt 21, 1888, par. 35*

There is no reason why his brethren should stand away from him and criticize and denounce and condemn him when they have no real knowledge of his work and what they are talking about. They gather from him or supposition the idea that Dr. Kellogg is a designing, dangerous man, and acting upon that idea, they unjustly and with an unchristian spirit place themselves directly in the way of his efforts, thus counteracting the good work he is trying to do, and their course is not fair and just. It may produce a condition of things to drive him to the very things they condemn. The opposition that has existed in reference to Dr. Kellogg is contagious and is hostile to the health of the soul. This is not the spirit of Christ and will have no saving influence upon Dr. Kellogg. In the fear of God we say to all such, Keep silent, speak no evil thing, keep your mouth as with a bridle that your lips will not offend God, and when you do speak, let it be to some purpose to set things in order, as is your duty as wise sentinels of sacred trust. The very same course that some are pursuing towards the doctor might as justly be pursued towards themselves, but they do not think of this; they do not see their own course is open to criticism.*5LtMs, Lt 21, 1888, par. 36*

God is displeased to have brethren suspiciously pick up an item here, and a jot and tittle there and construe these tidbits into grave sins. Complaining, faultfinding and backbiting will be carried on to a large extent among the people when encouraged by the influence of the men engaged in the solemn work of the ministry. To disdain another's work because it is not in your line of work is an offence to God. It is no less a sin when men who occupy positions of trust

engage in it. If you, my brother, were to go into a field where are precious things, shrubs and flowers, and pass these by unnoticed and begin to complain of the thistles and the briars and unsightly shrubs and present these as the representation of what was in that field, would it be just? Should you not rather have gathered the roses, the lilies and the precious things and carried these away, thankful that such blessings did exist, acknowledging that there were things of precious value in that field?*5LtMs, Lt 21, 1888, par. 37*

Dr. Kellogg has done a work that no man I know of among us has had qualifications to do. He has needed the sympathy and confidence of his brethren. There should have been a tender compassion for him in his position of trust, and they should have pursued a course that would have gained and retained his confidence. God would have it thus. But there has been, instead, a spirit of suspicion and criticism. If the doctor fails in doing his duty and being an overcomer at last, those brethren who have failed in their want of wisdom and discernment to help the man when and where he needed their help will be in a large measure responsible, for there have [been] but few [who have] faithfully warned him in kindness and love for his soul, but hurt him with their thrusts behind his back. His brethren do at times really feel that God is using the doctor to do a work that no other one is fitted to do, but when they meet so strong a current of reports to his detriment, [they] are perplexed; they partially accept them and decide that Dr Kellogg must really be hypocritical and dishonest. They do not consider the good he has done and that he is doing. They do not look at his efforts to elevate the religious and moral tone at the Sanitarium and keep it up to a high standard. How must the doctor feel to be ever regarded with suspicion? Can nothing be done to change this order of things? Must it ever be thus? I know that it is not right. There are things that will occur in connection with the Sanitarium that will need much wisdom to plan and arrange, and here is where other minds must come in to place things as God would have them.*5LtMs, Lt 21, 1888, par. 38*

I did not have one thought at the General Conference at Oakland of making thrusts at you, Bro. Butler. I sustained the proposition to have such a building as has been erected on the Sanitarium

grounds, and as the plan was set before me, I could not admit that Dr. Kellogg was doing anything unfair or dark in this move. It was a work which was much needed if it could be successfully and wisely managed, and no one would have had reason to doubt the doctor's integrity in the matter if his brethren from Battle Creek had not planted the seeds of doubt and suspicion on the Pacific coast. I have not hesitated to speak plainly to the doctor when I have seen him in the wrong or in danger of taking a wrong course, because his soul was of value. Christ paid the redemption price for his soul, and the Devil will do his utmost to ruin his soul. Let none of us help him in his work.*5LtMs, Lt 21, 1888, par. 39*

I am very sorry that you should have allowed yourself to think that because he has treated me with great kindness and respect, he was prompted in this by motives of selfishness. I believe he has confidence in me and in the work God has given me to do. He has treated me with all the courtesy that he would show toward his mother, while at the same time, I have not shunned to reprove and warn and entreat when he was in danger or under temptation. I am grieved at these words coming from your pen. If the Lord puts it into the hearts of my brethren, especially those whom I have known from their childhood, to show me respect and to bring, if possible, a little sunshine into my life, I thank the Lord for this. When I have been at Battle Creek I have been always worn down with labor. I have had no home and I have needed care. In my widowhood I have had sorrows and trials which God alone knows, and I have felt grateful that the Lord has put it into the heart of Dr. Kellogg to show me kindness and to seek to do me good physically. And not Dr. Kellogg alone, but many others of my brethren and sisters. I do not forget one of their favors and hope they will receive a full reward for what they have done for me.*5LtMs, Lt 21, 1888, par. 40*

And why should not those who represent the Sanitarium show me some respect? My husband and I labored hard to establish it, and I have felt the deepest interest in its prosperity. I should not breathe a murmuring word if I were neglected and unnoticed, but I thank God I am not left to be thus wounded. But am I the only one whom the doctor treats with courtesy and favor? Why did he invite Brother and Sister Hutchins to the Sanitarium to remain as long as they would? Was it because they were popular? They were feeble and worn, but

they were Christians and their influence would be in favor of godliness. This is just as it should be. Has not Dr. Kellogg shown the greatest respect to our ministers, and has he ever given the least evidence that he was ashamed of his brethren? I believe he has done this to you—shown you favors—more freely than he has to me, because he loves the cause of God. I hope, my brother, that you will no longer cherish such thoughts. They are unworthy of a Christian.*5LtMs, Lt 21, 1888, par. 41*

You speak of neglect being shown towards some. There will always be such complaints in such institutions. While great care should be exercised to avoid it, such cases will sometimes occur, and yet the blame may not belong to the doctor personally but to those employed to do the work relating to these cases, and he not know anything about it.*5LtMs, Lt 21, 1888, par. 42*

When we look at these matters without prejudice, we shall see some things to excuse and some things to commend and fewer to censure. “Finally brethren whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” [*Philippians 4:8.*]*5LtMs, Lt 21, 1888, par. 43*

## Lt 21a, 1888

[Butler, G. I.]

[Minneapolis, Minnesota]

[October 15, 1888]

Drawn from *Lt 21, 1888*. This letter is published in entirety in *1888 107-116*. <sup>+</sup>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.

### General Interest of the Cause

Dear Brother [G. I. Butler]:

At half past two in the morning, while the house is locked in slumber, I commence penning these lines to you. I think of the large church at Battle Creek and of the important interests centered there, which make it a missionary field in the highest sense. People are coming from all parts of the world to the Sanitarium, and many youth from the different states are attending the College. That field requires the very best methods of labor, that the strongest religious influence may be constantly exerted upon all. God would have men cultivate their abilities, that they may have broader ideas in planning and executing His work. When this is done, the saving power of the grace of Christ will be manifested to those who believe present truth.<sup>5</sup>*LtMs, Lt 21a, 1888, par. 1*

As the work grows, if the workers will rely firmly upon the wisdom and power of God, their minds will expand to keep pace with His opening providence. Those who possess piety and ability should be encouraged to obtain the necessary education, that they may assist in the great work of spreading the light of truth. Progress will then be seen in the great closing message for these last days.<sup>5</sup>*LtMs, Lt 21a, 1888, par. 2*

God has different sets of workmen for the different branches of His cause. When those whom He has called to do a certain work have

carried that work along as far as they can with the ability He has given them, the Lord in His providence will call and qualify other men to come in and work with them, still making advance moves that together they may carry it farther and lift the standard higher. He will never allow His work to diminish in strength or efficiency if those to whom He has given their work will act their part with unswerving fidelity. There must be no [belittling] the men who God has accepted as his workmen.*5LtMs, Lt 21a, 1888, par. 3*

This great and solemn work is not to be carried to its completion by a few men who have been selected as opportunity has offered to bear responsibility. There are some minds which do not grow with the work, but allow the work to grow far beyond them, and they find themselves tired and worn before they comprehend the circumstances. Then when those whom God is qualifying to assist in the work take hold of it in a little different way from that in which these responsible men have tried to do it, they should be very careful not to hinder these helpers or to circumscribe the work. Since they did not see the work in all its bearings and did not have the burden which God has specially laid upon others, why should they say just how that work should be done? Those who do not discern and adapt themselves to the increasing demands of the work should not stand blocking the wheels and thus hindering the advancement of others.*5LtMs, Lt 21a, 1888, par. 4*

The case of David is to the point. He made large provisions for building the temple for the Lord, but the Lord told him that he was not the one to do that work; it must devolve on Solomon, his son. He could advise, counsel, and encourage Solomon because of his large experience, but the younger man must do the work.*5LtMs, Lt 21a, 1888, par. 5*

The weary, worn minds of all the older brethren do not take in the greatness of the work in all its bearings and are not inclined to keep pace with the opening providences of God. Therefore, the responsibilities of the work should not rest wholly with them, as they would not bring into it all the elements essential for its advancement, and thus the work would be retarded.*5LtMs, Lt 21a, 1888, par. 6*

The work in Battle Creek and in the state of Michigan is far, far behind. For several years there has been on the part of the conference committee and the laborers, a want of wise planning and indiscreet management in regard to it. While the president of the General Conference was willing to do much work, he did not see the necessity of training the powers of mind and qualifying himself to plan to discern the talents of young men and set them to work, associating with himself those who could help him. It is well to see and understand the situation and the needs of foreign missions so as not to neglect them. We should also be able to comprehend the needs of the work at our very doors. Home missions should not be neglected. There has been an oversight in doing this.*5LtMs, Lt 21a, 1888, par. 7*

There is a sad neglect at Battle Creek in not using the many advantages right at hand to keep the heart of the work in a healthy condition. Vigorous heartbeats from the center should be felt in all parts of the body of believers. But if the heart is sickly and weak in its action, its inefficiency affects all branches of the work. A sound, healthy working power at the center of the work is positively essential in order that the truth may be carried to the world. It must be diffused through families and communities. This will require wise generalship in devising plans and educating others to assist in the work. Persons of talent must be sought out and encouraged to labor in various places according to the capabilities that God has given them. Let every instrumentality of God that is brought within the reach of those older in experience be encouraged by them to find a place in the work and to be educated with the advancing work.*5LtMs, Lt 21a, 1888, par. 8*

Much ability has been lost to the cause of God because many in responsible positions were so narrow in their ideas that they did not discern the increasing responsibilities. They did not have extended vision to see that the work was becoming altogether too large to be carried forward by the workers then engaged in it. The work had outgrown them. Much, very much, is now left undone which should have been done, because men have held things in their own finite hands instead of proportioning the work to a larger number of workers and trusting that God would help them. They have tried to take all branches of the work upon themselves, fearing others

would not prove as efficient. Their wills have therefore controlled in everything, and through some unwise decisions, made because of their inability to grasp all the wants of the cause in its various parts, great losses have been sustained.*5LtMs, Lt 21a, 1888, par. 9*

The work has been bound about, not from design, but from not discerning the necessity of a different order of things to meet the demands for the time. This is largely due to the feeling of Elder Butler that position gave unlimited authority. Greater responsibilities were pressed upon him and accepted than one person could carry, and the consequence was the demoralized condition of affairs, notwithstanding he may have done the very best he himself could do under the circumstances. But the infinite God saw there were different kinds of qualifications needed to place a different mold on the work. On the part of his brethren, there was a fear that others desired Brother B's place, which has caused suspicions and has resulted in keeping in the background those men whom God would have used could they have had sufficient encouragement and an opportunity to work.*5LtMs, Lt 21a, 1888, par. 10*

God has not wrought as He would because of surmisings and suspicion and because there was not discernment and planning to let every man do the work that God was fitting him to perform in an understanding, intelligent manner. The lesson must be learned that when God appoints means for a certain work, we are not to neglect these means, put them aside, and then pray and expect that He will work miracles to supply our neglect. To every man God has appointed his work, according to his capacities and capabilities. Wise planning is needed to place each one in his proper sphere in the work in order that he may obtain an experience which will fit him to bear increased responsibility.*5LtMs, Lt 21a, 1888, par. 11*

In God's dealings, in temporal as well as spiritual things, blessings come to man through the use of means. If the husbandman neglects to till the ground, God works no miracle to make up for his neglect, and when the harvest time comes, he has no crops to gather. As in the natural world, so in the spiritual, God always honors the use of the means He has ordained to do His work. It is by practice that men must be qualified for any emergency that may arise. Men need to become better acquainted with themselves and

be discerning in regard to their own weak points of character and then make every effort to strengthen these points, for God makes this their duty.*5LtMs, Lt 21a, 1888, par. 12*

No one should lean wholly upon another's mind, but as God's free agents, each should ask wisdom of Him. When the learner depends in a large degree upon another man's thoughts and goes no further than to accept his plans, he sees only through that man's eyes and is so far only an echo of the other. God will, by His own Spirit, work directly through the mind He has put in man, if the man will only give Him a chance to work and will recognize His dealings with him. God designs that men shall use their minds and consciences for themselves. He never designed that one man should become the shadow of another and utter only another's sentiments. But this error has been coming in among us, that a very few are to be mind, conscience, and judgment for all God's workers. The foundation of Christianity is "Christ our Righteousness." Men are individually responsible to God and must act as God acts upon them, not as another human mind acts upon their minds, for if this method of indirect influence is kept up, souls cannot be impressed and directed by the great I AM. They will, on the other hand, have their experience blended with another's and will be kept under a moral restraint, which allows no freedom of action or of choice.*5LtMs, Lt 21a, 1888, par. 13*

God deals with His creatures as with responsible beings. He has issued no command that the leaders of the Battle Creek church shall remain anchored until by some mighty miracle-working power the church is sent forward and upward to the harbor God has appointed. If we would be wise and use diligently, prayerfully, and thankfully the means whereby light and blessings are to come to His people, then no voice or power upon earth would have authority over us to say, "This shall not be."*5LtMs, Lt 21a, 1888, par. 14*

The Lord has presented before me that men in responsible positions are standing directly in the way of the workings of God upon His people because they think that the work must be done and the blessing must come in a certain way they have marked out, and they will not recognize that which comes in any other way. "We are laborers together with God." [1 *Corinthians* 3:9.] Copy the ways

of the Lord Jesus. He was a perfect character.*5LtMs, Lt 21a, 1888, par. 15*

May the Lord place this matter before you as it is. God works, not as men plan or as men wish, but "in a mysterious way, His wonders to perform." Why treat God's ways as worthless because they do not coincide with our private ideas? God has appointed channels of light, but these are not necessarily through the minds of any particular man or set of men. When all shall take their appointed places in God's work and not allow others to mold them at will, then one great advance will have been made toward letting the light shine upon the world.*5LtMs, Lt 21a, 1888, par. 16*

The efforts made here to close every avenue to light and truth which is supposed to disagree with the opinions of some leading men are very unreasonable. Are these men infallible? Has God appointed them supreme judges of how light shall come to His people? I answer, No.*5LtMs, Lt 21a, 1888, par. 17*

During the conference at Battle Creek, when the question of the law in Galatians was being examined, I was taken to a number of houses and heard the unchristian remarks and criticisms made by the delegates. Then these words were spoken, "They must have the truth as it is in Jesus, else it will not be a saving truth to them." "Without me," says Christ, "ye can do nothing." [*John 15:5.*] When finite men shall cease to put themselves in the way, to hinder, then God will work in our midst as never before.*5LtMs, Lt 21a, 1888, par. 18*

It was shown me that broader plans should be laid, but at the same time the work in each branch of the cause should be harmoniously united with that in every other branch, all making a perfect whole: but now, selfish ideas and principles are interwoven with the plans of the workers, which make the work defective. One man, who has the oversight of a certain line of work, magnifies his responsibilities until his one branch, in his mind, is above every other branch, when in reality all are equally important. When this narrow, selfish idea is received, all his energies are set to imbue the people with the same idea. This is human nature, but not after Christ's order. Just in proportion as this policy is followed, Christ is pushed aside and self

appears prominent. When the Saviour is allowed His part in the work, none will become entirely absorbed in any one branch of it, but all will have broad ideas and will attribute to all parts of the work their due importance.*5LtMs, Lt 21a, 1888, par. 19*

The Jews in Christ's day, in the exercise of their own spirit of self-exaltation, brought in rigid rules and exactions and so took away all chance for God to work upon minds, until mercy and the love of God were entirely lost sight of in their work. It was this which caused rulers to lay upon the people the heavy burdens of which they justly complained, which our Saviour condemned. Do not follow in their track. Leave God a chance to do something for those who love Him, and do not impose upon them rules and regulations which, if followed, will leave them [as] destitute of the grace of God as were the hills of Gilboa, without dew or rain.*5LtMs, Lt 21a, 1888, par. 20*

Your very many resolutions need to be reduced to one-third their number, and great care should be taken as to what resolutions are framed. Ours is missionary ground, having many advantages. If wisely improved, a much larger number of workers would be fitted to go out into the field as pastors and evangelists, but shortness of vision and the narrowness of mind in some have circumscribed the work. There is need of having vigorous efforts put forth in the churches in every conference. A living message, showing the living features of our times, should be presented to them, not in a tame, lifeless style, but in the demonstrations of the Spirit and in the power of God. Responsibilities must be laid upon individual members of the church. A missionary spirit should be awakened, and wise workers appointed as they are needed, who will be active pastors, making personal efforts to bring the church up to that condition where spiritual death will not be seen in all her borders.*5LtMs, Lt 21a, 1888, par. 21*

There was much said to me in reference to other departments of the work which I will not at this time write. When I came to know where I was, I was sitting up in bed, weary, and my heart very, very sad. I arose and prayed and tried to write. The knowledge, Brother [Butler], communicated to me at that time and since then in regard to your positions and feelings has distressed me beyond measure.

The positions and ideas also which are entertained by Elder [Smith] are of that character to lead you both to occupy incorrect positions, where it would be impossible for me to stand with you. If you maintain these positions, I shall be compelled, not only to differ with you in some things, but to withstand your ideas and your influence. I was never more conscious of this than during the experience I have had here at this meeting. I have not the least hesitancy in saying that a spirit has been brought into this meeting, not of seeking to obtain light, but to stand barricading the way, lest a ray should come into the hearts and minds of the people through some other channel than that which you had decided to be the proper one.*5LtMs, Lt 21a, 1888, par. 22*

**Lt 22, 1888**

Canright, D.M.

Refiled as *Lt 22, 1887*.

**Lt 23, 1888**

Daniels, Brother and Sister E. P.

Oakland, California

April 24, 1888

This letter is published in entirety in *PH096 22-39*. +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 and Sister,

At times I feel much burdened on your account. I am fearful that you will not keep self under control, that you will not move discreetly in all things, and so lose the confidence of your brethren. I do not wish them to feel at one time that you are a man of great value because you are led and taught of God and at another time to be disappointed in you because of your unconsecrated life and your great want of spiritual wisdom. I want you to preserve your influence with the people, and I know that you can do it if you put the power of your will on the right side, if you will ever feel your weakness and the necessity of constant help from God.<sup>5</sup>*LtMs, Lt 23, 1888, par. 1*

I was very much surprised at the remark you made to Bro. and Sister Maxson, referring to your mistakes in Healdsburg. You told them that Sr. White said, "Stop just where you are, or you will meet with disappointment and failure." And when you presented the interest that you had in real estate and in the mine, you said Sr. White did not advise you to have nothing to do with them, but said, "Yes, it will prove a success." And it has proved just as she said. Have you forgotten, my brother, that I urged many reasons why you should not connect yourself with these financial speculations? But you presented the matter with so many words and said so much about its being no tax to you, as you claimed to be only a figurehead in the real estate business. You had nothing special to do, your brethren did the work, and it was through the interest they had to help you that you were induced to engage in it, hoping to

make money—that I concluded to say no more just then; but I thought that when I was rested, I would lay it open before you just as I viewed it from a Bible standpoint.*5LtMs, Lt 23, 1888, par. 2*

I have tried to study over this matter to find out where or when I sanctioned your engaging in real estate business or in the mining, but I cannot remember even an assent of my mind and hence could not have given you any encouragement. You had no authority for making that statement. I shall need to be very careful of my words, not to say anything in conversation that can be taken by any of my brethren as an assent to their plans in entering into financial enterprises. From the light the Lord has been pleased to give me from time to time in regard to your case, I know your dangers and the peculiarity of your temperament too well to give you any encouragement to interest yourself in business of this kind, for you are not successful as a financier. You had already entered into this business when you asked counsel of me, and I knew that anything I might say in direct opposition to your plans would only create unpleasant feelings. I had a large amount of work on hand just then, for I had to make many personal efforts for individuals whose feet had wandered away from the right way. I knew it would be difficult for me to obtain from you the real bearings of the case, because you would see great success where I would only see peril to your soul. It is perilous for you to engage in or even to taste of these enterprises. And as I understand matters more fully, I am more and more convinced that these business enterprises will bind about your testimony and greatly injure your influence.*5LtMs, Lt 23, 1888, par.*

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Have you not been set apart by the Lord to do a special work, to be a representative of Christ upon the earth? Then it is your duty to give yourself wholly to His work. Your heart, your mind, and your body belong to the Lord and should be entirely subject to Him. You cannot engage in any of these business transactions and keep your heart and mind unaffected and uninjured. The Lord wants all there is of you. I believe this to be a scheme of the enemy to weaken your influence as a minister of Christ and to imperil your soul.*5LtMs, Lt 23, 1888, par. 4*

Your business entanglement in Michigan injured your influence

there as a representative of Jesus. Had you attended to the preaching of the Word in Healdsburg, had you wisely brought your own habits in domestic life in harmony with the holy law of God, you would today stand in a position before the people there where you could do them great good. You should feel the necessity of working perseveringly day by day to overcome the natural defects in your character. If you would do this, you would not be so strongly tempted to branch out and devise plans to make more money to meet your increasing expenses. With your present remuneration for your labors and the consideration which will be made in regard to your wife's wages, if her influence is what it should be, you will be supplied abundantly with means, if you will only study to live within your means. But you seldom do this. You use money altogether too lavishly. Jesus is your example in all things. You ought to be careful that your expenses do not exceed your income. Bind about your wants. <Take yourself in hand, and have your conversation without covetousness.> *5LtMs, Lt 23, 1888, par. 5*

It is a great pity that your wife is so much like you in this matter of expending means, so that she cannot be a help to you in this direction, to watch the little outgoes in order to avoid the larger leaks. Needless expenses are constantly brought about in your family management. Your wife loves to see her children dress in a manner beyond their means, and because of this, tastes and habits are cultivated in your children which will make them vain and proud. If you would learn the lesson of economy and see the peril to yourselves and to your children and to the cause of God in this free use of means, you would obtain an experience essential to the perfection of your Christian character. Unless you do obtain such an experience, your children will bear the mold of a defective education as long as they live. *5LtMs, Lt 23, 1888, par. 6*

Your expectations in a business line have always been large and flattering. You are a man who talks things out just as they appear to you, and when you are engaged in financial enterprises, you present them in such glowing colors that you injure yourself and those with whom you associate. Your conversation has savored of covetousness. It is not your business to lead men and women to invest means in worldly enterprises. Your eager hopes and pursuits in worldly matters have proved a curse to you spiritually, and you

really mar the work of God that is in your hands. You have not only been reprov'd, but faithfully warn'd in the Word of God and by direct testimony in regard to your individual errors. "If the Lord be God, follow him; but if Baal, then follow him." [*1 Kings 18:21.*] "Ye cannot serve God and mammon." [*Matthew 6:24.*]*5LtMs, Lt 23, 1888, par. 7*

My brother, you know but little about voluntary self-denial. God has held a firm, restraining hand upon you all your life, because He loves you and wants to save you. But with morbid views and impulses, you have sought to break away from these barriers that were holding you—you thought cruelly—away from good. It is your salvation to be saved from yourself. You must be sanctified to God, soul, body, and spirit. This is your only hope.*5LtMs, Lt 23, 1888, par. 8*

God has given to everyone his measure of power. He has entrusted him with light which is to shine forth to the world. No one lives to himself. We each compose a part of the great web of humanity. We are to draw nigh to God daily and hourly, to contemplate the life and work of Christ, and then [to] deny self, take up the cross, and follow Jesus, our Pattern. We must practice the truth that we preach.*5LtMs, Lt 23, 1888, par. 9*

You do some good, but if you were a Christian in every sense of the word, what a power you would take with you in your ministerial labors! You profess to love the truth; I believe you do love it, but you do not reach the Bible standard. God wants all there is of you and yours. Your children are the Lord's property, the younger members of the Lord's family, to be brought up, not in the ways and customs of the world, but in the nurture and admonition of the Lord. It is your place to learn what the Lord approves and what He disapproves and not to follow the wishes and pleasures of your children. You should ask, What is God's will concerning me and my children? Has He not admonished my children in the course they are now taking?*5LtMs, Lt 23, 1888, par. 10*

A voice spoke to me in the night season while I was in Europe, "Write the things which I shall show you." Your children and yourself were presented before me in connection with things that had

transpired in Healdsburg. A portion of this I wrote to you, but not all. Now these things are before me when I see the very same condition actually existing which I saw would meet the disapproval of God and counteract your influence.*5LtMs, Lt 23, 1888, par. 11*

God said, "His children are My children, purchased at an infinite cost. The eldest daughter is an offense to Me, and her parents are deceived and being deceived and know not that Satan is seeking to obtain full control of her. She is corrupting her ways before God, doing discredit to her parents, dishonoring her God. These parents are not wise stewards of the souls of their children."*5LtMs, Lt 23, 1888, par. 12*

The Lord holds the parents responsible for the souls of their children. You have neglected your duty, been unfaithful in your homework. Truth is one of the loveliest virtues, but it has not been cherished. Her [your daughter's] course is not upright and truthful. God reads every species of dishonesty. I cannot even now say some things to you that were open before me, for you cannot bear them yet. When you made some statements to me in regard to the foolishness of your daughter's course in Healdsburg and admitted that she was wrong, I thought to myself, "He does not know; he does not understand the heart of his child." Evil is carried forward right in your presence, and you do not seem to see or realize it. You are not a faithful watchman to discern wrong. You have taken altogether too worldly and commonplace a view of the characters that your children should have.*5LtMs, Lt 23, 1888, par. 13*

I had not seen the face of your oldest daughter and did not know her by sight (until since coming to California) for her face was covered or where I could not look into it, but the words spoken of her I shall never forget. "Her heart is not right; her lips are not truthful; her habits are not correct. A child of truth is one who is open in all his dealings. There will be no betraying of sacred trust, no double dealing, no insinuations. The words of the lips and the conduct of the life will agree with each other."*5LtMs, Lt 23, 1888, par. 14*

The child [of truth] will not have one appearance in your presence and, when out of your sight, do and say things she would not have

you know. When before you, she [your daughter] will utter smooth things as though her heart was filled with truth, when she has no love for the truth. You are and have been asleep. You are just as much deluded as Eli was, and this is why I write to you so plainly, for unless I do, you will go on as indifferent, as blindfolded and deceived, as you have been in the past. *5LtMs, Lt 23, 1888, par. 15*

Should your daughter lose her life as she now is, she would surely come up with the wicked in the second resurrection, for every sinner will find his true place then. Can you not discern the peril she is in? I do not write these things to sting and burn into your heart; I write them that you may recover your daughter from the snare of the enemy, in place of fastening her forever in his power beyond remedy. God says, "I know thy works." [*Revelation 3:15.*] Should anyone else mention these subjects to you as I have done, you would, perhaps, deal with them without mercy. But I must speak, I must tell you these things. The Scriptures declare, "Be sure your sin will find you out." [*Numbers 32:23.*] There is nothing covered that shall not be revealed, neither hid that shall not be made open as the day. Attend earnestly to the welfare of the souls of your children. The presentations and representations made to you by your daughter are fair, but if you knew all, you would not feel as easy as you do. I am surprised at your blindness and at the course you both pursue. *5LtMs, Lt 23, 1888, par. 16*

The Lord declares, "Whoso covereth his sins shall not prosper." [*Proverbs 28:13.*] The all-seeing eye is upon each of us. Every secret thought and action are known to God. Darkness and night cannot hide them. If this thought does not lead you to arouse and to be watchful and faithful stewards to guard the younger members of the family of God entrusted to you, then I may have to press the matter more decidedly upon you, whether you will hear or whether you will forbear. Whatever position you may take, I must be faithful. Not one of your children is in Christ; not one of them is in the truth; not one of them is in a position to represent our faith. The relation you sustain to your children places you under the most solemn obligation, an obligation which is plainly enjoined in the Word of God. Parents may indulge their natural affection at the expense of God's holy commandment, you may allow what God has forbidden, you may neglect what He has enjoined, but you must meet your

work in the judgment. You are not only to remonstrate with your children, but you are to command them to keep the way of the Lord. You must wake up, for duty imperfectly understood will be imperfectly performed, and unless you heed the true Counselor and teach your children to walk in the ways of the Lord, when it is too late, you will see reason for great sorrow and realize your fatal mistake.*5LtMs, Lt 23, 1888, par. 17*

It is not enough to have a knowledge of Bible doctrines; the truth must be brought into your home life and have a sanctifying influence upon the character. I cannot justify your inclination to mix up with business matters or say it is well for you to place the hand of your children in that of the world. You have your work to do, and if you do your duty as parents and teach your children obedience and economy, you can support yourselves comfortably, without receiving presents as you have done from your brethren. This practice is a snare to you. Your conversation is too often prompted by selfishness. You seek to draw upon your brethren for sympathy and gifts. You should stand in the sight of God as a true, unselfish Christian, ready to practice as well as preach self-denial. I would not influence you to hoard up means—it would be difficult for you to do this—but I would counsel you both to expend your money carefully and let your daily example teach lessons of frugality, self-denial, and economy to your children. They need to be educated by precept and example.*5LtMs, Lt 23, 1888, par. 18*

You should learn to be just, before you are generous with yourself. Principle must be observed in making donations for the cause of God. Your brethren's stewardship belongs to them, and you have a stewardship of your own. God does not make you a steward of their means. May God help you to look upon all these matters in the right light. Wherever you go to labor and the Lord gives you success, many become attached to you. When God works with your effort, you can accomplish much good, but when your weakness is developed and the brethren see that your practice is contrary to your teaching, it throws them into confusion and begets doubt and suspicion in their minds in regard to your whole ministry and the arguments you have presented. Those who have genuine belief in the truth say, "I cannot see how Eld. Daniels can preach as he does and retain his influence with the people when he does not practice

what he teaches.” Although you may have the sound, ennobling doctrines of the Bible, although you may preach the word, presenting line upon line and precept upon precept, yet if your discourses are not backed up out of the pulpit by personal piety and devotion, if you do not practice your own teachings, you become a stumbling block to those who are weak in the faith.*5LtMs, Lt 23, 1888, par. 19*

I have been shown that you could do a greater and more substantial work if your life practice were in close harmony with the principles of truth. The power of the Spirit shown in heart and conscience in your home life and in association with your brethren will have a decided influence upon others. “Out of the abundance of the heart the mouth speaketh.” [*Matthew 12:34.*] You cannot be mixed up in financial matters without giving the burden of your thoughts to worldly plans and calculations. As soon as you are out of the desk, you become enthusiastic over business ventures and show that you are intoxicated over the matter of obtaining means.*5LtMs, Lt 23, 1888, par. 20*

An important work has been given you of the Master, to preach the gospel of the Old and New Testament. You are to feed the flock of God. Do not flatter anyone’s imagination with high hopes of earthly treasure; point men to the heavenly inheritance; call their attention to the mansions Christ has gone to prepare for those who love Him and keep His commandments. As a faithful watchman, you are to warn the souls that are in peril through worldliness of their danger.*5LtMs, Lt 23, 1888, par. 21*

Supposing it is no sin for those whom God has not called to minister in word and doctrine to engage in real estate business and mining stocks, would it not be altogether another matter for you, a watchman upon the walls of Zion, to do so? Your mind should be on altogether different themes. Eternal interests demand your whole soul, your whole might, mind, and strength. You need to be constantly digging in the precious mine of the Scriptures, that you may bring forth from the treasure house of God’s Word things new and old. Great light is opening to all God’s people whose hearts are open to receive it, but those who are satisfied with their present knowledge will not desire the rich blessings God has for His

people.*5LtMs, Lt 23, 1888, par. 22*

Now, my brother and sister, will you not come into a different position in your family that you may give the right lessons in religious life to your dear children and become living epistles at home? By your circumspect conduct, teach them to have solidity of character, for we are forming characters here for the future immortal life. Teach them to deny appetite, to be grateful for the plain, simple diet God gives them. It is not for you to allow them to dictate to you what they shall eat, but you should dictate to them what is best for them. It is a sin for you to allow your children to murmur and complain about good wholesome food just because it does not suit their depraved appetites.*5LtMs, Lt 23, 1888, par. 23*

Practice self-denial yourself. It is sin to use the Lord's money in selfish indulgence. I have been shown that the Lord has had pity upon you and used you not because you were defective in character, but notwithstanding these defects. He has connected you with Himself that through His grace you might perfect a Christian character. How much better service you could have done for the Master, whose servant you are, if you were well balanced and sound where now you are weak! Will you not remember that it is the Lord's money you are handling and that He requires you to use it wisely? You must render an account to God for your expenses.*5LtMs, Lt 23, 1888, par. 24*

You have been self-indulgent in your travels, for you do not generally study to save expense to the cause of God. In many ways you needlessly expend entrusted means. You are very deficient in keeping track of your outgoes. You trust too much to memory, which is very defective, in keeping your accounts. If you can command money, you will use it for your own gratification and to please the desires of your children. You do not remember that you are handling another's means. I cannot see how you can have any valid excuse in the sight of God for letting Zua attend Snell's Seminary. Either you or someone else must bear that expense. Your children have both their father's and mother's traits of character transmitted to them as their legacy, and how carefully should you educate and train them that these defects may be overcome.*5LtMs, Lt 23, 1888, par. 25*

I cannot let this matter stand before the people in the light in which they now view it, as though I sanctioned and approved of your management. You have the blessed Bible, you have the testimonies which have appealed to you to correct your deficiencies, but if you walk in the light of your own understanding, what excuse can you offer when the books of heaven shall reveal your great loss as God's hired servant? While you should appear free from everything like stinginess, you must remember that justice in dealing with your brethren comes before liberality. *5LtMs, Lt 23, 1888, par. 26*

Conference officers are not favorably impressed with the way matters have developed in regard to you. Wages have been paid to you by the conference, and other means has flowed from its true channel in gifts to you. You keep yourself embarrassed by your own management; you talk discouragingly and groan over your situation, and your brethren, who are grateful to see that you have success in the pulpit and that souls are brought into the truth, give you, not only their sympathy, but their money. Although they have thought that they were doing God's service in so doing, they have done you a great wrong. You may say, "I put a portion of it into the cause." Would it not be well to say, "Brethren, will you not place this means which you propose to give to me in the treasury of God yourselves, that you may not lose your reward, but lay up for yourselves a treasure in the heavens?" *5LtMs, Lt 23, 1888, par. 27*

All the heart is to be given to God, all the mind, all the soul, and all the strength. Until this is done, we come far short of loving God supremely and our neighbor as ourselves. Unless the law of God is written in the heart, we do not obey it in truth. The truth of God can only profit and illuminate the soul when it is taken into the heart. There is much guile and selfishness in human nature, but the truth must expel these; then it will become woven into the character, and the possessor will become a partaker of the divine nature, having escaped the corruption that is in the world through lust. *5LtMs, Lt 23, 1888, par. 28*

I felt sad as I was shown how little you resemble Christ. Instead of being self-denying, you indulge and gratify self on every hand. My brother, you must reach a higher standard, that the truth you preach

may be sustained by your influence and example. You cannot remain in your present condition and reach the hearts of the people, for many will stumble into perdition over your defects.*5LtMs, Lt 23, 1888, par. 29*

Men who profess to be watchmen on the walls of Zion may preach the gospel as well as the law; they may bring to bear on the minds of sinners the love, pity, the self-sacrificing compassion of Jesus; they may make the most touching appeals and urgent entreaties and mingle them with the most cheering promises, and yet souls may not be reached, hearts may be proof against them all. The Bible truth will not be received, the love of Jesus may not exercise a constraining power, and these souls may perish in their sins. This will sometimes be the case when the Lord's co-workers do all they can do in the fear and love of God. But if such is the case, they will be blameless. But if God's ambassador brings the precious saving truth to bear upon the heart, and yet in his deportment errors are made prominent, then he lays a stumbling block before the feet of his fellow men over which they may stumble into perdition.*5LtMs, Lt 23, 1888, par. 30*

If souls do accept the truth, the defects in the messenger are in many instances reproduced in their conduct, and the Heart Searcher knows that His professed ambassador is perpetuating sin. The reason of this is that the Word of God has not been received into the heart, has not done its office work upon the soul. The Word of God and the testimonies that have been given for the enlightenment of God's people are as a dead letter. A nominal assent may be given when the truth is presented, but the heart's undivided affection is not given to the Lord. God's Word is perverted; the affections are not set on things above. The heart is the citadel of the man, and unless it is wholly given to the Lord, the enemy will come in and establish himself therein and make it his stronghold, from which no power on earth can dislodge him.*5LtMs, Lt 23, 1888, par. 31*

There must be a trimming up with you. You are not guilty of outbreking sins, but it is the little foxes, the little neglects, the little deficiencies, the little dishonesties, the prevarications and misstatements, the little departures from the principles Christ has

given us, that blind the soul and separate it from God. These little things become larger, and others see the man who is guilty of these things professedly a messenger of God, a watchman on the walls of Zion, a co-laborer with Christ, and they think that they can follow his example in saying and doing things not at all in harmony with the will of God. The practice of evil is positively ruinous to your influence. Christ is dishonored, His name is brought into disrepute, [and] the standard for the ministry is not elevated or sanctified by such a course.*5LtMs, Lt 23, 1888, par. 32*

My brother, I must urge these things home upon your soul. You should disconnect with everything that would have the least influence for evil upon your mind and character as a minister of the gospel of Christ. You should drink deeper and still deeper every day of the water of life. You should be imbued with the spirit of Jesus Christ. You are greatly lacking in devotion and faith. I cannot lend my influence in any way to prompt you or any of my brethren to gain wealth by speculation and extortion; you are not to be united with those who certainly do this. The men of solid worth are most apt to be found with those who possess little of this world's goods, and what they do possess they have gained by diligence, honesty, and economy, and not by speculation. Those who are suitably remunerated for their labors ought not, if they practice economy, to be in rags or on the verge of pauperism or overwhelmed in debt.*5LtMs, Lt 23, 1888, par. 33*

Paul charged Timothy to be "strong in the grace that is in Christ Jesus, and the things that thou hast heard of me among many witnesses, that commit thou to faithful men who shall be able to teach others also." "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. ... Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 Timothy 2:1, 2, 3, 4, 15.]*5LtMs, Lt 23, 1888, par. 34*

My brother and sister, much beloved in the Lord, I do not want you to lose your reward. Please read and put into practice the following words, "Know ye not that those who 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.]5LtMs, Lt 23, 1888, par. 35

It is the privilege of every minister to consider these words. They are full of warning, counsel, and reproof for those who go contrary to the principles here laid down. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." [2 *Timothy* 3:16, 17.]5LtMs, Lt 23, 1888, par. 36

"Godliness with contentment is great gain." [1 *Timothy* 6:6.] There is danger that ambition will lead to presumption. "But 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; for the love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." [Verses 9, 10.] "But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hath professed a good profession before many witnesses." [Verses 11, 12.]5LtMs, Lt 23, 1888, par. 37

My brother, I wrote the foregoing while at the April meeting in Healdsburg and Oakland, and then so many and severe burdens came upon me, I could not venture to gather more upon my soul. I am sorry, very sorry, that I did not give it to you then and there, without further delay.5LtMs, Lt 23, 1888, par. 38

I again caution you in reference to your children. Do not indulge them. How does it agree with our profession of faith and your teaching to others to do as you are doing? Zua has qualities that with proper education and training would make her a useful woman. But her parents' false ideas of life and their vanity in regard to their children are in danger of spoiling her.5LtMs, Lt 23, 1888, par. 39

You now have light on this point and should work together in harmony. Will you heed this light? I encouraged Sister Daniels to go with her husband in his work, for I thought, yes, I knew, that another influence must be brought to bear upon the children if they were to be saved for the future immortal life. When you take your children with you and encourage them in self-indulgence and give to others an example of lax government, then I know the influence will not be as God would have it, and you would do better to all remain at home. You are not able to get your daughter a saddle pony and necessary equipment, neither are you able to get Paul a pony. You should encourage your oldest son to work with his hands. You should encourage your daughter to take up domestic duties. As a poor man's daughter, she should be useful and bear her own weight. Work will not be unhandy or disagreeable to her unless your own instructions and the society you place her in shall give her an education that will mar her prospects for both worlds.<sup>5</sup>*LtMs, Lt 23, 1888, par. 40*

**Lt 24, 1888**

Haskell, S. N.

Healdsburg, California

January 24, 1888

Portions of this letter are published in *OHC 82; HP 107; 3MR 21-22, 279-280.*

Dear Brother Haskell:

We received and read your letter with interest. We feel very sad that your health has not been good. We do not cease to pray for you and for Bro. and Sister Ings.<sup>5</sup>*LtMs, Lt 24, 1888, par. 1*

We have not lost our faith in you or in the work in England. We know that there is a great work to be done. The Lord has revealed to us that by the most simple means He can do wondrously, as in the casting down of the walls of Jericho. His people then were to do as He told them and God would do the rest. God so planned it that His name should receive all the glory. The same God is willing to work by whom He will. "Not by might nor by power, but by My Spirit, saith the Lord." [*Zechariah 4:6.*]<sup>5</sup>*LtMs, Lt 24, 1888, par. 2*

We need faithful Calebs in the work at this time. We need Jesus, the Captain of the Lord's host, to be with us. We need to follow His directions and to have faith in Him.<sup>5</sup>*LtMs, Lt 24, 1888, par. 3*

We are fighting with unseen foes, more formidable than giants. It is hard to conquer the devil. He cannot be overcome with any weapon save the sword of the Spirit. Oh, that there were a larger number who would speak for Jesus anywhere, and always act for Him.<sup>5</sup>*LtMs, Lt 24, 1888, par. 4*

I have not been really sick but rather let down after my constant labor. I find it difficult to confine my mind to writing, but I have had most wearing labor at the Rural Health Retreat. We returned from there a few days ago. We have urged Bro. Rice to resign, which he has done. Bro. and Sister Maxson have closed their labors at the

Retreat and will probably go to Ohio. *5LtMs, Lt 24, 1888, par. 5*

We find that great evil has been existing at the Health Retreat because of lovesick sentimentalism. It is difficult to weed it out. The evil heart of unbelief and the fascinations and wiles of certain young women have turned the hearts and minds of otherwise sensible men and marred the piety and purity of some who claim to be God's commandment-keeping people. The services of God cannot unite and harmonize with this element, and that which makes the matter more grievous in the sight of God is that it is those in whom has been reposed sacred trusts who are found guilty and have been overcome by the wiles of Satan. Instead of working out their own salvation with fear and trembling, taking Christ as their pattern, they are working out their own degeneracy to their own ruin. *5LtMs, Lt 24, 1888, par. 6*

There has been very close work done at the Health Retreat. During my last visit I spoke to them four times besides being present at their board meetings every day. The Lord helped me to speak with freedom and power. *5LtMs, Lt 24, 1888, par. 7*

I know the end is near. Everything betokens this. The set time to favor Zion is about come. There will be a mighty revival of the church of God. I tried to enforce upon the people that sins not repented of are sins not forgiven. Those who think themselves forgiven for sins of which they have never felt the sinfulness and over which they have never felt contrition of soul, only deceive themselves. *5LtMs, Lt 24, 1888, par. 8*

They are saying, Peace, peace, when there is no peace. Now is the time when we must be copying and cultivating the traits of character that will fit us for the society of heavenly angels. We must work with the Spirit and cry as Gideon's army, "The sword of the Lord, and of Gideon." [*Judges 7:20.*] Like Gideon we must be distrustful of self. Our strength lies in our own conscious weakness. *5LtMs, Lt 24, 1888, par. 9*

When I am weak, then am I strong. In self-distrust we cry to God for help and work out our salvation with fear and trembling. Casting away all confidence in the arm of flesh, we cling with firm grasp to Jesus. The soul cry will harmonize with that of Moses, "Unless Thou

go with us, let us not go up,” and with [that of] Jacob, whose sole urgency was demonstrated in his words, “I will not let thee go unless Thou bless me.” [*Exodus 33:15; Genesis 32:26.*]*5LtMs, Lt 24, 1888, par. 10*

Bro. Haskell, Bro. Ings, only believe. Cast your souls on God. Substitute for your human weakness, divine power. We must have our faith strengthened. We must not think of defeat, but of victory. However forbidding may be the circumstances, lay hold on the promises of God. They are for us. We are none of us of ourselves adequate for the work. In our connection with God lies our success. Faith, living, active faith, must be brought into our labors as never before. Faith is the medium of connection between human weakness and divine power. Sore temptations and heavy trials will be experienced by every soul that is saved. We must seek to have our faith strengthened. The iniquity that abounds must not for one moment lessen our faith and love for God or weaken our implicit trust in His sure promises, else some mighty storm of temptation will sweep us away from the true foundation. We have a great work to do, and we need a greater faith.*5LtMs, Lt 24, 1888, par. 11*

Every Christian will act his part in this great work. If the righteous shall scarcely be saved, where will the ungodly and the sinner appear? Through communion with God our faith will be strengthened, and the trial of our faith may prove our signal triumph. Our spiritual vision will grow clearer and brighter as we overcome difficulties obstructing our path. There is help for us in God.*5LtMs, Lt 24, 1888, par. 12*

Remember we are praying for you. We will test the promises of Jehovah. Not one word that He has promised will fail.*5LtMs, Lt 24, 1888, par. 13*

Heaven will never be reached by an easy-going people, merely professing to be Christians. God calls for thorough work on the part of every one of His followers. Shall we be honored by being fellow laborers with God? By resolute self-denial, by constant watchfulness, by earnest prayer, by the diligent use of every means of grace, and by the help of Jesus Christ our Redeemer, we shall come off victorious. The rest in heaven is for the weary; the crown

for the brows of the warriors. We have no time to sit down now, no time to devote to self-pleasing.*5LtMs, Lt 24, 1888, par. 14*

My brother, Jesus will lift upon you the health of His countenance, if you only believe. As soon as you shall leave England, you must come to California, where there is a good climate. But until that time, believe and trust God and go forward.*5LtMs, Lt 24, 1888, par. 15*

Let us have perfect trust and confidence in Him. Everyone can work, expecting to see everything give way before him, because God does the work.*5LtMs, Lt 24, 1888, par. 16*

I close this hastily written letter with regret that I cannot say or do something to comfort you.*5LtMs, Lt 24, 1888, par. 17*

**Lt 24a, 1888**

White, Mary

Healdsburg, California

February 6, 1888

Previously unpublished.

Dear Mary:

We thought best to have Sister Webster come up now, for it may be we cannot get to St. Helena before the last of this week or the first of next week. We feel anxious to hear how you are getting along.*5LtMs, Lt 24a, 1888, par. 1*

When I come, I will bring you a little Angelica wine and sweet wine and some apples I have purchased from Pecks. There is a heavy frost on the ground this morning.*5LtMs, Lt 24a, 1888, par. 2*

I wish you would say to Anna Loughborough that if she can make it so that Sister Webster can have a little room all by herself it will be a great favor to her. She has some difficulty with the bladder which causes her to get up many times in the night.*5LtMs, Lt 24a, 1888, par. 3*

We think of you all and every pleasant day wish we were on the way to St. Helena, but Marian [Davis] holds onto us now, for her writings are of that character that she must have the judgment of Will [White] and myself, so that we are held here at present, although we want to go. I want to see Ella [White] and the baby very much. May Walling does not come. Neither do we see Addie Walling yet, but we expect to see both any day. Addie writes that her father has broken his leg, and this detains her some longer. She seems to think that there is considerable attachment between Miss Walters and her father.*5LtMs, Lt 24a, 1888, par. 4*

She, Aggie Walters, waits on her father as nurse. She calls herself a superior nurse but Addie thinks she would prefer someone else to nurse her. We think we shall have warm weather soon.*5LtMs, Lt*

*24a, 1888, par. 5*

We do not fail to pray for you every night, and we believe that the Lord will work in your behalf, and we hope you will cling to the promises and not let the enemy weaken your faith. Jesus lives, Jesus reigns. He says, "Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you; for whosoever asketh receiveth, and whosoever knocketh, it shall be opened unto him." See *Matthew 7:7, 8.5LtMs, Lt 24a, 1888, par. 6*

Now, continue to trust, to believe. The Lord's promises are verity and truth, and the Lord will honor His promise. I hope we shall see you soon. I hope Ella will try to be pleasant and cheerful and not whine, as when I was there before. I hope she will be Jesus' little one, mind quickly and have self-control, for then she can please Jesus.*5LtMs, Lt 24a, 1888, par. 7*

Love to all the household.*5LtMs, Lt 24a, 1888, par. 8*

Mother.

**Lt 25, 1888**

Haskell, S. N.; Ings, Brother and Sister

Healdsburg, California

February 13, 1888

This letter is published in entirety in *21MR 321-324*.

Dear Brother Haskell and Brother and Sister Ings:

It may seem strange to you that we have not said more in regard to Elder Ings and his wife's coming to America. We believe the Lord's hand was in their going to Europe. We were very fearful that they could not stand the climate, but the Lord in His providence has sustained them. They may even have had better health in the dismal climate of London than if they had been in California. We cannot say in regard to this matter. We would not limit the Holy One of Israel; He can do mercifully abundantly above all that we are able to think. And although we have pitied you and prayed for you and Elder Haskell much, I am convinced that we have had too little faith and too limited a vision of God's power to protect and save you in the dark and dismal fogs of London.*5LtMs, Lt 25, 1888, par. 1*

I have felt so great assurance when opening my mouth before God in behalf of you, [being] concerned particularly [for] that mission which we all know needs far more helpers than it already has, that I have felt forbidden to say, Come to America. The Lord will work by whom He will. Brother Ings may be annoyed by his old tormentor, rheumatism, but if he will only remember, he had the same, perhaps fully as severe, here in California! It has seemed to me that no special lasting harm would come to you. If you only have faith, living faith, only as a grain of mustard seed, then what wonderful things you might claim!*5LtMs, Lt 25, 1888, par. 2*

So I cannot say to you, Come to America. Under the circumstances, Elder Haskell is fully as much in need to change climate as you, my Brother and Sister Ings. I could not see that it would be consistent or merciful. How do you know but England is just the place for you? Has He released you? Then come any moment. I write you this as

explaining why we have not at the General Conference lifted up our voices and called you to come from London. It is not because there is no room for you to work in this good field of California, and it is not because we do not love you and desire your labors. It is because we feared we should meddle with God's arrangements, even as Uzzah tried to put his hand on the ark, fearing the jostling might hurt it.*5LtMs, Lt 25, 1888, par. 3*

God will take care of you both. He is blessing you, and He wants you to be hid as in the secret of His pavilion, to lean wholly on Jesus and look alone to Jesus. There are blessings for you all, and the Lord sees every peril that threatens you, every disagreeable duty that you have to meet. But He who tempers the wind to the shorn lamb will not leave any one of you who have given yourselves up to do His gracious will. Cling to the arm that is mighty to save. Let His name be magnified. Come near to Jesus every morning.*5LtMs, Lt 25, 1888, par. 4*

Nearly every night we supplicate the Lord in your behalf, calling you by name in our family devotions, and I have felt assurance that He who pleads in the courts of heaven in your behalf calls you by name in His work as your Advocate. I know the Lord is nigh; only believe, and you will see the salvation of God. We have so little faith that I wonder how the Lord can be pleased with us or do much for us. I have been somewhat worn since I returned from Europe, but I am full of love to Jesus and of gratitude for His great goodness to me.*5LtMs, Lt 25, 1888, par. 5*

Elder Haskell, will you look away from your own merits? Will you trust the merits and righteousness of Christ? Will you look to Him and trust in Him as a loving and mighty Savior? Will you believe just now? Will you fall all broken upon Jesus and say, He saveth me? I am wholly without reserve the Lord's? Oh, look and live! The Lord has blessings for you. He will help you. "A bruised reed shall he not break, and smoking flax shall he not quench, till He send forth judgment unto victory." [*Matthew 12:20.*]*5LtMs, Lt 25, 1888, par. 6*

My heart yearns to see you stand in the strength of the Mighty One. Will you, oh, will you take God at His word? Will you believe He means just what He says? I pray that your whole spirit and soul and

body may be sanctified. Lie low at His feet, at the foot of the cross, subdued, broken, but taking hold of His strength. That is all that you need. I tell you, we must work in greater faith, we must fight the good fight of faith, we must break the force of Satan's suggestions by living, actual faith. God has said it, and it will be done. His word is pledged that He will be to you a present help in every time of need. Be strong in the Lord, yea be strong.*5LtMs, Lt 25, 1888, par.*

7

We have not had the most pleasant labor altogether since coming to California. It has been a kind of labor that tries the soul and that naturally brings discouragement. It has been most trying to my soul. My heart has been grieved within me to have to labor on every hand against this freedom [of] married men with women and girls. Oh! it has caused me intense pain. I have tried to labor to correct these evils and have seen the depths of Satan's working, but I try to be faithful. I get but little encouragement.*5LtMs, Lt 25, 1888, par. 8*

Elder Rice left the Rural Health Retreat because we urged him to resign, not because of his imprudence with this too great commonness with a married woman, but because of his being so inefficient as a business manager. He has cost the institution thousands of dollars that might, with wise management, have been saved. But now he has worked upon his mother's and sister's sympathy until they charge his separation from the Health Retreat to me rather than to his course of action.*5LtMs, Lt 25, 1888, par. 9*

Dr. Maxson and wife left, and all three are, I think, in harmony. Where the devil will break out next at the Health Retreat, I cannot tell. But they seem to be doing well now; patients are coming in, and within a few days they have had twenty-two ladies to give treatments to. If the golden wedge and the Babylonish garment can only be searched out and rebuked and put out of the camp, we believe that the Lord will do something for the Retreat. We think that as soon as the vacation of the school comes, Dr. Caldwell will go to St. Helena and take hold with Dr. Gibbs. We are having some tokens for good.*5LtMs, Lt 25, 1888, par. 10*

At the commencement of the Sabbath, A. T. Jones was with us. We had a refreshing from the presence of the Lord. Our hearts were

melted into tenderness, and the subduing Spirit of the Lord was in our midst. Sabbath, I spoke to the people, and I had much liberty in speaking from *2 Chronicles 30*. I was deeply moved as I addressed the people in regard to the position of God's people at the present time. The dear Saviour seemed to be very near and exceedingly precious. I asked those who wished to give themselves wholly to the Lord to come forward, and we had quite an army of children, [and] those of all ages. Many of them spoke with much feeling. Oh, the Lord is good! My soul was just hungry for the blessing of the Lord, and He did bless me. I can say I know that "my Redeemer liveth." [*Job 19:25*].*5LtMs, Lt 25, 1888, par. 11*

We are pressing with all our might the *Volume 4* to its completion. The printers are driving us fast, and I believe we shall have hard work to keep up with them. I have next the *Volume 1* to get out, then to revise *Volumes 2* and *3*. If the dear Lord will help me, I shall be able to do this work. Marian [Davis] has a heavy load upon her. She seems to stand it well as yet, but at times the pressure comes quite severe on her, poor child. She works real hard. I think Cecelia will plant her feet upon the Rock. I think she is improving. Fannie Bolton is a treasure to me. We are all harmonious, all working unitedly and in love.*5LtMs, Lt 25, 1888, par. 12*

May Walling came home to me last Friday morning, from Nevada. She looks strong, and I think her stay there has not done her any harm. I am glad to have her here. Sister Lockwood and May do the work together. I tell May, I will give her two dollars per week with which she can get her clothing, or a portion of it.*5LtMs, Lt 25, 1888, par. 13*

Brother Lockwood, Sister Lockwood, and I will go over to St. Helena tomorrow or Wednesday. Willie is at Oakland. He left Healdsburg this morning in answer to a call to attend an important business meeting in Oakland. W. C. White has also received an earnest invitation to go to Battle Creek and act as vice-president of the publishing house there and see if they cannot set things in order, but what move he will make, we cannot yet tell. He has no desire to go, but the question is, What does the Lord want?*5LtMs, Lt 25, 1888, par. 14*

Brother A. T. Jones speaks every Sunday night on the signs of the times and the lawmaking powers who are trying to exalt Sunday.*5LtMs, Lt 25, 1888, par. 15*

The school here seems to be moving smoothly. Brother Butcher has sold out, and we intend to go to Vacaville if the roads are not too bad. I have two powerful horses that can take me across the country. We have had much rain, and it has made the roads bad in some places. The last I heard of Elder Whitney was that he was some better, and yet they entertained little hope of his recovery. I now must close my letter. I have written this after having written much today, so if you see mistakes, as I know you must, excuse me.*5LtMs, Lt 25, 1888, par. 16*

Love to you all in Jesus Christ.*5LtMs, Lt 25, 1888, par. 17*

**Lt 26, 1888**

Rice, Brother

Healdsburg, California

February 20, 1888

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

Dear Brother Rice:

My mind has been much troubled in regard to the situation of things, more on your account and that of your mother and sisters than anything else. We have been compelled to press home upon you quite earnestly and positively, hoping you would be able to see yourself and the mistakes that have been made by you in your management at the Rural Health Retreat. But we have had to be disappointed every time in your seeing the matter as it really is. You had an excuse for everything; you have justified yourself on nearly every point.<sup>5</sup>*LtMs, Lt 26, 1888, par. 1*

We felt as sorry as we could feel that your management was not of that sort that we could have any hopes of the Health Retreat making a success under it. You were so self-confident that you felt you constituted the board. Your mind, your ideas, you considered of more value than that of the board, and you acted in accordance with your own confidence in your management. If you could have reasoned from cause to effect, you would have seen that you were leaving impressions upon the minds of outsiders deleterious to the institution and that you were closing the way of patronage by your exorbitant prices and in the manner you settled their bills, by the extra charges for every trifle done them, and by your want of courtesy and Christian politeness. I sent you testimonies that had been given for Battle Creek that would have met these points, and published a pamphlet for their benefit. Complaints were made of the way visitors were treated, and I thought the reading of these cautions and counsels would help you, if you wanted to see the true and right way.<sup>5</sup>*LtMs, Lt 26, 1888, par. 2*

The prices charged at the Health Retreat were high enough; but

besides that, you charged the patients for little extras, such as hot water bags and a variety of little things. Does not this come under the treatment and the care that are to be given to the patients? It is a wise thing to make good and righteous rules, but it is a still wiser thing to know how to use these rules in a manner not to cut off the patronage and send the report from east to west, in every direction, that Seventh-day Adventists are a set of swindlers who put on their heaviest charges and [that] you cannot obtain the slightest favor without paying twice of three times what it is worth. Sound reflection and wise forethought must be exercised. Iron rules and iron treatment must not be found in such an institution. Particular pains should be taken that no impressions shall go out that Seventh-day Adventists are a company of schemers who will rob you of your money if they have any pretense for so doing.*5LtMs, Lt 26, 1888, par. 3*

You have been very zealous to exact in little things. This has left most disagreeable impressions upon minds. No doubt you have thought that you were working for the good of the institution, but it was an error, a great want of discernment. This penny-wise management, this supposed dollar-saving principle, by grasping every supposed advantage, has kept hundreds of dollars from the institution that otherwise would have come to it. You do not now see these things; you have a decided want of discrimination, true tact and discernment in dealing with men and women. You do not know how to deal wisely with human minds. You do not have intuition that you can discern what is best to be done to have right impressions made upon unbelievers as well as believers.*5LtMs, Lt 26, 1888, par. 4*

You do not discern how principles and sound maxims must be combined with enlightened rules that unite us together in the great web of humanity. These will not be exacting, cold, rigid rules to be followed whatever the consequences.*5LtMs, Lt 26, 1888, par. 5*

You are to always place yourself in the position of the one with whom you deal and see how you would feel under similar circumstances, then act as you would have others act toward you, that no shadow may be cast upon the precious cause of truth. It must not be reproached for the sake of gaining a few dollars or

cents. Let no occasion be given for anyone to say that Seventh-day Adventists will ever do mean actions. Contempt will be what they will reap. Let all our business transactions stand in a pure, untarnished light before the world and with those of our faith. Do not let your course of action be of that character that they require explanations in order to make them appear any way in a favorable light. *5LtMs, Lt 26, 1888, par. 6*

Let all see this institution standing as an institution to promote the happiness and well-being of our fellow men. Better, far better, to submit to some inconveniences and losses than to become mercenary and create angry feelings and leave the unhappy impression on minds that they have been taken advantage of and cheated, and they go away hostile to the institution. The principles and morals of the institution must ever be governed in all relations, to believers and unbelievers, with generous, well-defined principles of nobility and consideration, especially toward those who are suffering affliction. It is worth everything to the prosperity of the institution to pursue such a course toward all its patrons on all occasions that no occasion may be given for anyone to say that Seventh-day Adventists are a dishonest set and that they will take advantage of you if they possibly can do so, and let this impression go forth to the world. The institution had better burn to the ground than be the cause of such feelings as have been created in minds because of mismanagement. *5LtMs, Lt 26, 1888, par. 7*

Brother Rice, it has been a sorrow to us all to be thoroughly convinced that you were not in your place as superintendent of the Health Retreat. We can see that it is not in your character to manage such interests. There has been not merely want of reflection of the right character, but of enlightened discretion of fixed rules of conduct by which you should be governed under all circumstances and which should place you above temptation, feeling that your name and deeds would, on every point in connection with your brethren's, leave impressions that it will be difficult to erase. Write your name by kindness on the hearts of all you are brought in contact with. Let love be without dissimulation, and let love and mercy, gentleness and strict equity and reasonableness leave impressions on minds that will never fade. Good, unselfish deeds shine as brightly on the earth as the stars in

the heavens. You need, Elder Rice, to pitch your tent nearer heaven.*5LtMs, Lt 26, 1888, par. 8*

Honesty is approved of God and all the heavenly angels and all upon the earth. You need a clearer comprehension of what constitutes honesty and integrity. You need to learn that at the same time [that] there must be cultivated strict rules, there must [also] be an accommodating disposition, full of friendliness to all. Those who wish the friendship and good will of others must have accommodating habits themselves. The Saviour's golden rule is of highest value to us, "All things whatsoever ye would that men should do to you, do ye even so to them." [*Matthew 7:12.*] If this is carried out, impressions will be left on hearts that will soften and subdue the soul. Truth and goodness and usefulness, in purpose, in deeds, or in words, will be as enduring as eternity.*5LtMs, Lt 26, 1888, par. 9*

It is positively essential that all who have a part to act in the association with the Health Retreat should act with true-hearted Christian politeness. None can be otherwise while influenced by the Spirit of Christ. Christian men and women are not harsh, dictatorial, commanding, not haughty and exclusive. They show their Christlike disposition in being kind and respectful to all. They study to make all within the sphere of their influence easy and happy. Those who cultivate universal kindness will make themselves agreeable and pleasant to all whom they meet, and yet not condescend to flattery or deception, not encouraging any undue familiarity with men or women. It is natural for the well-disciplined Christian to be kind and attentive, as well to the plain and modest and unassuming as to the most wealthy. These are Christian principles which are to be constantly observed.*5LtMs, Lt 26, 1888, par. 10*

I feel deeply, because I know that the Lord has given you light which you have not respected or heeded. I am sure, had you made earnest work with yourself to separate sin from you, you would now have spiritual discernment. But now I look for your mind to become stronger and stronger in following your way and not God's way, and this will lead you away from the light into darkness and clouds, because you have not grasped the light that God has given and acted upon it. You have gone away from where the light shines into

darkness and deception, self-righteousness, and self-sufficiency. You will go farther and farther from God, and we shall expect the enemy to use you as his agent, to do his special work.<sup>5</sup>*LtMs, Lt 26, 1888, par. 11*

**Lt 27, 1888**

Haskell, S. N.

Reno, Nevada

May 29, 1888

Portions of this letter are published in *TSB 155; VSS 344; 3Bio 383*.

Dear Brother Haskell:

I did not think I would attend this camp meeting, but try to get rested. I labored six weeks in the southern part of the state and was exposed to malaria and was obliged to work most earnestly to break it up, and by the blessing of the Lord, I was successful.<sup>5</sup>*LtMs, Lt 27, 1888, par. 1*

We decided to take Mary [White] to Burrough Valley, thirty-five miles from Fresno, and here she would be protected from the strong winds. We have had unusually cold weather this spring and very changeable. Mary has not improved as I hoped she would, and we left St. Helena. W. C. White could not accompany Mary and attend the Reno meeting and then the Oregon meetings, so he said if I could go to Reno, he could accompany Mary to Fresno and thirty-five miles up in the mountains. I am therefore here and have just received a letter from Mary that she endured the journey well.<sup>5</sup>*LtMs, Lt 27, 1888, par. 2*

Was about two days getting to the valley and, although they have had rain day and night since arriving, there seems to be no chilly dampness and Mary feels no worse for going. She left her little Mabel in St. Helena with her niece. Sister McOmber accompanied her.<sup>5</sup>*LtMs, Lt 27, 1888, par. 3*

I intend to go to Burrough Valley in a few days after the close of this meeting and remain until the last of July and do up some writing. I have had but little time to write since coming from Europe. It has been one succession of meetings that have called forth labor from me. I do want to rest, for I need it so much. The perplexities that we have had to meet in St. Helena, Fresno, and other places have

taken all joy out of my heart, and I have thought perhaps this work would continue till we reach the end.*5LtMs, Lt 27, 1888, par. 4*

The labor I have had with Dr. Burke, Elder Rice, Brother and Sister Heald, Dr. Maxson and wife, and Brother Church has called forth much writing and many personal testimonies, and this individual independence to go ahead just as one pleases without the least thought or care how it would result in its influence upon the cause of God, or whether the church could harmonize with them, has cost me sleepless nights and midnight hours employed in earnest work. But I will not dwell upon this. Brother Church I fear will lose the balance of his mind. He is reading books and laying plans to invest his money which he expects to be paid him from the ditch. He talks and talks, and if Dr. Maxson and wife had not urged him up to go on a wrong track, he might have been managed, but I expect he will not submit to counsel. But this case, like many others, will have to be left to develop.*5LtMs, Lt 27, 1888, par. 5*

We had a private meeting where humble confessions were made by Elder Rice and Brother and Sister Heald. Dr. Burke has confessed in a general sort of a way but has not made clean work, and I fear for him that he will delay too long.*5LtMs, Lt 27, 1888, par. 6*

My heart was made sad to learn of the apostasy of Brother Ramsay; but you know I was expecting this by the letters I wrote to him. I am sorry for every soul who gives up running the race for the crown of life. I feel sure that another will take his place and win the crown he has lost. The only course we can take is to keep working faithfully and earnestly and humbly, trusting not in our own power, but in the Lord God of Israel. The sweet and sure benediction is to be given to those who do His commandments that they may have right to the tree of life. I am not the least bit discouraged, but I am so sad and almost heartbroken as I see the abominations in our midst. I do indeed feel remorse of soul and sigh and cry for the abominations in our very midst.*5LtMs, Lt 27, 1888, par. 7*

It has been one continual scene of labor and distress. I have not been able to sleep but a few hours at night, waking up at two o'clock or a little after, and many, many nights have been burdened with writing. I could not do anything at all on *Volume 4 [The Great*

*Controversy*], although I tried; but the weight upon my spirits was so great that I could not work upon the book. I saw so many dangers, so great evils, such plottings of the enemy, that no sooner would we fence him off in one direction than his workings would be revealed in another. I praise the name of the Lord that He has wrought in my behalf. I tell you frankly, I do not know what I should have done had it not been for the sympathy and prayers of Brother and Sister Lockwood. I seldom have any help from W. C. White. He is away so much. Oh, how my heart longs for one with whom I can counsel; and it may be in the order of God that there is not a soul to help me at all to carry my burdens, except it be Brother and Sister Lockwood, who are ever kind, sympathetic, and true.*5LtMs, Lt 27, 1888, par. 8*

Well, the Lord lives. I have had a hard battle and some precious victories gained. Elder Rice is clothed and in his right mind, humble, tender, and broken before God—humble as a child. I see no way but to keep bearing the plain testimony in love, in patience.*5LtMs, Lt 27, 1888, par. 9*

For four weeks back I have worked mostly in St. Helena with the exception of speaking Sabbath and Sunday in Healdsburg. I attended meetings first in [the] St. Helena meetinghouse. There was upon the Sabbath a full house. I labored right to the point to cure the division in the church made by Dr. Burke. He was present. I read to all the light I had received in Europe and arose at two in the morning to write and send to them [that] which they had set aside as nothing more than a letter. It made so deep an impression upon all who heard it, even Dr. Burke himself, that he told Elder Rice he could not think the communication sent him was the same, but he went home and with his wife read over the counsel and reproof received and found it the same. Well, the church was so confused they could say nothing, especially those who had been talking and creating division.*5LtMs, Lt 27, 1888, par. 10*

I appointed a meeting for the next Sunday to continue the same work in St. Helena. Dr. Burke was present. I read still other communications that laid out distinctly their dangers and the course they might pursue to avoid everything that has taken place because they did not respect the counsel given them but set it aside as

“Sister White’s opinion,” which was of no more weight than their own ideas and judgment. They did not care to critically read and take in the words of warning to see if there was any danger, but they went on blindfolded by the devil until they had done all these things the Spirit of the Lord had opened before me that they would do unless they should humble their hearts before God greatly and be converted that He should heal them. After carefully reading the testimonies, I held them up and said, Are these warnings from above or from beneath? Many responded, “From heaven.”*5LtMs, Lt 27, 1888, par. 11*

Then Dr. Burke made a break and said he saw matters in altogether a different light, and he would state to all present that he recognized that Sister White had spoken by the power of God to them both on Sabbath and this Sunday afternoon. He had been blinded by the devil. He would not dare to resist the convictions of the Spirit of God which was making loud calls to his soul. He said that he took his position on the testimonies, all of them, and if he had not been blinded by the devil he would have seen them and acted upon them. He surrendered then and there. Other confessions were made in regard to the spirit of prejudice against the work the Lord was trying to do through Sister White while she was in Europe. Elder Rice labored hard for them and the Spirit of the Lord did come in.*5LtMs, Lt 27, 1888, par. 12*

Sabbath in the afternoon after speaking in St. Helena I also spoke at the retreat to over one hundred, and here the Lord gave me a message for the comfort and encouragement of the sick and afflicted ones. Many hearts were deeply touched and many precious testimonies were borne, well wet down with tears. Certainly the presence of Jesus was there.*5LtMs, Lt 27, 1888, par. 13*

I was obliged to return to Healdsburg and remain there over one Sabbath and Sunday. I spoke both days to the church and the Lord was very nigh us. Several friends of believing Sabbathkeepers visited them from a distance, and in the place of remaining at home to visit with them, they persuaded them to come to the meeting. I had a message for the people and gave opportunity for all who desired the prayers of God’s servants to come forward. Many

responded, and many hearty confessions were made. I spoke Sunday evening for the benefit of the outsiders at the request of many of the citizens.*5LtMs, Lt 27, 1888, par. 14*

The next Friday Brother Lockwood, Sister Chinnock, and I went over with my team to St. Helena. Again I spoke in the church in town and bore a close yet earnest testimony upon unity, the necessity of co-operating with Jesus Christ, and carrying in their daily practical life the prayer He made to His Father that His disciples might be one as He was one with the Father. I again spoke to another congregation at the retreat in the afternoon, and again we were all broken down, and the tender, melting Spirit of God was softening and subduing hard hearts. It was a very precious occasion to many souls. We knew that we had indeed had a manifestation of the power of God in our midst.*5LtMs, Lt 27, 1888, par. 15*

On our way to St. Helena, we left an appointment at Calistoga for Sunday afternoon. We rode nine miles to our appointment and found the little new church filled with our people and outsiders. I had here a precious speaking upon Christ riding into Jerusalem. There were several men of noble appearance with grey hair who felt deeply and wept freely. It was indeed a respectable congregation of intelligent-looking people. I was earnestly entreated to come again, which I shall do.*5LtMs, Lt 27, 1888, par. 16*

This church of thirty members has been raised up during our absence to Europe, and this was the first time I had spoken to them in Calistoga.*5LtMs, Lt 27, 1888, par. 17*

Tuesday Mary and Sister McOmber started for Burrough Valley and Sara McEnterfer and I started Wednesday for this meeting. I have now spoken five times. Sunday I spoke upon temperance. There were present, unknown to me, several temperance workers. They said they never heard anything like it before and begged me to come and speak to them in their hall. Afterwards they decided that they could not get a full attendance at hall. Wednesday was Decoration Day, and they said if I would speak in the evening in our tent, many more would come out. This just suited us, so tonight I speak on temperance again to the outsiders—anything to bring

them to the tent and remove their prejudice. We want to get the ears of the people to hear what we have to say to them, and we are getting hold some here. I dreaded this meeting for I knew it meant hard labor for our own people, but I have tried to keep as much as possible the burden upon the people and not let it crush out my own soul.*5LtMs, Lt 27, 1888, par. 18*

The bell is ringing for morning meeting. It is five o'clock. I have been writing some hours. I must attend this meeting. I have wanted to write to you time and again, but it is impossible for me to explain or make anyone understand that every day I have written and worked so that it seemed that I must break down under the pressure upon me, doing these things that had to be done for different ones on this Coast to prevent the deep working of Satan and to keep many of our people from becoming demoralized and some from apostatizing. I have said day after day, I can do no more. I have gone to the very extent of my strength. Anxiety, remorse, and burden of soul for those who were going wrong and those who were working in an underhanded way to bring about certain results I knew would be for the injury of the cause of God have nearly worn my heart out. But there are many encouraging things, and I feel deeply humbled in view of the goodness and mercy of God to me. I will not cease to praise His holy name.*5LtMs, Lt 27, 1888, par. 19*

After morning meeting:*5LtMs, Lt 27, 1888, par. 20*

We have had an excellent meeting. I dwelt upon the blessed privilege which was ours of coming to God with full assurance of faith. This is that which will bring us into close connection with God. God has taken man into copartnership. What an excellent privilege to be laborers together with God! This condescension on the part of God, this divine compassion calls for returns on our part that we should pledge ourselves to dedicate ourselves to God, soul, body, and spirit, with the devotion of a martyr and the courage of a hero. I sought to have them contemplate what might have been accomplished for the salvation of souls in our world had the church individually a mind to work, putting forth personal efforts. God calls for hearty co-operation on the part of every member of the church. He has a right to expect it of us. I know that there is a piety and earnest devotion to be exemplified to promote piety and earnest,

active co-operation from every member of the church. The influence of true Christian character will be a clear, steady, shining light to those who are in darkness.*5LtMs, Lt 27, 1888, par. 21*

We must awake, we must put forth positive efforts, and we will increase in general efficiency and Christian accomplishments in proportion to our practically exercising what grace we have in proportion to our growth in grace and the knowledge of our Lord Jesus Christ. Many excellent testimonies were borne, and we hope to see the hearts more deeply stirred yet. Purity, holiness, and usefulness should be the burden of every sermon, the burden of every prayer. Let the children be instructed line upon line and precept upon precept. Let them have piety that Jesus can abide in our homes.*5LtMs, Lt 27, 1888, par. 22*

I hope that you will have health and strength that your faith may increase and grow stronger and stronger. I want constantly patience to wait and trust and trust and wait for our Lord's return from the wedding. We must work as well as wait. Now my dear brother, I hope you will be of good courage in the Lord and consider that the work is the Lord's and that you are only an instrument in His hands, and it is your business to do your best always, and that is all any of us can do. We are almost home and our toils and trials are almost ended; then do not let us lose hope or faith or assurance.*5LtMs, Lt 27, 1888, par. 23*

In much love.*5LtMs, Lt 27, 1888, par. 24*

P. S. Evening of the 30th. We had a full tent last night, and I occupied one hour and three quarters in talking to the people on Christian temperance, and they listened with great attention; and when I asked how long I had spoken and said I must close, they said, "Go on, go on," so I told them I had much more to say but would speak again on the same subject.*5LtMs, Lt 27, 1888, par. 25*

**Lt 27a, 1888**

White, Mary

Reno, Nevada

May 29, 1888

Portions of this letter are published in *3Bio 383*.

Dear Mary:

I was more glad than I can express to receive your letter from Burrough Valley. You must know that I became very anxious before receiving your letter. I feared greatly that you might be sick, but what a relief to find that you arrived at your destination and were able to write me as you have done. Willie sent word by Sara [McEnterfer] that I had better go to Oakland and see the closing up of my book. If I go, this of course will delay me a few days. I will try to get letters in season that you can meet me. I was real anxious to know how Brother Sawyer liked Burrough Valley; but I may know all in good time.*5LtMs, Lt 27a, 1888, par. 1*

We shall leave here Sunday night next for Oakland and shall arrive there 10 a.m. next day. Our meeting is small, but I have felt freedom in bearing my testimony and think it was really needed here.*5LtMs, Lt 27a, 1888, par. 2*

In regard to the fruit, we have quite a considerable amount on hand, and I will write to have a small trunk filled with fruit and sent to Oakland, so do not buy any fruit till I come. If you think it is best for me to bring my adjustable lounge or any other thing that you think may be wanted from Healdsburg, just say the word. You will have to write to Healdsburg because you will see it takes some time to get a letter from Burrough Valley. It is a roundabout way to get communications from even Fresno here, and worse from Burrough Valley. Whether you write or not, I shall write today for fruit to be sent to Oakland.*5LtMs, Lt 27a, 1888, par. 3*

Mother.

**Lt 28, 1888**

Burke, Brother

[Fresno, California?]

April 5, 1888

Portions of this letter are published in *3SM 63-64; 1MCP 45, 271-272; 2MCP 643; 8MR 107-109*. +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 Burke:

I received your letter and will endeavor to answer it. You say that you receive the testimonies, but the portion in regard to deception you do not receive. Nevertheless, my brother, it is true, and hearsay has nothing to do with this case of reproof.*5LtMs, Lt 28, 1888, par. 1*

As a faithful messenger from God, I have tried to tell you the truth because I love your soul, and I do not want your record to stand in the books of heaven as it now appears. I do not desire you to take such a course that you will be ashamed to meet your life record when the Judge of all the earth shall reward both saint and sinners according as their works have been. I am not your enemy because I speak plain truth to you. I would not injure you in any way, but my dear brother, you are doing injury to your own soul that will be as lasting as eternity.*5LtMs, Lt 28, 1888, par. 2*

It is no evidence that you are a child of God and in harmony with the Bible standard because you have the praise of those who love not God and who do not keep His commandments. Many of our brethren and sisters are deceived in this matter. They judge you from the outward appearance, while the Lord looketh upon the heart. The Lord never makes a mistake. He judgeth righteously and accurately. I have told you the truth. Because you do not see and understand yourself, the Lord has graciously presented the matter before you. Will you reject the light of the message of God to you and say it is hearsay? Dare you do this? You know better.*5LtMs, Lt*

28, 1888, par. 3

There has been a Witness to every word you have uttered, to every impression you have made upon minds by presenting matters that have not been in accordance with truth. You may have striven hard to make yourself believe that you had the correct side of these things, but the Lord has shown me that your words, your representations, were not all in harmony with truth.*5LtMs, Lt 28, 1888, par. 4*

The Lord would not repress your activity, but He would give it the proper direction. God would have your ambition sanctified and worthy of the Christian name. Both old and young have some object, some aim to pursue. That object may involve destruction because it is not in harmony with God, and it may tend to dignify and ennoble the whole man because it is pure, unselfish, and holy.*5LtMs, Lt 28, 1888, par. 5*

The Bible is our guidebook, and every motive, every action is to be tried by the moral principles contained in the Word of God. The Bible is our light, our adviser, and to those who deviate from the path of right the Bible presents warnings and reproofs, pointing out the right course to pursue that we may become heirs of God and joint heirs with Jesus Christ.*5LtMs, Lt 28, 1888, par. 6*

The Bible presents to our view the unsearchable riches and immortal treasures of heaven. Man's strongest impulse urges him to seek his own happiness, and the Bible recognizes this desire and shows us that all heaven will unite with man in his efforts to gain true happiness. It reveals the condition upon which the peace of Christ is given to men. It describes a home of everlasting happiness and sunshine where no tears nor want shall ever be known. But in order to gain this home, we must comply with the conditions upon which it is promised. But God never compels any man to serve Him. He would direct the aspirations that the soul may be ennobled and sanctified.*5LtMs, Lt 28, 1888, par. 7*

Now, my brother, because the world is taking you in its arms with flattery and applause, it is no evidence that you are right, but rather a matter of alarm that you should have such an experience. The enemy of God and of man is ever on the lookout, and if he can

ensnare a soul by any device, even by the means of praise and sympathy and by flattering inducements, he will do it. He will appear to be the best and strongest friend a man could have; but the apostle says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world is the enemy of God." [*James 4:4.*] It is no evidence that a man is right because the world places its confidence in him. The work of Christ in our world was not recognized. He was misjudged and maligned, and His words were misinterpreted and His lessons perverted. *5LtMs, Lt 28, 1888, par. 8*

Jesus said, "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." [*John 15:17-21.*]*5LtMs, Lt 28, 1888, par. 9*

The Lord has plainly shown us in His Word that if we are loyal to God and to His truth, we shall not have the friendship of the world, the Lord's enemies. And of the work of the Comforter, Jesus says, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment." [*John 16:8.*] And in His last prayer for His disciples, Jesus said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. ... And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.

*...5Lts, Lt 28, 1888, par. 10*

“Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may believe that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.” [*John 17:9-24.*]*5Lts, Lt 28, 1888, par. 11*

The words of Christ plainly reveal the fact that the followers of Christ are to be a unit and that in that unity there is strength. Satan will seek to the utmost of his power to prevent harmony among those who profess to be Bible Christians. If confidence is given to any but God, your expectations will be blighted. Deceived by our own hearts, or by the hollow maxims that exert such influence around us, we may seek the support and sympathy of the world; we may lose sight of the frauds of men as well as of the truth of God, and we may bind up in bundles with the world, but all this will separate us from the source of our strength. Words may be spoken, deeds may be done that will gain the confidence of the world, but if they do not bear the signet of heaven they will gain nothing of permanent worth for the soul. The Lord can and will bless His own work wherever it is done.*5Lts, Lt 28, 1888, par. 12*

Selfishness prompts many of the deeds that men do, and it is a terrible evil. It exists in all ranks and is destructive in its influence in proportion as it is cherished in a greater or less degree. It casts a baleful influence over the individuals that do not resist its terrible encroachments. In some its working is seen in their strife for supremacy. They look upon others who stand above them in position, and they begin to plan to gain a position above their superiors to win popularity and power. They will not scruple to use unfair means in order to win their point and will continually be seeking for something that can be construed into evil that they may

bring condemnation upon those whom they would supplant. Whatever evil they can find in the course of others they use as something that will justify them in their underhanded work of creating distrust and suspicion against those over whom they would stand superior.*5LtMs, Lt 28, 1888, par. 13*

My brother, as far as it has been in your power, you have made capital of the mistakes and errors of your brethren. You have reported their sins and opened up their weaknesses, both to those of our faith and to unbelievers, and you have done this all through a spirit of revenge, depreciating others and extolling yourself in your self-righteousness. With neither my pen nor my voice can I portray the way in which God looks upon this kind of conduct. You are putting Christ to an open shame. You are making the truth, which your brethren profess to believe, a byword and a jest. How have the angels of God looked upon this work?*5LtMs, Lt 28, 1888, par. 14*

God Himself has drawn strong and clear lines of separation between His people and the world, and He is greatly dishonored when one professing His name so far forgets the principles of love and right that should govern the conduct of a brother to his brethren as to publish the defects of those of like faith with himself to those who believe not the truth. How much will this manner of conduct guard men from the temptations to unbelief and unfaithfulness? In exposing the weakness and errors of those who are of the same faith with yourself, are you not acting the part of a traitor? If a soldier in the army should do as you have done, give the enemy an advantage by pointing out the weakness of some file or rank in the troops, he would be thought worthy of death and would immediately be put to death. And what have you done? I have been shown that you have done a work that the Lord abhors. You have brought contempt on the doctrines entertained by this people.*5LtMs, Lt 28, 1888, par. 15*

I have been shown that every word of your free and uncalled-for confidences and disclosures has weakened the confidence of unbelievers in the truth which we hold sacred and has turned aside the people from the doctrines set forth in the living oracles of God's Word. You have become very liberal and have formed alliances with unbelievers. Through the door of your undue confidences to

unbelievers you have polluted and corrupted the doctrines of the Bible. Did the Lord, the Captain of your salvation, give you orders to follow the course you have been pursuing?*5LtMs, Lt 28, 1888, par. 16*

The standard of our faith is one that requires a pure life, a pure association; and communicating to unbelievers that which they should not know, have no right to know, ought not to know, has sapped your spiritual vitality and made you guilty before God.*5LtMs, Lt 28, 1888, par. 17*

Did you think that God has forsaken your erring brethren? Could you not realize that, though erring, they might yet recover themselves out of the snare of the devil? If you were in greater light than they were, if you were in connection with God, why, I ask you, did you not try to save your brethren? “Brethren, 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.*]*5LtMs, Lt 28, 1888, par. 18*

Christ requires separation from the world. God’s warnings were ever given to oppose such a course as you have been taking. He says, “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?” [*2 Corinthians 6:14.*] “Be ye not unequally yoked together,” letting unbelievers into your secrets; for all alliances that give undue influence to those who do not love God over those who profess His name must be strictly avoided.*5LtMs, Lt 28, 1888, par. 19*

All combinations with unbelievers that bind as a yoke must be broken. These words apply not only to making a marriage covenant with an unbeliever, but to the making of all unions where the worldly element can have a prevailing influence over believers. For “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 I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [*Verses 15-18.*]5LtMs, Lt 28, 1888, par. 20

You have been doing the very work in which Satan is engaged. He is an accuser of the brethren and accuses them before God night and day. You have worked not on the side of Christ, but on the side of the enemy. Will you call to mind the lesson which Christ gave the Pharisees when they brought to Him the woman guilty of adultery? While they vehemently accused her, Christ stooped down and wrote on the ground, and one after another beheld their sins written in the sand, and the accusers were accused; for the life and character of each one was laid open before him as if written in an open book. And when they urged Christ for His decision and condemnation, He said, "He that is without sin among you, let him first cast a stone at her." [*John 8:7.*] And one by one they turned from His presence, guilty and condemned of greater sins than the poor woman whom they had thought worthy of death.5LtMs, Lt 28, 1888, par. 21

The members of the church of God should be well organized, for they are to be as one. Their bond of union should be the living oracles of truth, for they should be united under the yoke of Christ. The yoke of Christ is the only yoke they should take upon them. The church is the Lord's, even though all within its covenant circle are not perfect in character. Judas was among the twelve, yet he was not perfect, for he betrayed his Lord. Any confederacy with the world is strictly forbidden by the Scriptures. God would have His people distinct from all worldly confederacy.5LtMs, Lt 28, 1888, par. 22

If charity work is to be done, the church is its own almoner. We do not need to unite with societies of a worldly character in order to visit the sick, clothe the naked, or help the needy. This work we can do through God's own appointed agencies, and in the name of Jesus Christ. God does not design that we shall be placed in any subservience to the world in this regard, or that any communication shall be made by us to them that will give them an advantage over us.5LtMs, Lt 28, 1888, par. 23

Now, my brother, as near as I can trace them, words similar to these were spoken to you, and I must judge from this that you have mingled with the world, and that it has proved a snare to you. May the Lord reveal to you just what this matter is. There is a work to be done for you, my brother, for you have separated from your brethren and have united with worldlings. A spirit of self-righteousness has come upon you. There is abundant opportunity for pride to work in the hearts of those who have made but few attainments in the Christian life, who have given up little for their Redeemer. They are ready to receive flattery and are ever gratified with the thought that they are esteemed as among those who have wonderful qualifications and are jealous lest they shall not be esteemed as first among their brethren. Pleased with self, they are gratified that they are ... [page missing here] ... to his vanity, his pride, his desire for supremacy and self-exaltation. To cherish these selfish desires is fatal to spirituality and will place the soul in a position where it may become hopelessly deluded and imperil others in the same delusions. Those who have sympathized with him who would exalt himself, praising and flattering him, have helped him to take it for granted that he is all right, and what he thinks himself to be. *5LtMs, Lt 28, 1888, par. 24*

If the Lord corrects this self-important man through any of His acknowledged agencies, He also corrects those who have helped him on in his sad course of self-sufficiency which has led him to disrespect the church, to disregard the agencies God has employed to correct the erring. Those who have flattered him think that they are his best friends, but in this they are deceived, for they are his greatest enemies. They stand in a position where they make of none effect the message which God sends by His delegated servants and interpose themselves between God and the one He would undeceive, and these equally deluded ones will misinterpret, misconstrue, and prevaricate, that they may carry out the line of work upon which they have entered. They are drawing off from the body and constantly casting about in their minds as to how to promote the schemes in which they take such interest. The root of bitterness is continually springing up in words and actions, and many are defiled. Envy, jealousy, evil surmising, evil thinking, and hatred all rankle in the heart; but all these will break forth under one pretense or another and make manifest what is in the heart. *5LtMs,*

*Lt 28, 1888, par. 25*

Selfishness is the want of Christlike humility, and its existence is the bane of human happiness, the cause of human guilt, and it leads those who cherish it to make shipwreck of faith. Those who encourage others in drawing off from the body are doing Satan's work. While they will not submit to the delegated authority of the church, they will place their necks under a yoke of bondage in subservience to the rules and regulations of some manmade order in lawful contract with those who are wholly on Satan's side of the question.<sup>5</sup>*LtMs, Lt 28, 1888, par. 26*

Desire for exalted position will become more and more manifest as we near the judgment, and the grace of humility will be less and less revealed. If men would seek for usefulness in life, for true goodness of heart, if they would sever every cord that binds them in unholy alliance to the world and would stand wholly upon the Lord's side to be led and taught of God, then the life of Christ would be imitated. Those who profess Christ would not then seek to meet the world's standard, and the spirit of rebellion, discord, and apostasy would not be found in the church. Men would not worship man and receive in faith his boastful words in which there is not truth. It is just in proportion as a man's heart is devoid of meekness and lowliness that he esteems and exalts himself. But those who receive and honor Christ as their Redeemer will put away everything like pride of heart, check every selfish tendency, curb every desire to elevate self by depreciating others.<sup>5</sup>*LtMs, Lt 28, 1888, par. 27*

The fact that the world becomes your advocate is nothing that bespeaks your favor, Dr. Burke; for the favor of the world fosters the pride that is inherent in your nature and encourages you to reach beyond your measure in boastful pretensions. The favor of the world is no help to you in receiving the mold of Christ upon your character.<sup>5</sup>*LtMs, Lt 28, 1888, par. 28*

In His life upon earth, Christ continually exerted an influence to destroy selfishness and pride in the human heart and to encourage tenderness, pity, and compassion toward others, manifesting meekness and fidelity. Those who would have contentment and rest must come to Christ and learn of Him meekness and lowliness of

heart. We have a work to do to follow Christ. Jesus had startling, sublime truths to reveal to the world, and yet there was nothing boastful in His words or manner. His whole influence was against vain boasting and pride in human wisdom. Jesus blessed His followers by humbling their pride, by giving them large sympathy with their fellow men. He never did encourage men in their admiration of men.*5LtMs, Lt 28, 1888, par. 29*

Jesus clothed His divinity with humanity, and it was fitting that He should bring the whole weight of His influence against the revealings of human pride and self-esteem. His own life was a constant rebuke to every ambitious feeling, every manifestation of pride.*5LtMs, Lt 28, 1888, par. 30*

The world did not know or love Him, for He was unlike men and did not seek for their praise or applause. His tastes, aims, and pursuits were so unlike the world's that the world did not think Him worthy of notice. Men did not call the attention of people to Jesus, although His works were such as no other man could do, not even the greatest of the earth. No one could have fellowship with Jesus and could acknowledge Him as their Teacher and Master until the pride of the human heart was subdued. No one can have fellowship with Jesus unless he humbles himself, for in no other way can he have the mind of Jesus and be able to sympathize with His feelings.*5LtMs, Lt 28, 1888, par. 31*

Jesus 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." [*Matthew 11:28, 29.*] Jesus took such a position of humility that in order for man to come into union with Him he also must become meek and lowly of heart. All ambition for supremacy in His disciples Jesus rebuked and gave lessons in humility to His disciples that are written for our admonition and warning. Jesus asked His followers, "What was it that 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.] *5LtMs, Lt 28, 1888, par. 32*

The soul finds rest only in cherishing meekness and lowliness of heart. The peace of Christ is never found where selfishness reigns. The soul cannot grow in grace when it is self-centered and proud. Jesus assumed the position that man must take in order that the peace of Christ may abide in the heart. Those who have offered themselves to Christ to become His disciples must deny self daily, must lift up the cross and follow in the footsteps of Jesus. They must go where His example leads the way. *5LtMs, Lt 28, 1888, par. 33*

The followers of Christ cannot be in conformity to the world, in harmony with the enemies of the Lord. For Christ’s sake, for the truth’s sake they will be grieved when they are misrepresented by the world, and they will be misinterpreted because the world will not be able to understand their motives of action, but they will not resent the injury but will seek grace to bear it patiently. *5LtMs, Lt 28, 1888, par. 34*

“For it became him (was expedient for Him) for whom are all things, and by whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all one: for which cause he is not ashamed to call them brethren.” [Hebrews 2:10, 11.] The humble self-denial of the life of Jesus must characterize the life of His followers. The only way to counteract the work of the enemy upon the hearts of men which leads them to praise and flatter and glorify themselves and others, is to lead a life of humility after the example of our Saviour. *5LtMs, Lt 28, 1888, par. 35*

Jesus would have His followers become one with Him. Their life is not to be bound up and controlled by worldly influences until they receive the mold of the world. The fruits borne upon the Christian tree are not the fruits of vain and selfish ambitions. There is less and less spiritual power among those who claim to be the

commandment-keeping people of God, because of strife for supremacy. When a man loves God supremely and his neighbor as himself he will have a kindly, sanctified affection toward all others, and heart will respond to heart where the Spirit of the Lord reigns. All envy, all heart burnings, all strife, all hatred will be expelled from the soul, and perfect love will take possession of the breast. No thought of evil will be encouraged toward any of God's creatures when the soul is the temple of the Holy Ghost. The Spirit of God will rule the man, and he will drink of the blood of the Son of God and become a partaker of the divine nature.*5LtMs, Lt 28, 1888, par. 36*

We claim to be keeping the commandments of the Lord. Shall we who profess to believe the same faith, to be united in the same church fellowship, shall we give ourselves to Satan to become his servants to do his errands as did Judas the betrayer of the Master? Those who yield to Satan's temptations to do this kind of work will take up the most objectionable features of a brother's character and place his mistakes and errors in the worst possible light; but Christ 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.*] Christ identifies Himself with His people.*5LtMs, Lt 28, 1888, par. 37*

Those who exalt themselves misstate and misinterpret the actions of others that they may make their own course look justifiable; but if they are not converted, they would do to the Master as did Judas when he betrayed his Lord. Those who are doing this Judas-like work have had the privileges and advantages that a knowledge of the truth brings to its possessor, and they claim to love and fear God. They have an outward appearance of devotion, but their hearts are far from God.*5LtMs, Lt 28, 1888, par. 38*

Those who have a connection with secret societies, who take secret vows, are binding themselves up with the tares, although they may think that they are the pure grain. This class do not discern their danger; they do not feel the necessity of separation from the world in order that they may stand in the light as the children of God.*5LtMs, Lt 28, 1888, par. 39*

**Lt 30, 1888**

Butcher, Brother and Sister

St. Helena, California

March 1, 1888

This letter is published in entirety in *18MR 321-330*.

Dear Brother and Sister Butcher:

We have had rather a long, hard time getting home. We left Brother Daniells at 9 o'clock. He gave us the directions how to go, but we were lost. As we advanced the road was impassable, so we decided to take the directions given us to go through Pope Valley, which brought us on Mountain ascent. It took us till night to cross the mountains, bringing us into Pope Valley after dark. The moon was shrouded in clouds, and we were apparently lost on the mountains for there was not one signboard anywhere to show us our way. A man, Major Selwell, holding the office of postmaster in Montecello, appeared, going the same way as ourselves to Pope Valley. He took Sister Lockwood into his carriage, and we drove on. In many places it was very dangerous. This man seemed to us as an angel of God. He guided us and found a place for us to stay overnight at a farmhouse.<sup>5</sup>*LtMs, Lt 30, 1888, par. 1*

We were glad to shelter with Mr. Sweitzer, who kindly entertained us. We paid him \$1.50 for our lodgings and feed for the horses. We found that both these persons knew Dr. Burke, and they did not express much confidence in his large boasting of doing such wonderful things. He reported that he had taken off half of a man's kidney and that the man recovered. This is simply false, for no such thing could be done, and all who know anything of the human organism know this to be the case. These wonderfully exaggerated statements are really working to his own injury, and skepticism is taking possession of minds in regard to the truthfulness of these marvelous cures reported.<sup>5</sup>*LtMs, Lt 30, 1888, par. 2*

We did not, of course, say anything of the existing state of things between the [Rural] Health Retreat and Dr. Burke. We chose to

keep still. I have less and less faith in the Christianity and honesty of the man. I believe him to be a fraud by applying the test that our Saviour has given, "By their fruits ye shall know them." [Matthew 7:20.] We cannot see how any can have discernment and not see and sense the true spirit of the man. Well, we think Mr. Sweitzer will come to the Health Retreat and see for himself. *5LtMs, Lt 30, 1888, par. 3*

We find the Health Retreat is quite well filled up with patients. There are also patients in the house of Sister Foelhurst. I remained so short a time at the Health Retreat, being delayed nearly an entire day on the journey, that I am not well informed as to its conveniences. If you feel like having Alice go there, I think they will do their utmost for her. I find no place where she could have two rooms and cook for themselves. There are so many who have children that they dread to have an additional child in the family. Brother and Sister Harris were not retained at the Health Retreat. I have no doubt [that] if you were willing to take the means, you would expend it wisely in sending Alice to Battle Creek. She might be placed in the institution or in a cottage and have all things convenient and favorable. She could take treatment and would be helped and made quite comfortable, and we hope quite well. But if you do not do this, send her as soon as possible to St. Helena. *5LtMs, Lt 30, 1888, par. 4*

I know that some things have transpired at the Health Retreat, and there will be, in all probability, things of an unpleasant character that she will have to meet wherever she goes, at whatever institution she may be. But unless we make up our minds to endure some things not exactly to our mind, we will find constant difficulty. *5LtMs, Lt 30, 1888, par. 5*

We have had to labor just as hard to set things in order at the sanitarium at Battle Creek as we have had to labor here. Where persons of different stamp of character associate together there must be some things transpire of an unpleasant character; but if all are striving to be a help and a blessing to each other, these apparently objectionable features will be overcome. This earth is not heaven. We are not associating with angels, but with failing human beings. There are all kinds of characters and temperaments

to be dealt with in the invalids that come to our health institutions. *5LtMs, Lt 30, 1888, par. 6*

Those who are discerning must and will see the trying position many of those in responsible places are occupying. They are obliged to deal with all kinds of persons, diseased in both body and mind, and those who are Christlike will sympathize with and give them their support. *5LtMs, Lt 30, 1888, par. 7*

We know that great wrongs have existed which have been displeasing to God; and those who, in the name of Christ, have borne the burden of patiently and kindly investigating these errors and mistakes have been trying to correct them. They deserve at least the help of all those of like precious faith. From a Bible standpoint they have a right to expect the support of all those who are light-bearers in the cause of God. They have a right to expect of all the true believers solid help in their efforts to set things in order. All who are laborers together with God should be of one mind, of one judgment. *5LtMs, Lt 30, 1888, par. 8*

We should not rest easy and be content to be carried by this institution while others of the brethren are lifting the heaviest load, planning and praying and working and counseling to make a success of the work which God has said should be done for the good of His people. While Satan works to demoralize by taking the control of minds, leading them to make mistakes in their plans, in their management, in their deportment, and trying to take advantage of every opportunity to reproach Jesus and cause the enemies of our faith, by their unwise course, to blaspheme, shall Christians stand back as spectators, acting only as critics, and be found on the side of Satan as accusers and yet make no truly interested efforts to bring in a better state of affairs? Shall Satan have everything as he pleases because he has obtained some advantage over those who should have been proof to his temptations, resisting the first approach to wrong? *5LtMs, Lt 30, 1888, par. 9*

Shall we stand back and make no efforts to expel the enemy, to resist him, steadfast in the faith? Some are doing this work, seeking to correct the evils that have existed and that still exist. Then, I

inquire, why not come to the help of those who are laboring very hard in the fear of God, to point out the mistakes, the errors, and the sins which, if left unreprieved, will taint and corrupt many souls and bring the institution under divine displeasure?*5LtMs, Lt 30, 1888, par. 10*

The erring ones who have their sins laid open before them, many of them—not all, thank God—will feel that they are misjudged. They will vindicate their own course, justifying themselves, and will become alienated from those who, in the fear of God, tried to do the very work the Lord had given them to do, namely to reprove, to rebuke, to exhort with all longsuffering and doctrine. The reprovied ones who do not humble their hearts before God will not confess their sins, which are not all specified, but will cover them up and make light of their errors and grievous transgressions which have been a stumbling block to saints and sinners and have corrupted souls.*5LtMs, Lt 30, 1888, par. 11*

They will place the matter in a false light before their friends and relatives. The very thing that gained for Satan the sympathy of one-third of the angels in heaven was this spirit of self-justification. The angels were deceived by Satan's misrepresentations and by his artful power of accusing those who would not unite with him. Satan has kept up this work ever since his fall, and he has large numbers of men and women who follow in the very steps he has taken, until they fall from the truth, give up their steadfastness, and stand on Satan's side as accusers, criticizing others, while they seem to think their own ways are hid from the Lord, that God doth not know, that He doth not take knowledge of their ways or their crooked works.*5LtMs, Lt 30, 1888, par. 12*

Now this very work has been going on at the Health Retreat, and shall a few carry the heavy load and all [others] be spectators? Shall there be none who will feel an interest in every part of God's plans and His instrumentalities because there have been men and women who by their want of devotion and piety have imperiled the cause and work of God—men and women who have been so circumstanced that they have developed character and revealed that all was not gold, but dross and tin? Shall not this be the time when all who are in connection with God shall come to the front and

show their colors? Shall it be seen that men and women step back and show no interest, no zeal, no earnest effort when help is needed? When the car drags heavily, then is the time for everyone to push, put shoulders to the wheels and not stand back giving orders or accusing the ones who are trying to push the load or criticizing everything they do because it is not done in their way and after their ideas.*5LtMs, Lt 30, 1888, par. 13*

One thinks things should be done after his way, another shouts out his orders to do things after his way, and there is not concerted action. Let everyone do his level best to move the load with might and strength. It is the duty of all to do this. If the Lord should treat us as some that claim to be Christians treat one another, we should have a sore, hard time. If He should look upon the selfish, the erring, or crooked ones as they look upon one another and deal with one another, what would become of us? But I am glad the Lord is not man. He bears with our crooked ways, our selfishness, our separation from Him, our defects of character, and seeks to inform us, sending message after message of mercy, encouragement, warning, reproof, and correction, to bring us into a right position before Him that we may have His love, His care, His blessing abiding upon us. But if we choose our own selfish, perverse ways, then the Lord, after every means is exhausted, says, "Let them alone. They are joined to their idols." [*Hosea 4:17.*]*5LtMs, Lt 30, 1888, par. 14*

We have each a work to do for the Master. Will we do this work? Will we labor with unselfish, self-sacrificing interest to build up His cause, to advance His work? I am determined to do the will of God, to make straight paths for my feet lest the lame be turned out of the way. There are halting, lame ones enough to be stumbled by the unchristian doings of many who name the name of Christ. But God forbid that any of those who have had a knowledge of and an experience in the workings of God, in His ways, should themselves be halting and need to be carried. Let them come up to help; let them become spiritually strong by doing the will of our heavenly Father; and then they can help the halting, lame ones.*5LtMs, Lt 30, 1888, par. 15*

But I want to impress upon you that you should hurt not the oil and

the wine because some have proved to be more dross [than] gold. I will not give them up; I will cling to them; and because these are unfaithful to large responsibilities, shall we be a dead weight, a drag on those instrumentalities ordained of God? Those reprov'd will, some of them, be corrected. Some will not, but will have a spirit of revenge. They will try to injure the work and the workers because their unfaithfulness has been discovered and faithfully reprov'd.*5LtMs, Lt 30, 1888, par. 16*

There will be those who will accept their misrepresentations, who will drink in of their spirit, who will not only imperil the souls of those to whom God has in mercy sent messages of warning, but by representing them as innocent, abused, mistreated, they will make naught [of the] counsels of God, giving unsanctifying sympathy to those who were wholly undeserving of it, all because they put confidence in erring mortals more than in God and the working of His Spirit through His appointed agencies who correct wrongs and errors in His people. They put out their own eyes and cannot discern the workings of the enemy, any more than they could discern the workings of the Spirit of God to set things in order. They make impressions upon other minds that have not a knowledge of the real workings of evil or the positive workings of the Spirit of God. Therefore, they call good evil, and evil good.*5LtMs, Lt 30, 1888, par. 17*

Now this is a condition of things we have had to meet from time to time all through our experience of the last forty years. And it requires faith and patience to meet all the wily workings of the enemy in all His windings and turnings. But very few can appreciate the difficulties under which a health institute has to labor, especially where there is but little capital. Everyone connected with such an institution needs the preciousness of pure and undefiled religion, and the solemn truth of God sanctifying the heart, the life; and the character of the followers of Christ will make men and women discrete, level-headed to take in the situation of the instrumentalities of God, and they will do their level best to sustain these institutions.*5LtMs, Lt 30, 1888, par. 18*

There is so little sympathy even among our people, so little true backbone to lift when God would have them lift. If all had personal

religion, a living faith in Jesus for themselves, then we would see solid, unselfish work done under a pressure of difficulties. My heart is often almost broken with sadness and grief as I see the little real harmony cultivated among believers. We have a solemn work before us. Ye are laborers together with God, and may we work intelligently, heartily, with decision and positiveness, that we may be blessed and may bless others.*5LtMs, Lt 30, 1888, par. 19*

The greatest service we can render to the cause of God, and which will reflect steady beams of light upon the pathway of others, is to be patient, kind, steadfast as a rock to principle, God-fearing. This will constitute us the salt of the earth, the light of the world. We shall be often disappointed, for we shall not find perfection in those who are connected with us, and they will not see perfection in us. It is only by agonizing effort on our part that we shall become unselfish, humble, childlike, teachable, meek and lowly of heart like our divine Lord. We must bring our hearts and minds up to a high point of education on spiritual and heavenly things.*5LtMs, Lt 30, 1888, par. 20*

This world is not heaven, but it is the workshop of God for the fitting up of His people for a pure and holy paradise. And while each one of us is to feel that he is a part of the great web of humanity, he must not expect that others in that web will be without a flaw any more than himself.*5LtMs, Lt 30, 1888, par. 21*

Mistakes will be made, and if the erring are willing to be corrected, a valuable experience is gained, so that their defeat is turned to victory. You should consider that many of our own errors are not brought to light, [and] be careful not to make the mistakes and imperfections of others appear in their worst light either to yourself or to others. No man is perfect, and unjust criticism indulged towards others is not wise or Christlike. All of us must learn, and then in a Christlike manner impart that knowledge to those who really need it.*5LtMs, Lt 30, 1888, par. 22*

We have a serious, solemn work to do for ourselves to cleanse our own souls from spot and stain if we will stand before the Son of man when He shall appear, acquitted of Him. We must be educators as well as reformers. To cut loose from everyone who

errs and does not follow our own ideas is not doing as Christ is doing for us. We are all fallible and need pity, forbearance, kindly consideration, and sympathetic love for those [with whom] we are connected. We are all unworthy of the love and confidence of God. If one errs, then, after doing our whole duty to him or her in a Christlike manner, we are not to keep the disagreeable and objectionable things before our mind's eye, but to see what is good and praiseworthy in them that we can think of and ponder over and speak of.*5LtMs, Lt 30, 1888, par. 23*

Let me tell you that there is no work that will tend to the upbuilding of the kingdom of Christ in this world that will not receive the deadly assaults of the enemy. There will be a continual wrestling. Walls of difficulty will arise, and objectionable things will appear to discourage those who can be discouraged so that they will not fight on the side of truth, but unite their forces on the enemy's side, to question, to find fault, and to let unbelief come in, and then they will be of no help to push when every help is needed, at the very time when discouragement is likely to take the place of faith.*5LtMs, Lt 30, 1888, par. 24*

To rejoice in success when everything seems to be flourishing is an easy thing; but to act as did the builders of the walls of Jerusalem, building with one hand and fighting with the other to preserve their lives and ward off the enemies of truth, is a more difficult matter. You will have to obtain just such an experience in the work of God. We are laborers together with God, and if we sit down with the suffering Man of Calvary upon His throne, we must be partakers of His sufferings in this life.*5LtMs, Lt 30, 1888, par. 25*

Did Jesus meet with no discouragement? Was He never disappointed in men? Oh yes, again and again and again! He kept steadfastly to the work of saving humanity. We must do as Christ did, with confidence and love for those for whom He died. All coldness and indifference in regard to the souls of our fellow men is a condemning sin. We must connect with Jesus Christ and be like Him in character, unselfish, pure, holy, undefiled. We must be wide-awake to the interest and advancement of Christ's work.*5LtMs, Lt 30, 1888, par. 26*

I write these things to you because I cannot rest. I feel that you are in danger of losing eternal life through the many perplexities and cares that overwhelm you in this life. Arise and shine, I beseech you, before your light shall go out in darkness. I shall meet these warnings given to you in the day of God, and you also will meet them again.<sup>5</sup>*LtMs, Lt 30, 1888, par. 27*

**Lt 31, 1888**

Butcher, Brother and Sister

Healdsburg, California

March 2, 1888

Previously unpublished.

My dear Brother and Sister Butcher:

I do feel to tremble for you both. God has done much for you. He has wrought in a marvelous manner for Brother Butcher. He has done a miracle for him as verily as He did for the afflicted ones when He was upon the earth. He has restored Sister Butcher to health, raised her up from a long and dangerous sickness. He has heard prayers again and again for Alice, and what returns have you made for all His wonderful mercy and goodness?<sup>5</sup>*LtMs, Lt 31, 1888, par. 1*

While under the influence of the Spirit of God, under the Divine enlightenment, you have made pledges set on paper of what you would do in returning to the Master to advance His cause a certain portion of the means He has made you stewards of, to be returned to Him again. But your love and zeal have grown cold, and you have made some excuses for yourselves why you have withheld from the Lord His own in devoted service and in entrusted talents of means. Will you closely examine your own hearts and see how much of a spirit of self-denial you have had, how much of a spirit of self-sacrifice you have had for Christ's sake?<sup>5</sup>*LtMs, Lt 31, 1888, par. 2*

Christ's church is to be a blessing, and the members of His church are to be blessed as they bless others. The world has absorbed your thoughts in saving earthly things. "Ye cannot serve God and mammon." [*Matthew 6:24.*] God requires the undivided affection. The object of God before all the world was not only to adopt them as sons and daughters of God, but through them to confer on the world especial benefits in divine illumination.<sup>5</sup>*LtMs, Lt 31, 1888, par. 3*

When the Lord chose Abraham, He did not elect him simply as His special friend but as His medium through whom He would confer special and peculiar privileges to communicate the same to the world. He was to be a light amid the moral darkness.*5LtMs, Lt 31, 1888, par. 4*

When God blesses His children with light and truth, it is not for their own sake that they may have the gift of eternal life, but for the world's sake. "Ye are the light of the world." "A city set upon an hill cannot be hid." "Ye are the salt of the earth" [*Matthew 5:13-14*], and when God makes you salt, it is not merely for the preservation of yourselves, but that, like salt, you may leaven the whole lump.*5LtMs, Lt 31, 1888, par. 5*

The religion of Jesus Christ will not be a selfish thing. It is not to be kept under lock and key, but it is to be a power going forth from every genuine Christian as a means of blessing to those who are in darkness. Every soul connected with us will be made better thereby if we are as God's light-bearers, reflecting light upon others. It is through Jesus Christ that all our temporal blessings are given us to enjoy. The salvation of Jesus Christ was placed within our reach that we should grasp it by faith, weave it into our life, and practice it that we may be a blessing to the whole human race. None of us can let light shine upon others until we first gather the divine rays of light ourselves from the precious Word of God. We must have the divine mould of character before we can be a true representative of Jesus Christ.*5LtMs, Lt 31, 1888, par. 6*

I am forcibly impressed that the truth as it is in Jesus will surely leak out of your hearts unless there is an entire change in your religious life. What can you do without God's help? We want the Spirit of God working with our efforts. If God's blessings attend you and your efforts, you will be a channel of light. God could not prosper you in the way you have served Him, and He may see [that] the only way to save you [is] to strip you of your riches and bring you to poverty because you do not learn the lessons He has given you to learn.*5LtMs, Lt 31, 1888, par. 7*

God has given you both an experience which, if improved, would bring you up from the lowlands of the earth into close and heavenly

relationship with God, which will uproot every fiber of selfishness. Do you shine as living stones in God's building? Oh, you may say, I am so full of business I cannot give time to religious things. Neither will the Lord give time and command His angels to make all things prosper in your own hands.*5LtMs, Lt 31, 1888, par. 8*

Now let me set some things before you which grieve me. I have always taken an interest in Nettie. I have inquired into her circumstances because I know she is capable of earning from 16 to 20 dollars a month, and when I learned that you gave her only ten, I was sad, more on your account than on hers, because you were not doing your duty to her. If she has that care of Alice, which the afflicted child demands, it is all she ought to do, all the draw upon her she should have, and you could get no one to do that which she does for less than 16 or 20 dollars per month. But in addition to this, [there] is the work done in your house by her. This may all look small to you, but place yourself in her place and see if you would call it a small matter or light burden to bear.*5LtMs, Lt 31, 1888, par. 9*

I asked her if she nursed Alice when she was so much worse, so very sick; she said [that] she did. I said, "How many weeks?" She said, "Ten." "Well," I said, "I suppose you had, then, the usual nurses' wages which never are less than \$16 and [are] generally \$20 in our institutions where there are those who share the grave responsibilities." She answered, "I received no wages for those ten weeks, only my own and my son's board."*5LtMs, Lt 31, 1888, par. 10*

Now, Sister Butcher, I cannot feel that this is doing justice, loving mercy, and dealing with Christian principles. Our religion is not of the genuine article unless it has a controlling influence upon us in every business transaction. You want practical religion. Weave it into all your life practice.*5LtMs, Lt 31, 1888, par. 11*

My sister, you want the transforming grace of Christ upon your heart—a great deal less of self and far more of Jesus. In the first place you want the Spirit and impress of Christ upon your heart. When you are sick you want the very best care and attention, and you should not have this care and attention without being willing to

pay for it fully. You are, when afflicted, quite exacting. *5LtMs, Lt 31, 1888, par. 12*

Now Alice is sick—sick in mind, sick in body. She needs attentive, skillful nursing, for her disease is of a character that is very taxing to the nerves, and she requires much attention; and those who take this care from you, releasing you of it, should get what they deserve, for you are not able, neither are you constituted to give to the sick that sympathy, that careful tact and attention which they require, when you are sick yourself. Never begrudge means that is well earned. All means kept in your possession that ought to be paid to those who honestly earn it will be just as surely on the losing side, both as far as means is concerned and as far as spiritual growth is concerned. *5LtMs, Lt 31, 1888, par. 13*

You must not be tried with me for speaking plainly. This is my work, and I dare not hold my peace lest that blindness shall come upon you and you lose your soul. You know the truth, but you deal too closely with your hired help, and God is not well pleased and cannot bless you in prosperity in your business. You need the converting, sanctifying power of the truth upon your souls. You need to become Christlike. Much more I will not say on this point. Just make the case of others your own, for just as you deal with them will God deal with you. You are dealing with Christ in the person of His saints. *5LtMs, Lt 31, 1888, par. 14*

May the Lord speak to your hearts is my prayer. The truth of God must sanctify the soul, refine and elevate the character, and we be obtaining the heavenly mould in order to be fitted for the heavenly court above. *5LtMs, Lt 31, 1888, par. 15*

You are situated where you are brought in contact with believers and unbelievers. All the lower lights must be trimmed and burning that others can catch rays of light from your shining light. We want plenteous of grace for this time of spiritual declension among the churches. We want plenteous of grace to keep us humble, plenteous of grace to make us prayerful, plenteous of grace to make us pitiful, tender-hearted, practicing the Christian courtesy that is essential for us in dealing with our opponents. *5LtMs, Lt 31, 1888, par. 16*

Have you let your light shine to your workmen laboring for you, that they shall be laborers together with God? The light and advantages God has given you, you must improve; the blessings He has bestowed upon you, you must let be a blessing to others. What a large missionary field close at home, to speak a word of God's promises to revive the poor souls who are compelled to labor hard with small wages—men and women struggling in poverty, with scarcely the bare necessities of life! God has given you your speech that you might speak forth His praises, that you might glorify His name. You are Christ's representatives. Teach those connected with you in regard to the higher, holier interests. *Ezekiel 34:26*. "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in His season; there shall be showers of blessing." *5LtMs, Lt 31, 1888, par. 17*

God has a work for you to do at your own doors. God has given you tongue and utterances for a purpose. Every consideration has been swallowed up in your farming interests. The Scriptures have been neglected. Our Savior said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added." [*Matthew 6:33.*] *5LtMs, Lt 31, 1888, par. 18*

Make the eternal welfare of your workmen your very first and most important consideration. They have souls to save or to lose. God expects more of you in interested efforts than you have given. God's work comes first. You must represent the holy, sacred principles of truth in your home and business transactions. Let the believers and unbelievers see in you a steady, clear, strong light shining forth to others in your zeal, in your devotion, in your nobility of character in your dealing with them. Then the Lord will deal bountifully with you. *5LtMs, Lt 31, 1888, par. 19*

Take time to pray. The time is all the Lord's; then be sure and not give to others in your example a specimen [of] how you rob God, stealing His time that should be given to God's service to gain spiritual strength, and place it on your side to gain an extra half hour to do temporal business. Oh, God forbid that you, for whom He has done so much, shall at last be found among the foolish virgins who have no oil in their vessels with their lamps! What I fear is that this will be the case, unless you awake and open the doors of your

hearts and let Jesus in.*5LtMs, Lt 31, 1888, par. 20*

If you are a blessing to one or two, leading them to piety and devotion and energy in the cause of God, these will in their turn be a blessing to others, and they will be a blessing to still others. "I will make all the places round about a blessing." [*Ezekiel 34:26.*] Your light is to be far-reaching. You are God's hired servants to give time, thought, tact to God's work, if you expect wages of eternal life. Talk the Bible truth, live the Bible truth, and then when Jesus comes, the "Well done" will be spoken to you. [*Matthew 25:21.*]*5LtMs, Lt 31, 1888, par. 21*

I would not write thus if I had not a sincere interest in the salvation of your souls. I want you to have a full and free reward at last. I want you to have an abundant entrance into the kingdom of our Lord Jesus Christ.*5LtMs, Lt 31, 1888, par. 22*

May the Lord open your eyes to see your opportunities and improve them. Be much in prayer with God. Let no persons or personal interest separate you from God who is the source of your strength. When you rise in the morning gather every hired hand on your farm and invite them to seek God with you in prayer.*5LtMs, Lt 31, 1888, par. 23*

If your business presses strongly and urges you to work, then there is need of pressing strongly and firmly to the throne of God, securing His protecting care, His aid, His mercy, His blessing. Do not begrudge the time God requires and just hurry through a faithless prayer that you may rush to your temporal business. God can do much for you, even in your labor, if you ask Him. He can send His angels to preserve you from accidents and from breakages and from losses. The reason you have no more comfort and peace and joy is because you have so little communion with God. Can God pour out His Spirit, can God bless us while such indifference exists? He could not do this according to His order. "Them that honor Me, I will honor." [*1 Samuel 2:30.*]*5LtMs, Lt 31, 1888, par. 24*

It is just as convenient and essential for you to pray three times a day as it was for Daniel. Set the example at home before your workmen that prayer is the life of the soul, the very foundation of

spiritual growth. Go to the little church of believers, tell them we must keep the communication open between God and our souls. Tell them if they will find heart and voice to pray, God will find answers to their prayers. Neglect not your religious duties. Tell the church, "We must pray; we must seek if we would find; we must knock if the door is opened." [*Matthew 7:7.*] If there are no more than six assembled, there are enough to claim the promise. But there are more than six present: the Father, and the Son, and holy angels are there to admire your faith, your steadfast principles, and there you may have the pouring out of His Holy Spirit. God has rich blessings in store for you when you will not only bring all the tithes but all the time and strength of brain, bone, and muscle to give to His services. Then you will walk in the light; then you will triumph in God.*5LtMs, Lt 31, 1888, par. 25*

Carry out your godliness in your house. A religious house is the very best proof of genuine piety. It is not strangers, it is not visitors, it is not the minister who are the best judges of your Christian principles; it is the ones you employ in your house, on your farm; it is your children, that must be improved in every way because you love God and keep His commandments.*5LtMs, Lt 31, 1888, par. 26*

If your household and your workmen are not better for your Christianity, then you have not the truth in the soul. Let not your workmen say, "This is a queer sort of faith this man has. There are no morning prayers or evening prayers. I began the day with drudgery; I have much to do on the Sabbath; I can scarcely get time for even secret prayer."*5LtMs, Lt 31, 1888, par. 27*

Carry your Christianity in your family. Let a bright, steady light be burning. Let impressions be left on minds as far-reaching as eternity. Oh, there is abundant necessity for prayers, for tears, for faith. Pray for the ministers; pray for those weak in faith. Let your prayers follow the laborers as sharp sickles in the harvest field. Wrestle with God as did Jacob. You know how, Brother Butcher. You know the answer came. We may have pentecost seasons even now. If there will be more praying and believing, then the world will see a steady light shining forth from believers.*5LtMs, Lt 31, 1888, par. 28*

Study the experiences of your days—just as we read and study our proof sheets, and when we find errors we correct it on the margin of the proof—that you may know your errors, your faults, and correct them. Do this daily, noting your faults one by one so that you may avoid them. Do not forget to examine yourselves whether ye are in the faith. Prove your own selves, for unless Christ be in you you are reprobates. Reform every un-Christlike action, seeking the Spirit of Christ. Take your hearts, cold as iron wedges by nature, and let melting mercy fall upon them, that they may bear the image of the divine.*5LtMs, Lt 31, 1888, par. 29*

I know not how to stop. I have signed my name several times, and yet I cannot cease to write. Erelong tares will be gathered together with tares and wheat with wheat. Then let us be sure to be found bound up with the precious grain.*5LtMs, Lt 31, 1888, par. 30*

May God bless you.*5LtMs, Lt 31, 1888, par. 31*

**Lt 32, 1888**

Butler, G. I.

Lemoore, California

March 8, 1888

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 Butler:

Your letter in regard to several important matters has been received. We have now learned who the wealthy man was who offered money to erect an institution in the South. Matters have been developing, and I am now prepared to state that I have far less confidence in the apparent conscientiousness of Brother and Sister Maxson than I have ever had. They went directly with Elder Rice from the [Rural] Health Retreat to Fresno, and all three have had a decided influence on Brother Church, because he is willing and anxious to <put up a large institution and to manage it himself.> He has been disgusted with Elder Rice's <course,> and could not say anything in his favor. But now <I think there must be a change in his feelings.> Maxson is sent across the plains to see Elder Butler in regard to this <institute> enterprise.<sup>5</sup>*LtMs, Lt 32, 1888, par. 1*

Elder Rice has invested, <I am told,> \$10,000 in land in Fresno to speculate upon. He shows unmistakable evidence that he has <no living connection with God.> We actually did not dare to have the man connected with the management of the institution at the health retreat <any longer>.<sup>5</sup>*LtMs, Lt 32, 1888, par. 2*

Dr. Maxson and wife were present at all our meetings at the health retreat. They heard the reading of the cautions and warnings given to Elder Rice and Dr. Gibbs. I was so burdened when on the cars after leaving California en route for Europe that I could not feel at rest. The whole future was mapped out before me, and I wrote the letter on the cars and mailed it to Elder Rice and Dr. Gibbs. In the

board meetings I said to Elder Rice, "Will you please state the response you gave to my warnings and cautions and entreaties?" He answered, "I wrote you that we would get along very well if you did not scold us too much." This is the way the warnings were received. The Lord impressed my mind and urged me by His Holy Spirit to write—and the reception was in accordance with the words uttered. Notwithstanding all the developments that were made to appear in the case of Elder Rice's unwise movements, notwithstanding the most solemn reproofs and warnings given Him, and the true state of things set before Him, yet Dr. Maxson and his wife excused and vindicated his course from the very first to the last and linked up with Elder Rice, revealing a perfect understanding between them. The spirit of determination to carry things their own way has been steadily preserved from the beginning. Neither [one] of this party has the least pleasure in the prosperity of the institution, and should these elements come into to compose a part of any institution, they would be a curse instead of a blessing unless they could be thoroughly transformed. They would make misstatements, they would misrepresent, they would put a false color on everything to make wrong appear right and right appear wrong. I wonder now that the institution was not demoralized more than it was.*5LtMs, Lt 32, 1888, par. 3*

Since these elements have gone out, Dr. Gibbs has taken his position nobly, and I think the change could not have been made in a better time, to make the least stir and the least confusion. There was for a time some little stir among Dr. Maxson's favorites. One man who had been taking treatment, Mr. Smith, who was hundreds of dollars in debt to the institution, left highly displeased because Dr. Maxson did not remain. Immediately there were 32 lady patients on the board for treatment besides quite a number of men to be treated. I am sure there never was a time when there appeared to be more peace and harmony in the Rural Health Retreat than there is now.*5LtMs, Lt 32, 1888, par. 4*

Elder Rice has involved a large expense on his own responsibility and did this in the name of the Board, and the matter never came before the Board at all. There would have been the most singular management in the health institute if Elder Rice and Dr. and Mrs. Maxson had remained connected with it.*5LtMs, Lt 32, 1888, par. 5*

I now will state decidedly, I have no confidence in Dr. Maxson's pretense of conscientiousness in regard to the methods of doctoring. I call it egotism. He feels competent to do many things, and if he fails he has not depth of thoughts enough to know it. If he had more intelligent knowledge, he would feel far less competent than he now does. There has been underhanded work with Dr. Maxson and wife and Elder Rice. They are connected together.*5LtMs, Lt 32, 1888, par. 6*

These things made us trouble, and my soul is tired of wading through the difficulties and perplexities brought upon us by those who claim to believe the truth. They work against us rather than in harmony with us. They seem to be doing the enemy's work to dishearten and to discourage rather than to do the work of God. We make an attempt in the fear of God to set things in order as the Lord has made it our duty to do. Then the one that is corrected becomes a martyr and thinks he is abused, he does not take into consideration how he has abused the cause of God. Then his relatives and friends manifest great sympathy for him because they think he is not treated right. They give the wrongdoer all the sympathy they have to give; they bolster him up in his wrong! And they have hard feeling against those that have tried to set him right. They do not realize they are working on Satan's side of the question, that they are putting out their own and His spiritual eyesight. They do not discern how greatly the cause of God has been injured by creating unnecessary prejudice against the work of God, both in the minds of believers and unbelievers, all through their own wrong course of action, and through their unchristlike management in connection with this institution. Blind parental affection and the sympathy of those who have been their friends come in to withstand the very work which the Lord made it necessary to have done.*5LtMs, Lt 32, 1888, par. 7*

God would have evil repressed. Unsanctified affection blinds the spiritual discernment that they have not wisdom either to detect wrong or to correct it. They set light for darkness, and darkness for light. Unholy practices are passed over as a very light matter. Their human selfish love prompts them to pet, to praise, and indulge, which is an injury to the soul, and which stands directly in the way of the reformation necessary for the salvation of the soul. The

hearts of parents are turned toward their children in this age with an unsanctified affection which the Lord in no way approves. It is like the tender mercies of the wicked, only cruelty in disguise. It is a hopeless task to try to present matters in such a way before these minds that they shall discern the true state of the case and the necessity of plain, thorough work as the only means to meet the mind of the Spirit of God. We will present an incident in the life and experience of Christ. Will anyone charge our Lord with partiality, with want of love, sympathy, and affection? He loved us and gave Himself for us that we might have eternal life. The feet of Christ were already bending in the path which led to Calvary. The hour of the great temptation was upon Him. His enemies were plotting for His life. They were determined to stop the lips of the Son of God from uttering the reproofs and warnings condemning their sins and hypocrisy. They were determined to pursue Him, and not rest until His life should pay the penalty of His plain teachings and sharp reproofs. *5LtMs, Lt 32, 1888, par. 8*

Jesus told His disciples that were about Him what would be done to Him. "Then he took unto him the twelve, and said unto them, Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished, for he shall be delivered unto the Gentiles, and he shall be mocked and spitefully entreated and spitted on; and they shall scourge him and put him to death, and the third day he shall rise again. And they understood none of these things; this saying was hid from them, neither knew they the things which were spoken." [*Luke 18:31-34.*] "Then Peter took him and began to rebuke him, saying, Be it far from thee Lord, this shall not be unto you. But he turned and said unto Peter, Get thee behind me Satan, thou art an offense unto me, for thou savourest not the things that be of God, but those that be of men." [*Matthew 16:22, 23.*] The words spoken by Peter were prompted by affection. How did Jesus regard them? Did He welcome them as a solace to His troubles? No, He rebuked the disciple because all this affection expressed was opposed to the mind and will of God and as such was offensive to the world's Redeemer. Without giving the least excuse for Peter's love that prompted him to speak as he did, the rebuke, most severe, came from the lips of Christ to Peter that he should, through his own human wishes, turn aside the purposes of God. Jesus addressed

Peter as He had on a certain occasion addressed Satan when he asked Jesus to fall down and worship him. He then said, "Get thee behind me, Satan."*5Lts, Lt 32, 1888, par. 9*

Now, as the disciple was suggesting a part contrary to the will of the Lord, the rebuke of the Lord was upon him. Human affection that would come in to break off the point of the arrows of God that they shall not wound and pierce the fleshly desires and inclinations of the soul, is not an angel of light, but of darkness. It would <not> lead the one whose salvation is at stake to repentance, who needed to confess heartily that his sins might be forgiven, to think that his sins were a very light matter to be passed over without true humiliation and reformation. Those loving sympathizers with those who are wrong are standing directly in the way of God's purposes and leading the reprov'd to consider that a mistake had been made in his case, and he shows contempt for the corrections God has given him. They counsel the erring by precept and by the Spirit with which they regard the reproof, that it matters not if they walk according to their own desire, their own human counsel, and do after the sight of their own eyes, they are doing the will of God. Many, many times, relatives and friends have balanced a soul in a wrong direction <by their unwise sympathy>. They have indulged their own feelings in opposition to the principles of God's holy law. They concede that which God has forbidden and withhold that reproof and correction which, if heeded, will save a soul from death and hide a multitude of sins.*5Lts, Lt 32, 1888, par. 10*

The one who would be very exacting with others should, by precept and example, teach others how to be circumspect, and they should not appear to be Christians today and tomorrow weakly comply with the enticement of their own natural, unsanctified hearts and give occasion for the cause of God to be reproached. Everything which bears the least resemblance to evil in their deportment, in all imprudent association and familiarity, men with women, and women with men, should be strictly guarded against <as a sin offensive to God>. The truth of God is designed to sanctify the soul, and it is important for our own salvation, as well as for the salvation of those connected with us, that no one shall become self-inflated and so blinded by their own impulse that they think themselves favorites of heaven, and the things which they condemn in another they may

practice themselves with impunity. Because of their former unblemished reputation and standing before the people, acts which they would condemn in another must not be regarded as sin or condemned in themselves because they have held high positions of trust and have the confidence of the people. This is the very policy of Satan in the heavenly courts. His position as covering cherub he claimed, placed him above suspicion and the possibility of doing wrong.*5LtMs, Lt 32, 1888, par. 11*

With every follower of Christ, "Thou God seest me" [*Genesis 16:13*], may be inscribed upon tablets [on] every side where the eye may rest. There may be quotations of Scriptures on cards on every side of the room, but if these are not inscribed upon the soul and woven into the very daily life experience, it is not of the least value to them. "I am a Christian" should ever be borne in mind, and then demonstrated by revealing Christ in the character.*5LtMs, Lt 32, 1888, par. 12*

When connected with institutions where so much may be done for the Master in rightly representing Christian character, what deep searching of heart there should be, what earnest prayer to God for strength to be a partaker of the divine nature, that there may be a correct example to others, to give wise counsel, and to reflect light upon the pathway of others. I must love my neighbor as myself. I must do to others as I wish them to do to me, were I in their place. I must study and understand the will of God in regard to myself; my words, my decisions, and my actions must be measured by God's standard, not by my own finite standard, that no wrong impression shall go forth from me to lead the feet of any soul into strange paths.*5LtMs, Lt 32, 1888, par. 13*

**Lt 33, 1888**

Church, Brother

Fresno, California

March 21, 1888

This letter is published in entirety in *20MR 363-372*.

Dear Brother Church:

I learn that you intend to erect a health institution in this place. This may be all right in time, but you are not ready, my brother, to engage in any such enterprise just now. There are other things that demand both your time and your means. You want not to do anything that shall bear the least appearance of working against the Lord, for in this you will not prosper.*5LtMs, Lt 33, 1888, par. 1*

I meant to have laid open before you plainly the things the Lord had been pleased to open before me in regard to the elements connected with the [Rural] Health Retreat. I had a long, tedious, painful effort to set things in order there. It nearly killed me for I carried the burden upon my soul day and night.*5LtMs, Lt 33, 1888, par. 2*

I have, in the fear of God, related to the board and to Elder Rice and to all parties concerned where they were deficient and where they must reform. We could no longer keep Elder Rice connected with the health retreat; not because he did wrong in his imprudence with his course of familiarity with Mrs. Heald, but his management in other things was so unsafe.*5LtMs, Lt 33, 1888, par. 3*

When he was first connected with the health retreat, he was a poor invalid, and it was questionable whether he could live longer than a few months. But Dr. Gibbs patiently and interestedly worked in his behalf so that he was encouraged to take some exercise, and he linked his arm with his and just urged him to do many things he was not inclined to do. I was at this time at the retreat. Dr. Gibbs watched over him as he would his own brother. Then it was thought best, in order to encourage Elder Rice, to give him the position, for

a few months at least, of superintendent, while there were but few patients. We all thought this advisable. Well, through much persevering effort, Elder Rice, who appeared to be on the very borders of the grave, began to improve; and if these efforts had not been made for him, he would not have been alive today.*5LtMs, Lt 33, 1888, par. 4*

But as time passed, Elder Rice assumed larger responsibilities, and he felt that his head was sufficient to control altogether more than his position gave him any right to do. He did not consult the board, but repeatedly said, when spoken to about certain things done, that he knew better than the board what was needed. He took about absolute control of everything. He outgrew his humility and had altogether too exalted [an] opinion of himself, and he separated from God. He followed his own impulse and not the way of the Lord. After much prayer and burden of soul, we felt that things must change and must be set in order if we would have the blessing of the Lord upon the institution.*5LtMs, Lt 33, 1888, par. 5*

Brother Fulton, a man who loves and fears God, requested an interview with me during our conference in Oakland, and then stated that the burden was upon him day and night to connect with the health retreat at St. Helena. This looked like the work of the Lord, and we set this matter before the board, and he was given a place there with his pleasant, good wife. This is what we needed, a man and his wife. This would close the door to scandal, and these two united, we knew would place a different mould upon the institution.*5LtMs, Lt 33, 1888, par. 6*

I had several conversations with Dr. Maxson and his wife. Their only reason for resigning, they stated, was the methods of treating in drug medication. Dr. Gibbs was, they said, an homeopathist; but this is not the case. He is an eclectic physician, and had, when he came to the health retreat, eight years of successful practice.*5LtMs, Lt 33, 1888, par. 7*

Dr. Maxson and his wife stated that homeopathy was of the devil—it was like spiritism and mesmerism—and they could not conscientiously connect with him, although Dr. Gibbs, he acknowledged, had always treated him like a gentleman and had

given him far greater liberty and freedom than he would have given Dr. Gibbs were he in his place.*5LtMs, Lt 33, 1888, par. 8*

I told Dr. Maxson we did not erect an institution at such immense cost to have people educated to resort to drugs, but to instruct them how to cure without drugs. I told them what the Lord had been pleased to show me nearly thirty years ago in regard to the old-school practice of drug medication upon the miserable wrecks of humanity, made so by the use of drugs. I told him of the two systems: the old-school system had killed its thousands and its tens of thousands, while the eclectic, or as he called it, homeopathy, had done no such deadly work. But this, I am sure, had no weight with him for he frequently repeated the same thing. Finally he sent in his resignation. We tried to have him and his wife remain upon a different plan: we could form a training school and Dr. Maxson and wife could educate in regard to hygienic principles and how to give treatment. But they declined to do this, and left.*5LtMs, Lt 33, 1888, par. 9*

Now, Brother Church, I have only just presented a few items before you. We learned that Dr. Maxson and wife were closely united with Elder Rice and always ready to excuse his course. Dr. Maxson denied to me that Elder Rice had been as imprudent as had been stated. I said, "Dr. Maxson, I have talked with Mrs. Heald and received from her own lips the statements to be true which you claim to be untrue." An unholy bond has connected these together to the injury of all parties. This has stood directly in the way of Elder Rice's receiving the very reproofs and corrections the Lord had for him. Dr. Maxson has done this before in Battle Creek, and it grieved me to the heart to see that he would be on the wrong side in this case.*5LtMs, Lt 33, 1888, par. 10*

Now you have the cases of Dr. Burke, Dr. Maxson, and Elder Rice. Are you willing, and do you think it safe to yoke up with these to start your institution? Do you think there could be the approval of God upon such a movement? We have seen it tried many, many times, but by-and-by there has always been a working out of rebellion and disorderly elements which have been unable to harmonize, and the result eventually has been departing from the faith, giving heed to seducing spirits, and the loss of the soul.*5LtMs,*

*Lt 33, 1888, par. 11*

Now, my brother, I have a request to make of you, which is to make haste slowly. I do not want you to connect with these elements. You are a man of very set, determined traits of character, and when things go contrary to your ideas you are greatly disturbed. Your life course has been opened before me. You have had a wrestling life, and when your course has been questioned or opposed, you have been trained by course of circumstances to push just as much harder to make your plans a success as that you were opposed. This element of character still exists with you, and it is a dangerous element to you and others to be brought into your religious life because you may in some things be inclined to push, when you may not have the Lord back of you to push with you. I know that the Lord can use you as His instrument if you will be passive in His hands. He can make you a conqueror if you are willing to submit to the light.*5LtMs, Lt 33, 1888, par. 12*

You are now in the decline of life and will not be able to wrestle as you have done. You want now more decidedly to seek those things which are above, where God sitteth. You want now to be fitting for those mansions Christ has gone to prepare for those who love Him. I do not want that you should make a failure here. And for you to get mixed up with elements which I know that you cannot harmonize with will do the very worst injury to them, and not only this, but a greater injury to yourself and to the precious cause of God.*5LtMs, Lt 33, 1888, par. 13*

You may say, "Has the Lord shown you this peculiar case of Elder Rice and Mrs. Heald?" If I had my diary here, written during my last trip to Denmark, Norway, and Sweden, I could read to you some things therein. In a vision of the night I was passing through the rooms of the institution and saw the very scenes which did take place there in this familiarity, men with women and women with men. My soul was deeply troubled, and I arose and wrote out these things at one o'clock in the morning. I have copied out much of this and sent it to Elder Rice. I have read to Elder Rice, the board, Dr. Maxson, Dr. Gibbs, and Brother and Sister Heald the things written in regard to Dr. Gibbs.*5LtMs, Lt 33, 1888, par. 14*

Dr. Gibbs made his acknowledgements. Elder Rice made no confession, only admitted that which he was compelled to admit before the board. But I should say, he made quite a number of confessions to me at Oakland at the time of the camp meeting. Dr. Gibbs confessed to his wife, too, in a most thorough manner. He confessed to me, and then to the board. He has done all that he could do to make wrongs right. He asked the forgiveness of the board, and then a vote was taken by all the board. Brother and Sister Maxson and Elder Rice raised their hands in unison with the board to vote their acceptance of the confession and their forgiveness.*5LtMs, Lt 33, 1888, par. 15*

I was, in the night season, conducted to the rooms in the health retreat where I was made to hear words spoken by Brother Rice [and] by Brother and Sister Heald. Their deportment towards each other [and] their attentions were such as should be given only to the wife or husband of married people.*5LtMs, Lt 33, 1888, par. 16*

The course pursued in settling the bills with the patrons of the health retreat was not of that character to leave a favorable impression upon their minds. The words expressed by these patrons as they left the retreat were anything but flattering to its managers. Great dissatisfaction was created in regard to the settlements of the accounts. They thought they paid large prices for board and treatment, and then the sums exacted for any additional favor bestowed was but a very little gain to the institute but resulted in the loss of patronage, and therefore the loss of means.*5LtMs, Lt 33, 1888, par. 17*

When I expressed my dissatisfaction in regard to these things to Dr. Maxson and his wife, both vindicated the course of Elder Rice, stating that this was the way they did at the sanitarium at Battle Creek; that the prices exacted were not equal to the prices of the sanitarium for the same favors. It was evident that in our experience with the parties and management there was a complete unity with Elder Rice and Dr. Maxson and his wife, and Brother and Sister Heald. There was one voice and one judgment with these parties. Many things I was made to see and hear which it is not necessary for me to write at this time. Now, these parties were either right or wrong. If the Lord was leading me and presenting before me the

true state of things as they existed, laying the burden upon my soul, then these parties were not standing in the counsel of God.*5LtMs, Lt 33, 1888, par. 18*

I was shown at a certain time when the Spirit of the Lord was working upon those connected with the institution, some confessions were made. They seemed to be assembled in a meeting of worship.*5LtMs, Lt 33, 1888, par. 19*

Elder Rice was standing upon his feet, and the Spirit of God was deeply moving upon his heart to confess his way out of darkness into the light. But he only spoke in general terms. He in no wise cleared his soul from the stains of wrong on his part in connection with Sister Heald. He trembled for a while under the promptings of the Spirit of God, but refused to humiliate his soul before God in lifting up the cross. From that time he began to walk in darkness, contrary to light and truth. He had a moulding influence upon Sister Heald. She felt at one time that she could never be free unless she made an humble confession. But Elder Rice moulded matters to please himself. He might have made straightforward work; he might have come out of darkness into the light; he might have drawn near to God; and the Lord would have forgiven his sins and lifted up a standard for him against the enemy. But he has verily turned away from the light and convictions of the Spirit of God as did the assembly of the Jews at Nazareth when Christ announced Himself as the Anointed One. All responded, under the impression of the Spirit of God, witnessing to the gracious words which proceeded from His lips.*5LtMs, Lt 33, 1888, par. 20*

It is a dangerous thing under circumstances like these to open the heart to unbelief, which causes the Spirit of God to depart from them. After unbelief came in, after doubts were entertained, the pointed, close remarks of Jesus showing that apostate Israel could not be trusted with the hiding of God's servant for they would betray him, filled them with madness, and they would have put an end to the life of Jesus then and there if they had been permitted to do this. But the angels of God preserved the Son of God, till His work was done, and He passed through the murderous throng and went on His way to continue His work and fulfill His mission.*5LtMs, Lt 33, 1888, par. 21*

It is Satan's constant work to lead minds to deny the light. It takes but a step to leave the straightforward path and enter a diverging path where Satan leads the way. Light is called darkness; darkness is called light. I have no confidence that Elder Rice is under the influence of the Spirit of God. He has been moving and working under the deceptive influence of another spirit, and if he does not see this matter and gather up the rays of light that God has flashed upon his pathway and cherish this light as from God, he will just as surely come in the same position as did Jannes and Jambres who withstood God and Moses in ancient times. These men were so self-confident and had turned so fully from the ways of the Lord that by their own standard they believed themselves to be in favor with God and in the light because they had set light for darkness and darkness for light.*5LtMs, Lt 33, 1888, par. 22*

We have had many years of experience in the cause and work of God, and have seen many persons who have moved in blindness, resisting the work of the Spirit of God, and we have seen the result, which has been a separation from God and eventually from the truth.*5LtMs, Lt 33, 1888, par. 23*

The natural heart despises reproof, and there are those who, when corrected by the Spirit of God, rise up against it. They appeal to their own sympathy and relate matters to others in their own way, putting a wrong light upon everything and obtain their sympathies, and friends and relatives unite with them to make of none effect the work of God, to correct, reprove, and rebuke the erring. They lean to their own understanding; they refuse counsel; and in the place of harmonizing with the Spirit of God to set things in order, they work in an opposite direction. They erect standards of their own by which they measure character. Jesus said, "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.*]*5LtMs, Lt 33, 1888, par. 24*

I might continue this subject to a much greater length, but I have not, neither will I go into particulars; but I feel it to be my duty to call your attention to a few points. If Elder Rice has made statements to you that have been of sufficient force to change your former opinion concerning him insomuch that you would connect with him in the most responsible work of establishing and running a health

institution, we would be pleased to know the reasons upon which this change has been brought about. We do not want you to be brought into perplexities through any deceptive influences, through any misrepresentations. We would not suppress one syllable of truth that the Lord makes it our duty to utter, to gain favor with you, my respected brother, or any person living, in order to secure means to do any work in the cause of God. Your course must be straightforward in the fear of God.*5LtMs, Lt 33, 1888, par. 25*

The Lord is not dependent upon any living man, but He graciously gives us the privilege of co-operating with Him, that we may be laborers together with God. We cannot do His work from our own standpoint. We cannot follow our own finite judgment, but we must have any eye single to the glory of God. "The gold and silver is the Lord's, and the cattle upon the thousand hills are His." [*Haggai 2:8; Psalm 50:10.*] He can work with His power to do whatsoever He will. If any one man refuses to co-operate with the Lord in doing the work after God's order, that God's mould may [be] upon it, and not man's, then another will be chosen in His place, and He will make the willing and obedient to do His work which will be wrought in righteousness and will be as enduring as eternity. This work will be laid upon the foundation which will not be hay, wood, or stubble, but gold and silver and precious stones, which will stand the great conflagration which must take place when every work will be tried of what sort it is.*5LtMs, Lt 33, 1888, par. 26*

Now, my brother, we want you to stand side and shoulder with us, to build up those things that God is building up which are imperishable. We want you to lift and to wear the yoke of Christ. We want you to be ripening up for the future life. We want your help in the work which we are doing for these last days. We do not want you to be involved in perplexities that I know at your age you will be if you undertake to build and conduct a health reform institution. If, in the order of God, such an institution is established in Fresno, be sure that the very foundation of its establishment is laid in solid timber. Do not let the enemy come in and spoil the work by placing defective timbers into the institution, for these defective characters, not under the special control of the Spirit of God, will work at cross purposes. It is Satan's special business to create variance and dissension among the people who claim to be Seventh-day

Adventists. *5LtMs, Lt 33, 1888, par. 27*

I call upon you, my brother, in the name of the Lord, to unite with us, to close every door through which Satan would enter to cause strife and alienation among brethren. Let us counsel together. There has been altogether too much moving in one's own independent judgment. Self-sufficiency and self-esteem lie at the foundation of the greatest trials and discords that have ever existed among the people of God. The angel of God has repeated again and again, "Press together! Press together! Be of one mind, of one judgement! Let God be your leader! Follow His footsteps!" *5LtMs, Lt 33, 1888, par. 28*

My brother, God's people are one body. God has a people whom He is leading, teaching, and guiding, that they may teach and lead and guide others. There will be among the remnant of these last days, as there was with ancient Israel, those who wish to move independently of the body, who are not willing to be subject to the body of the church, who are not willing to submit to advice or counsel; but ever bear in mind that God has a church upon the earth, and [to] that church God has delegated power. *5LtMs, Lt 33, 1888, par. 29*

He expects them to grow up as a holy temple unto the Lord. Men will rise up against reproof; men will despise counsel; men will depart from the faith; men will apostatize; they will want to follow independent judgment. Just as sure as they do this, disaster and ruin of souls will be the result. In short, Satan will become their leader and will work constantly to tear down the things which God is building up and follow their own finite judgments and plans. But the works of all are to bear the test of the judgment. *5LtMs, Lt 33, 1888, par. 30*

Angels of God are watching the development of character; angels of God are weighing in the balances of the sanctuary moral worth. The record is being made daily in the books of heaven of every man's work. None of these discordant elements will be able to retard the great day of God and the final completion of His eternal plans. Truth is advancing. Missionary fields are constantly opening, and those who use the means which God has entrusted to them as

His stewards to spread the knowledge of truth, which is of heavenly origin, are truly missionaries of God and co-laborers with Jesus 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.*]*5LtMs, Lt 33, 1888, par. 31*

Those who will now support and build up the truth of God are ranging on one side and are standing with heart to heart, with one mind, with one voice, with one judgment, glorifying God by keeping a united front in defense of the truth which will eventually triumph. While those who will break up and confuse and do not labor to have harmony of purpose and action are verily doing the work of Satan, not the work of God. They feel annoyed because all honor and all praise are not given to their superior judgment. They feel fully capable to grasp in their arms large responsibilities and to be an independent body under no control. They do not keep the way of the Lord. They are ranged on the other side, ready to say, "Has not God spoken by us? You take too much upon yourselves."*5LtMs, Lt 33, 1888, par. 32*

God will set His own seal upon His work, and God will enlist men to co-operate with Him. As God has given to every soul His measure of power, He expects that they will put it forth in the very branch of the work where they may labor intelligently and effectively. It is a delusion of the enemy for anyone to feel that he can disconnect from the body and work on an independent scale of his own and think he is doing God's work. We are one body, and every member is to be united to the body. Not one is to be shut up to himself and live for himself. Men must be like-minded with God, pure, holy, sincere.*5LtMs, Lt 33, 1888, par. 33*

My dear brother, you have a special work before you to do. If you will work in harmony with the Spirit of God, the Lord will bless you and work with your efforts. I have an intense interest for your soul. I do not want you by any wrong course that you may pursue, to hedge up the way which will deter you from doing the work the Lord has for you to do. My brother, there is only one safe course for you, and that is for you to make straight paths for your feet, lest the lame be turned out of the way. Sound doctrine must be brought into actual contact with men's souls that it will produce sound practice.

God gives sufficient light to guide every man that He shall perform right actions. But unless this light is appreciated and obeyed, he will be left in the condition of Chorazin and Bethsaida of old. It is not enough to believe the truth, but its sanctifying power must be felt in our life and character.*5LtMs, Lt 33, 1888, par. 34*

My brother, God requires of us more than we are willing to give Him. We must individually be honest with God, and in no case rob God in tithes or in offerings. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." [*Malachi 3:8-10.*]*5LtMs, Lt 33, 1888, par. 35*

Do not, my brother, neglect a plain duty revealed to you in the oracles of God. The books of heaven will reveal the fact in the past and the present standing of your accounts with God. Be strictly honest with your Maker in tithes and in offerings. You have been moved by the Spirit of God, and under the influence of His spirit you have made pledges. Then while you have means in your hands, make your account straight with God. Now God looks at all these transactions that bear any relation to the work and the cause of God.*5LtMs, Lt 33, 1888, par. 36*

I entreat of you, my brother, to make straight work for time and for eternity. Do not rob God in the least measure. Take the truth of God in your hand and in your heart, in every transaction with your fellow men. Go under its escort to your place of business. There God will be near you in every settled, determined effort to apply the simple but searching maxims which come from heaven to guide men through all the highways, the byways, and the broad ways through this life to eternal glory.*5LtMs, Lt 33, 1888, par. 37*

You are often troubled by the dishonesty and perversity of man. His crooked ways are an offense to you, his disregard of his word, the forfeiting of his promises, make you grieved and provoked. Well, Satan is pleased to have him do this way in order to tempt and discourage you.*5LtMs, Lt 33, 1888, par. 38*

But then, how do you, my brother, treat the Lord? Are you not disappointing His expectations? Are you faithful and exact in your promises, and do you pay your vows to your Creator? Do you not withhold from the Lord His own portion that He has reserved for Himself? Will my brother, whom I respect, whose soul I value above gold and silver because it was purchased by human agony and the price of the blood of the Son of God, will you look carefully to all these things? You need expect but little of man except through the power and prevalence of truth, which is alone able to elevate his nature to its true dignity by its sanctifying, holy influence. The only means of purifying man from his defilement is to make him like-minded with God.*5LtMs, Lt 33, 1888, par. 39*

**Lt 33a, 1888**

[Church, Brother]

[Fresno, California]

[March 21, 1888]

Drawn from *Lt 33, 1888*. See *20MR 363-372*.

### **Rejecting the Light**

Dear Brother [Church]:

The course of your life has been opened before me. It has been one of constant wrestling, and when your course has been questioned or opposed, you have only pushed the harder to make your plans successful. The training received through circumstances has led you to do this, and the element of opposition still exists in you. But it is a dangerous element to be brought into one's religious life, because it may incline him to push when the Lord is not on his side to push with him. You will do well to make haste slowly. I know that the Lord can use you as His instrument if you will be passive in His hands. He can make you a conqueror if you are willing to walk in the light.*5LtMs, Lt 33a, 1888, par. 1*

You are now in the decline of life and will not be able to wrestle as you have done. You need to seek more earnestly for those things which are above where Christ sitteth on the right hand of God; you should now be fitting up for those mansions which Christ has gone to prepare for those who love Him. Do not, my brother, make a failure here. For you to become connected at this period in your experience with those with whom you cannot harmonize will be not only an injury to them, but a still greater injury to yourself and to the precious cause of God.*5LtMs, Lt 33a, 1888, par. 2*

Satan is constantly working to lead men to deny the light. It is but a step from the straightforward path to a diverging one in which Satan leads the way and where light is all darkness, and darkness light.*5LtMs, Lt 33a, 1888, par. 3*

On one occasion of an assembly of the Jews at Nazareth, Christ announced Himself as the Anointed One. Under the impression of the Spirit of God, all witnessed to the gracious words which proceeded from His lips. But they began to doubt. It is a dangerous thing to open the heart to unbelief for it drives the Spirit of God away from the heart, and Satan's suggestions come in. As the doubts were entertained, open unbelief followed; and as the close, pointed remarks of Jesus brought their true spiritual condition before them, they were filled with madness and would have put an end to His life then and there if they had been permitted. These lessons of solemn importance we must take to ourselves and avoid the first admission of doubt and unbelief. *5LtMs, Lt 33a, 1888, par. 4*

I have no confidence that \_\_\_\_\_ is under the influence of the Spirit of God. He has been working under the deceptive influence of another spirit; and if he does not see this and gather up and cherish the rays of light that have flashed upon his pathway, he will surely come into the position of Jannes and Jambres who withstood Moses and thus withstood God, who was using Moses as His instrument. In the days of Christ, this class of men was so self-confident and had turned so fully from the ways of the Lord that they believed themselves to be in the right and in favor with God, when they were measuring themselves by their own standard and were putting light for darkness and darkness for light. *5LtMs, Lt 33a, 1888, par. 5*

During years of experience in the cause of God, we have seen many persons move in blindness, resisting the work of the Holy Spirit. We have also seen the result, which has been a separation from God and eventually, from the truth. *5LtMs, Lt 33a, 1888, par. 6*

The natural heart always despises reproof, and even men of experience will be blind to discern their own individual imperfection of character and sometimes rise up against it. There are those who hate reproof, and, when corrected by the Spirit of God, appeal to others in self-sympathy, putting a wrong construction upon everything, and in so objectionable a light present the matter as to win their sympathy. An impression is thus left on the minds of those who listen to them that there is a grave inconsistency in the reproof given. They have many words with friends and relatives over the

matter, all of which tend to make of none effect the counsel and Word of God in correction, reproof, and rebuke of the erring. They lean to their own understanding; they refuse counsel; and instead of working in harmony with the Spirit of God to set things in order, they labor in an entirely opposite direction. They erect a standard of their own by which they measure character. They cherish their own ideas and place their own construction on God's manner of dealing as though it were only human wisdom. Jesus said, "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.*]*5LtMs, Lt 33a, 1888, par. 7*

The Lord is not dependent upon any man to accomplish His work, but He graciously gives us the privilege of co-operating with Him, that we may be laborers together with God. We cannot do His work from our own human standpoint. We must not follow our own finite judgment, but we must have an eye single to the glory of God. Blind not your eyesight with your own objectionable traits of character.*5LtMs, Lt 33a, 1888, par. 8*

"The silver is mine, and the gold is mine, saith the Lord of hosts," "and the cattle upon a thousand hills." [*Haggai 2:8; Psalm 50:10.*] His resources are unlimited, and His power can accomplish whatever He will. If any man refuses to co-operate with Him and will not work according to God's order, then he will be laid aside, and another will be chosen in his place. God accepts the willing and obedient to do His work, which, wrought through Christ in righteousness, will be as enduring as eternity. Such work will be most precious and will be laid upon the foundation, not as wood, hay, or stubble, but as gold, silver, and precious stones, and it will stand in the great conflagration that is to try every man's work, of what sort it is.*5LtMs, Lt 33a, 1888, par. 9*

There has been altogether too much reliance [placed] upon independent, uninspired judgment. Self-sufficiency and self-esteem lie at the foundation of the greatest trials and discords that have ever existed among the people of God. The angel of God has said to me again and again, "Press together! Press together! Be of one mind, of one judgment, that God may be your Leader. Follow His footsteps, and you will walk safely. The clean heart and the right spirit are the gifts of His Son, purchased with infinite cost."*5LtMs, Lt*

*33a, 1888, par. 10*

God is teaching, leading, and guiding His people that they may teach, lead, and guide others. There will be, among the remnant of these last days, as there were with ancient Israel, those who wish to move independently, who are not willing to submit to the teachings of the Spirit of God and who will not listen to advice or counsel. Let such ever bear in mind that God has a church upon the earth to which He has delegated power. Men will want to follow their own independent judgment, despising counsel and reproof; but just as surely as they do this, they will depart from the faith and disaster and the ruin of souls will follow. Those who rally now to support and build up the truth of God are ranging themselves on one side, standing united in heart, mind, and voice in defense of the truth, while those who do not labor in harmony of purpose and action, who choose their own unsanctified judgment as perfection of action, are ranging themselves on the side of Satan and are defending his cause. Satan will become their leader, and they will join him in his constant endeavors to tear down that which God is building up.*5LtMs, Lt 33a, 1888, par. 11*

None of these discordant elements will be able eventually to thwart the purposes of God in the preparation of a people to stand in the great day and in the final completion of the plan of salvation. But the works of all are to bear the test of the great Judge. Angels of God are watching the development of character; angels of God are weighing moral worth in the balances of the sanctuary; and the record of every man's work is being made daily in the books of heaven. And each will receive a reward according to his works.*5LtMs, Lt 33a, 1888, par. 12*

There are those in our ranks who feel annoyed because honor and praise are not given to their supposed superior judgment as if they were doing some wonderful thing for God. They feel fully capable of grasping larger responsibilities and of moving independent of any control while they have failed to bear the test of smaller responsibilities. But they do not keep the way of the Lord. They are ranged on the wrong side, ready to say, "Has not God spoken by us? Ye take too much upon you." God will set His own seal upon His work and will enlist men to co-operate with Him. He has given to

every man his measure of power, and He expects that each will put it forth in that branch of the work where he can labor most intelligently and effectively.*5LtMs, Lt 33a, 1888, par. 13*

It is a delusion of the enemy for anyone to feel that he can disconnect from agencies which God has appointed and work on an independent line of his own, in his own supposed wisdom, and yet be successful. Although he may flatter himself that he is doing God's work, he will not prosper in the end. We are one body, and every member is to be united to the body, each person working in his respective capacity. Men must be like-minded with God—pure, holy, sincere. Not one is to be shut up to himself, to live for himself. God gives sufficient light to guide every man so that he may perform right actions. But unless this light is appreciated and obeyed, he will be left in the condition of Chorazin and Bethsaida of old. It is not enough to believe the truth; its sanctifying power must be seen in the life and character.*5LtMs, Lt 33a, 1888, par. 14*

God requires of us more than we are willing to give Him. We must individually be honest with Him and in no case rob Him in tithes or in offerings. "Will a man rob God? Yet ye have robbed Me. But you say, Wherein have we robbed Thee? In tithes and offerings. ... Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [*Malachi 3:8-10.*]*5LtMs, Lt 33a, 1888, par. 15*

Truth is advancing. Missionary fields are constantly opening, and those who use means which God has intrusted to them as His stewards in spreading the knowledge of the truth from heaven are truly missionaries of God and co-laborers with 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.*]*5LtMs, Lt 33a, 1888, par. 16*

You have a special work before you. If you will live in harmony with the Holy Spirit, the Lord will bless you and work with your efforts. There is only one safe course for you, and that is to "make straight paths for your feet, lest that which is lame be turned out of the way."

[*Hebrews 12:13.*]5*LtMs, Lt 33a, 1888, par. 17*

Sound doctrine must be brought into the life that it may produce sound practice. Do not, my brother, neglect a plain duty, revealed to you by the oracles of God. The books of heaven reveal at this present time your past and present standing in the sight of God.5*LtMs, Lt 33a, 1888, par. 18*

Be strictly honest with your Maker in tithes and offerings. If you have been moved by the Spirit of God and under that influence have made pledges, then while you have means in your hands make your account straight with God. God notices all these transactions that are related to His cause.5*LtMs, Lt 33a, 1888, par. 19*

I entreat you, my brother, to make thorough work for time and for eternity. Do not rob God in the least measure. Take the truth of God in your hand and in your heart; take it with you to your place of business; carry out its principles in every transaction with your fellow men. God will be near to help you in every earnest, determined effort to apply the simple but searching maxims which come from heaven to guide men through all the highways and byways of life to eternal glory.5*LtMs, Lt 33a, 1888, par. 20*

You are often troubled by the dishonesty and perversity of others. Their crooked ways are an offense to you. Their disregard of their word and the forfeiture of their promises tempt and discourage you, and Satan is pleased to have it so. But on the other hand, how are you treating the Lord? Are you not disappointing His expectations? Are you faithful and exact in fulfilling your promises? And do you pay your vows to God? Do you not withhold from the Lord the portion which He has reserved for Himself? You need expect but little of men, except through the prevailing power of truth, which alone is able to elevate their nature to its true dignity. The only means of purifying man from the defilement of sin is to make him like-minded with God.5*LtMs, Lt 33a, 1888, par. 21*

Your soul is of more value than gold and silver because it was purchased by the agony and the blood of the Son of God. Will you look carefully to all these things? Will you not fully unite with God's people, closing every door through which Satan can enter to cause

strife and alienation? Will you not stand shoulder to shoulder with them in His work? Put on the yoke of Christ and lift just where He can lift with you. We want your help in the work which is being done in these last days. We want you to be ripening up for the future life.*5LtMs, Lt 33a, 1888, par. 22*

**Lt 34, 1888**

Belden, Charlie

Fresno, California

June 8, 1888

Previously unpublished.

Dear Charlie:

We left Oakland Thursday evening at half past eight o'clock and reached Fresno Friday morning. We were wise to travel in the night for Friday was a very hot day and dusty. We would have had a hard time of it. *5LtMs, Lt 34, 1888, par. 1*

I am pleased, Charlie, that you are not an idle boy, but are willing to work hard. This is a good thing, and I hope you will obtain means during the vacation to secure for you the advantages of school the next term. You need close application to your studies in the common branches both of reading and spelling. Try to keep up as much as possible your studious habits, that the next term you can make much more advancement than during your last school experience. Just as soon as a good foundation is laid in acquiring the knowledge of the common branches, then you want to take special lessons in bookkeeping. I hope that you will, if persevering, be an honor to your widowed mother and be able to sustain her and make her life happy. Keep this in view. *5LtMs, Lt 34, 1888, par. 2*

“That which ye sow ye shall also reap.” [*Galatians 6:7.*] Now is your time of sowing. You have now the opportunity of bringing into your character-building the very best and soundest timbers. Keep free from the society of those you know will not be a help to you in working out your own salvation. You will have enough to encounter from the enemy of God and man without soliciting or placing yourself where you will be in the hands of Satan's agents. He has agents who are working for him all the time. There are young men and women who absorb or receive all of Satan's plans and suggestions and act them out as cunningly and secretly and perseveringly as Satan himself. They are never content unless they

are working for their master to ruin souls. I feel deeply over the matter; I do not want you to place yourself on the side of the enemy as an evil worker.*5LtMs, Lt 34, 1888, par. 3*

I feel that I can do good missionary work in looking after the young men and young women who need help and bringing them into a position where they will have influences entirely the opposite from that which Satan is exercising. I want you, my dear boy, to help me in this good work and make me feel that I have not labored in vain. Will you be my helper? You have ever given me evidence that you wished to please me. Now if you will give just as good proof that you wish to please Jesus, your Redeemer, how happy you will make me, and there will be joy in heaven.*5LtMs, Lt 34, 1888, par. 4*

You do not give evidence that you have yet true conviction of sin. Now go to work; pray before God to show you yourself as a sinner, then pray that Christ may be revealed to you as a sin-pardoning Saviour. Take your place under the blood-stained banner of Prince Immanuel. You may form ever so good resolutions, but unless your heart is changed you will make no progress. I want you not to be a hypocrite, but a pure, sincere, contrite, repenting, believing sinner. There is too much shoddy work, I admit, and for this reason you should try to be true and sincere. Will you try?*5LtMs, Lt 34, 1888, par. 5*

Do not keep yourself apart from religious influences, for there you will find yourself breathing in the atmosphere of heaven. It makes every difference what atmosphere you choose. If you choose the society of those who are coarse and rough, uncultivated, irreligious, you will descend to their level. If you choose the society of the godly and imitate their practices and seek to be all that is right and pure and holy, then you will have different views. You will think of Jesus; you will dwell upon the great plan of redemption. You will see in the cross of Calvary the cost of your soul.*5LtMs, Lt 34, 1888, par. 6*

Do not place yourself for one hour with the skeptic. Shun him as you would a deadly poison. Let not his satanic words, the atmosphere which surrounds his soul, be like the poisonous miasma [to you]. Do the best you can in the strength of Jesus to have your whole moral taste changed that you will love the things

that Jesus loved and hate those things which Jesus hated. Delays are dangerous. I want to save your soul; it was for this reason that I brought you in connection with my family that the influence might help you to form right ideas of the service of God and see the necessity of true conversion to the truth.*5LtMs, Lt 34, 1888, par. 7*

I hope you will help Byron. I pray for you both. Do not become a tempter to Byron. Go to meeting yourself and set him the example of right doing. I want Byron to be helped.*5LtMs, Lt 34, 1888, par. 8*

**Lt 35, 1888**

Snook, Edward

Fresno, California

June 9, 1888

Previously unpublished.

Dear Friend Edward Snook:

I have visited your mother's home to find her sons and have some talk with them. I enquire, What doest thou, Edward? Are you seeking to make a man of usefulness, or are you idling away the precious moments God has mercifully given you? Have you lost sight of the true design of life? Are you willing to engage in any kind of work that is honorable to earn money to sustain yourself and lighten the burdens of your mother? She has cared and planned and labored for her children, and the only one who is really of any kind of use to her is Marcus. May the Lord bless the young man. He may never grasp very great things, but he may receive at last the benediction of "Well done, good and faithful servant" [*Matthew 25:23*], if you do not by your precept and example spoil him. You know he is easily influenced.*5LtMs, Lt 35, 1888, par. 1*

What work are you doing, young man? How will you like to look upon your record in the great day of final accounting? You will then appear as a tree of the Lord's planting bearing much fruit to His glory, or as a worthless tree bearing nothing but leaves. I tell you that which I know: few characters change materially after the person is twenty or twenty-five years old. At that period habits become fixed, impressions formed, and the future character of the man made.*5LtMs, Lt 35, 1888, par. 2*

How can you look upon your mother toiling and planning and working to sustain herself and you, eating from her table, supported by her means, clothed by her money, when you should be lifting from her every care, releasing her from every burden, and rejoicing to see her taking some rest and freedom from care? I should think, as you look upon your father and see him worthless and his

influence and nobility as a man gone because of his own habits and course of action, you would be earnest and resolve that you will be a man; that you will bear the impress of the divine and not obliterate God's image in your nature.*5LtMs, Lt 35, 1888, par. 3*

I tell you, characters are formed in youth and you, young man, are molding your own future. You are by every act writing out your own history. If you now live up to the light God has given you, if you will resist temptation, if you will form correct, virtuous, and manly habits, if you will be an earnest worker, you will only be doing your duty and in thus doing will receive the esteem of all good men and the final benediction of God.*5LtMs, Lt 35, 1888, par. 4*

The declining years of your mother may be made very happy. Now you sorely try her patience. You make it very hard for her both in her temporal as well as her religious life. You pursue a self-willed, indolent, selfish course which calls out from her an urgent protest, and you think [this is] dictatorial and arbitrary. The injustice of your course, the ungrateful indifference of a thankless child, is sharper to her than a serpent's tooth. And after she has been sharp and spoken decidedly, she has then to take herself to task, to question her own course whether she was, indeed, a Christian; whether she was not hasty and impatient. So you make her Christian life very severe and uncertain by your own unchristian actions.*5LtMs, Lt 35, 1888, par. 5*

If the mother has not done enough to call forth the gratitude of the children, tell me, what more she can do? But few mothers would have plucked up the courage and firmness and willpower, in the fear of God, and carried along her family as your mother has done. And the way you treat your mother, the disregard and disrespect of you, her children, is all registered in the books of heaven.*5LtMs, Lt 35, 1888, par. 6*

Will you see the folly of your course, Edward, as it is? Will you, before it shall be too late, see the mistakes you are making? Will you arouse yourself, learn some trade, place yourself where your powers will be taxed, and grow because they are exercised? God has given you ability, reasoning powers for you to exercise, not to leave these powers lying dormant, but to be used. God has claims

upon you and the day of reckoning is coming; He will hold you to these claims.*5LtMs, Lt 35, 1888, par. 7*

How dare you use your time, God's time, as you do? Remember it is God's time granted you to do your work for the Master. You may be now vicious or virtuous; just as you exercise your power will be your future reward, either in a blessing or a curse. You may now, by your indifference to the claims of God, become wise to do evil and treasure up wrath against the day of wrath—and who can bear the wrath of an offended God?—or you may, by a life of faithful discharge of duty, be a blessing in this life and by your example reflect light upon the pathway of others and hear at last the “Well done, good and faithful servant, enter thou into the joy of thy Lord.”  
[Verse 23.]*5LtMs, Lt 35, 1888, par. 8*

Now is the sowing time; what kind of harvest are you preparing to reap? That which ye sow, ye shall also reap. Time is passing. You are not sowing precious grain; you are living for your own amusement, cultivating habits that will make you inefficient, indolent, burdensome to your mother.*5LtMs, Lt 35, 1888, par. 9*

As you advance in years, your age will correspond with your youth. The miser acquires the habits in youth to hoard and be selfish. The aged gambler commenced gambling in youth to secure dishonest means; he was too lazy to work and put to the tax his powers to acquire by the sweat of his brow his living. The drunkard learned to be thus in youth. Being out evenings, choosing society that was demoralizing, hanging about the saloons tasting beer and wine, he cultivated the appetite for stimulus until he became a drunkard.*5LtMs, Lt 35, 1888, par. 10*

What is your aim in life? What standard have you decided to reach? Why are you not searching for employment, gaining means to clothe yourself, to pay your board and feel that every meal you eat that you do not earn is taking that which does not belong to you? I must tell you that I am surprised and grieved at your course. You are making yourself inefficient, helpless—in short, doing nothing.*5LtMs, Lt 35, 1888, par. 11*

Now it is not too late for you to overcome the useless, indolent, selfish inclinations. Show yourself a man, a self-sustaining man,

earning every week means to sustain yourself, means that you will deposit safely for future use [so] that you will not be a mere dependent, a machine to be used in others' hands, but a man that uses his brains, that can think and plan and devise.<sup>5</sup>*LtMs, Lt 35, 1888, par. 12*

Let not one hour of your time pass without having something to show for it. Wherein have you progressed the last five important years of your life? Is it not time that you went diligently, perseveringly to work to make an industrious man of yourself? Above everything else, be a sincere, earnest Christian, true to God, true to your duty. Do not wear the Christian badge and be a hypocrite. You are now no less than this. You know the truth, but do not love it or practice it. Will you not turn a square corner; will you now lay hold upon the hope set before you? I have been shown you are worse than the open sinner because you know the way and do not walk in it. You will be lost if your probation closes as it now stands. God help you to repent and be converted and then seek with your whole heart to be a Christian day by day.<sup>5</sup>*LtMs, Lt 35, 1888, par. 13*

**Lt 36, 1888**

Cody, Brother

Burrough Valley, California

June 28, 1888

Portions of this letter are published in *WM 218-219*. <sup>+</sup>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 Cody:

I feel urged by the Spirit of the Lord to write to you this morning. Your case has been opened before me some years ago, and I have written out some things in regard to the matter which <manuscript> is in Healdsburg. I have not felt that the time to send you the matter in regard to yourself had come, but now I feel that the time has fully come. The Bible truth is the mighty lever to take you out of the quarry of the world, and the work was but just commenced for you. You were a rough stone from the quarry. You must have the hewing, the squaring, and the polishing done for you or you would be discarded as unfit for a place in the glorious temple of God.<sup>5</sup>*LtMs, Lt 36, 1888, par. 1*

Now, my brother, I know that this process of fitting up has not yet been done for you. I have been shown that you need home religion. Your words and your spirit are not of that character that you will let your light shine in good works. You have not exercised Christian courtesy and tender compassionate love, to your wife. Your talk, <proceeding from your own natural heart,> discourages her. You have not cultivated that Christian courtesy and love in your family that every Christian will do. Your words <too often> wound and bruise the soul and are often like desolating hail. Your wife, in the sight of the Lord, is nearer the kingdom of heaven than yourself. You talk of your wife to others; you treat her as no Christian <man> should treat his wife; you do not give expression to words of tender sympathy, neither do you by acts of kindness and thoughtfulness

show that you esteem your wife as you should.*5LtMs, Lt 36, 1888, par. 2*

She has nearly been driven entirely away from the love of the truth because of your manner of dealing with her and because of your unchristian course of action. You need to be thoroughly converted. I cannot think that the Lord can accept your missionary zeal until you have more spirit of missionary work at home, right in connection with your family, in educating and training your children to love, to respect, and to honor their mother by your own example. I want you to be saved, and if you ever join the society of the redeemed above, you must be a saint here in this world. Here in this world is the workshop of God; here you must feel the chisel and the hammer; here you must be burnished and polished for the heavenly temple of God. You must be a truly changed man, else you will in the place of honoring the cause of truth do it great harm.*5LtMs, Lt 36, 1888, par. 3*

You should select a pleasant and healthful location for your wife and help her to bear her burdens as best she can. She is a woman of good, sound sense, and a woman of principle, but your way of treating her has been of that character to lead her to lose confidence in you as a Christian and to lose her affection and love for you as her husband. Love will not survive unless it is cultivated. I cannot have confidence in you as a missionary worker while you are unfitting yourself by the company you keep, by the tenor of your conversation, for the Spirit of the Lord to work with you. You cannot serve God and mammon. Your heart is not cleansed; you have an outward form of religious life and faith, but you need to be aroused from your false dreams and false ideas of what constitutes the character of a Christian. You are too content to rest in a theory of the truth, in mere outward privileges, attending meetings, bearing your testimony in meetings, doing a little missionary work, when your heart is not in your work and you are not right with God.*5LtMs, Lt 36, 1888, par. 4*

“Without me,” says Christ, “you can do nothing.” [*John 15:5.*] The testimony you bear to those with whom you associate, the living connection you have with God would accomplish a good work for the Master in missionary work. Churchgoing and church worship

severed from holiness of heart and purity of words and righteous works will prove a curse to others, for it will confirm and strengthen them in their unconsecrated lives. There is much foolish, low, earthly conversation indulged in by those who profess to be Christians, and their irreligious life is a stumbling block to sinners. Says the true witness, "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." [*Revelation 3:15, 16.*]*5LtMs, Lt 36, 1888, par. 5*

I was brought by the angel of God where I could look upon your association with some of your brethren and also with those not of our faith and your course was an offense to God. There was a scheming disposition and a close, selfish spirit manifested, and it was growing into a close, selfish spirit to advantage yourself to another's disadvantage. A spirit of avarice is being strengthened and cultivated by many in Fresno, and a spirit of coarseness, of lightness, and of trifling. There is much talk that is of an earthly element and the inwardness of the heart is tainted and corrupted. How then can the truth you claim to believe sanctify your soul and refine your character? It is simply impossible, and you will make shipwreck of your faith by being overcome by some masterly temptation of Satan unless you are sanctified through the truth, for your life and your influence is an offense to God. You have a work to do to confess your sins and your neglect to your wife and with true contrition of soul come to God. Fall upon the Rock and be broken. It is not yet too late for wrongs to be righted. Mercy's sweet voice is still to be heard. Will you heed it? Will you make diligent work now for repentance? Will you be diligent to make your calling and your election sure? I cannot bear the thought of your going on just as carelessly as you have been, for your life as a professed Christian is really perverting the faith. The truth is dishonored by your profession of faith and your unchristlike character. What will you now do, my brother? Will you wear Christ's yoke? Will you lift Christ's burden? Will you be a Christian? Please, ever bear in mind that the religion of Jesus Christ never degrades the receiver. Pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction and to keep yourself unspotted from the world.*5LtMs, Lt 36, 1888, par. 6*

Now many in their own minds and hearts pervert this good lesson given them by the apostle. Like many other things the unconsecrated soul perverts this instruction. There are some who would cover up the purposes of a polluted heart and visit the widow and the fatherless in order to see how they can gain some advantage in their dealing with them and they rob them of their little all.*5LtMs, Lt 36, 1888, par. 7*

Again, others make an excuse that they should visit the widow and the fatherless, but in these visits they indulge a spirit of flirting and they laugh and joke and trifle with them, and by their flattering attentions mislead them, awakening and strengthening the worst passions of the human heart. There are married men claiming to believe the truth who manifest lovesick sentimentalism. In your association with these <men>, what influence are you exerting over them?*5LtMs, Lt 36, 1888, par. 8*

Visiting the widow and the fatherless which the apostle enjoined [*James 1:27*] is to have a Christian, sanctified sympathy with them in their affliction. They are to sacredly guard their interests to work for them, to put themselves to inconvenience to do them a favor. They are to give them Christlike counsel; they are to unite with them in prayer and to ever bear in mind that Jesus Christ is present in all these visits and [that] a faithful record is kept of the object and the work accomplished.*5LtMs, Lt 36, 1888, par. 9*

Christians will give evidence that they are converted men and women. They will show that they are Bible readers, Bible believers, and [that] they obey every injunction of the Word of God. They will not seek to create sympathy for themselves by speaking in disfavor of wife or husband. They will <not> become self-centered, but they will have a heart to do good to others and to be a blessing to humanity, for this is Christlike. They will walk circumspectly and reveal the character of Christ. They will in all their dealings with widows and the fatherless do just as they would wish others to do by wife and children were they to leave them husbandless and fatherless.*5LtMs, Lt 36, 1888, par. 10*

The facts should be borne in mind by all who claim to be children of God that there is a Watcher in every business transaction who

records every act and deed of the transactor and [that] this record will stand just as it is written until the great day when every man shall receive according as His works have been, unless their wrongs shall have been repented of and blotted out. Any injustice done to saint or sinner will then be rewarded according to their works. <Christ identifies His interest in all the afflictions of His people.> But God will avenge those who shall treat the widow or the fatherless with oppression, or who shall rob them in any way. (*Malachi 3:5*) [says:] “And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those who oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right and fear not me, saith the Lord of hosts.” The reason is now given why the Lord has not executed His judgment against the evil worker, “for I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” [*Verse 6.*] John was the forerunner of Christ; he was raised up of God to prepare the way of the Lord. There are messengers in this age sent forth of God to do a similar work, to prepare the way of the Lord’s second coming. While the work and message of these men shall be straightforward and earnest, they are not to encourage them to do nothing <in the line of business> in this work-day world. The message God sends is for the object of keeping him to his <legitimate> work, inspiring him to do this work in accordance with the Lord’s great moral standard of righteousness. Lawful business and religion <will not be in collision.><sup>5</sup>*LtMs, Lt 36, 1888, par. 11*

The sanctifying influence of the truth is to be left on minds in all business transactions. To the common working people the message of the forerunner of Christ was [to] do your appointed work and in it all manifest a spirit of brotherly kindness. He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise. God has enjoined upon His children that they must let their light shine in good works. A tree is known by its fruit. The truth must be exemplified in the life, in words, in deeds. You are to scorn all that is mean, and base and low and dishonest. Be brave, be good, and true to principle. Let all your actions speak of mercy and compassion, and build others up in the Bible principles, <in the most holy faith.> In all your work be honest, be frank, without one particle of guile, without deceit, without

prevarication. Keep yourself away from association with girls and women. They will be a snare to you. Seek not their company; trifle not with them. Never flatter them, and do not insinuate yourself into their favor. Let the barriers never be overstepped.*5LtMs, Lt 36, 1888, par. 12*

You are to be a daily learner of Jesus; to practice His meekness and lowliness of heart. You are to take broad and noble and generous views of your existence and of God's claims upon you and that which comprises the individual duties of yourself and your fellow men. Religion must and will be thoroughly incorporated with your everyday life and with every work and business in which you are engaged, and it will be interfused with the fear and love and favor of God. You must know what it is to be in the world and yet not of the world. You are not to meet the world's standard.*5LtMs, Lt 36, 1888, par. 13*

John, the forerunner of Christ, was self-denying, and all who are engaged in the work of preparation for these last days must be self-denying. They must control every lust and separate from them the elements of all baseness and coarseness. If Christ is abiding in the heart, you will be weary and sick at heart with all baseness, all corruption of this degenerate age. The pride of life must be overcome. Every thought that would be turned into a wrong channel must be girded about and brought into subjection to the will of God. Any ambition of earthly well-being and worldly advancement will be superseded and expelled by a higher and holier principle. You will have a consciousness of a mission from God that is noble and elevating. The true Christian will be willing to forfeit the prizes which the worldly man will grasp and covet.*5LtMs, Lt 36, 1888, par. 14*

John was no candidate for worldly honor. The world and all its attractions, all its prizes, all its flattering inducements, were as mere, glittering tinsel in comparison to pure gold. God would have His people faithful as was John the Baptist. What patterns of self-sacrifice would they then be for the world to look upon! God has entrusted to His people high and holy capabilities and [a] most sacred burden of testing truth. I entreat of you not to feel that you are at the present time right with God. He cannot cooperate with you until you are seeking to do all on your part and the things you

know you ought to do. You <should> seek to help those you associate with to pure thoughts, [to] holy conversation, to holy works. You mingle your missionary efforts with commonplace things and God is not pleased. Flee to Jesus for your soul's sake. Be imbued with His Spirit, then you will have a high sense of sacred things. You <should not> bring the sacred things down upon a level with [the] common.*5LtMs, Lt 36, 1888, par. 15*

May the Lord help you to see where your feet are standing and what material you [are] laying upon the foundation stone. Is it hay, wood, and stubble? If so, your work must perish. Is it gold, silver, and precious stones? If so, it will stand the fires of the last day. Take heed how you build.*5LtMs, Lt 36, 1888, par. 16*

**Lt 37, 1888**

Daniels, E.P.

Duplicate of *Lt 13, 1888*.

**Lt 38, 1888**

Sister

Healdsburg, California

August 11, 1888

This letter is published in entirety in *16MR 174-179*.

My dear Sister:

I received your letter this morning and will reply briefly. I have no recollection of receiving a letter of the character you mention. I will look through my writings when I have more time.*5LtMs, Lt 38, 1888, par. 1*

I have been pressed beyond measure of late. I returned to my Healdsburg home to rest and to take care of my harvest of fruit—peaches, plums, nectarines, and pears—and as we could not sell them, we have been obliged to dry them.*5LtMs, Lt 38, 1888, par. 2*

There has been quite an interest in Healdsburg among outsiders to hear Mrs. White speak, and I have been the only one in the place to speak to the people upon the Sabbath and First Day evening. We have had good attendance. Last Sabbath two Methodist ministers were present; also a professor who has long been connected with some institution of learning but is now laboring in Mexico as a missionary; and a prominent man, an agent for the home for the homeless in San Francisco, attended our meetings. The two last mentioned have become deeply interested in the Sabbath. The Lord has given me largely of His Holy Spirit, for which I praise His name.*5LtMs, Lt 38, 1888, par. 3*

This is an important place. Our school is here established, and we have a new church erected. Two large canneries are in active operation which bring in workers from surrounding towns, and here is a missionary field. Our brethren and sisters work in the canneries and are associated with those over whom they can exert an influence. We have seen plenty of opportunities to labor in the Master's vineyard. I think I have not attended so excellent a social

meeting here as we had last Sabbath. The Lord was indeed present, and that to bless.<sup>5</sup>*LtMs, Lt 38, 1888, par. 4*

But I am wandering from my subject. Dear Sister, you state that “some claim among other things that there is dishonesty in suppressing your former writings.” Will those who say these things please give proof of their statements? I know that this has been often repeated but not proved. “Claiming that in your original testimonies, volume 1, which they have preserved, you distinctly declare that you were shown the day and hour of Christ’s second coming. Their argument is that this statement of yours will not stand the Bible test, as Christ Himself declares that no man knoweth the day or the hour, no not even the angels of God, hence [you] have withdrawn the first editions and revised them leaving out the above, [and] also printed a tract declaring we are not a class of people who set the time, (entitled *Is the Time Near?*)”<sup>5</sup>*LtMs, Lt 38, 1888, par. 5*

Will these good friends who are troubled concerning these statements please ask the individuals who claim to have the original copy of [the] first edition to let them see the statement they claim it contains. If they have the book, they should be willing to show the statements, paragraph by paragraph. I have no book and never have written one containing any such statement; and any book I might send you, the parties might claim was not the one containing the said statement. But if parties claim to have such a book, certainly someone who thinks these statements correct could have access to it.<sup>5</sup>*LtMs, Lt 38, 1888, par. 6*

In my first book you will find the only statement in regard to the day and hour of Christ’s coming that I have made since the passing of the time in 1844. It is found in (Early Writings, 11, 27, 145-146) [*pages 15, 34, and 285*], present edition. All refer to the announcement that will be made just before the second coming of Christ.<sup>5</sup>*LtMs, Lt 38, 1888, par. 7*

By turning to page 145 [*page 285*, present edition] and reading from the commencement of the chapter, you will see that the statements made refer to the deliverance of the saints from the time of trouble by the voice of God. Please obtain this book, if you do not have it, and read the statements therein. They are just as printed from the

first article published. "The sky opened and shut and was in commotion. The mountains shook like a reed in the wind and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth."*5LtMs, Lt 38, 1888, par. 8*

This is a portion of the paragraph. The statements in pages 11 and 27 [*pages 15 and 34*, present edition], refer to the same time. They contain all that I have ever been shown in regard to the definite time of the Lord's coming. I have not the slightest knowledge as to the time spoken by the voice of God. I heard the hour proclaimed, but had no remembrance of that hour after I came out of vision. Scenes of such thrilling, solemn interest passed before me as no language is adequate to describe. It was all a living reality to me, for close upon this scene appeared the great white cloud upon which was seated the Son of man. But read the book itself.*5LtMs, Lt 38, 1888, par. 9*

It was this oft-repeated charge of suppression that led us to determine to gather up all my earliest publications and re-publish [them] in the book called *Early Writings* by Mrs. E. G. White. We printed this little book to be scattered everywhere that all might, if they chose, become acquainted with facts. But this did not, only for a time, quiet their reports. They came again just as fresh as if that book had never been printed.*5LtMs, Lt 38, 1888, par. 10*

I was a firm believer in definite time in 1844, but this prophetic time was not shown me in vision for it was some months [weeks] after the passing of this period of time before the first vision was given me. There were many proclaiming a new time after this, but I was shown that we should not have another definite time to proclaim to the people. All who are acquainted with me and my work will testify that I have borne but one testimony in regard to the setting of the time.*5LtMs, Lt 38, 1888, par. 11*

I have been shown that our disappointment in 1844 was not because of failure in the reckoning of prophetic periods, but in the events to take place. The earth was believed to be the sanctuary.

But the sanctuary which was to be cleansed at the end of the prophetic periods was the heavenly sanctuary and not the earth as we all supposed. The Saviour did enter the most holy place in 1844 to cleanse the sanctuary, and the investigative judgment had commenced for the dead.*5LtMs, Lt 38, 1888, par. 12*

I have been repeatedly urged to accept the different periods of time proclaimed for the Lord to come. I have ever had one testimony to bear: the Lord will not come at that period, and you are weakening the faith of even Adventists, and fastening the world in their unbelief.*5LtMs, Lt 38, 1888, par. 13*

There have been plainly set before me events of great and thrilling interest which must transpire before Christ will come. Satan will move mightily from beneath and will delude the world, while the Lord God Omnipotent will move from above and prepare a people to stand in the great day of His wrath.*5LtMs, Lt 38, 1888, par. 14*

The time-setters have pronounced the curse of the Lord upon me as an unbeliever who said, My Lord delayeth His coming. But I have told them that the books of heaven would not make my record thus, for the Lord knows that I loved and longed for the appearing of Christ. But their oft-repeated message of definite time was exactly what the enemy wanted, and it served his purpose well to unsettle the faith in the first proclamation of time that was of heavenly origin.*5LtMs, Lt 38, 1888, par. 15*

The world placed all time proclamation on the same level and called it a delusion, fanaticism, and heresy. Ever since 1844 I have borne my testimony that we were now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position has been one of waiting and watching, with no time proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming. We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door.*5LtMs, Lt 38, 1888, par. 16*

We have not cast away our confidence, neither have we a message dependent upon definite time, but we are waiting and watching unto

prayer, looking for and loving the appearing of our Saviour, and doing all in our power for the preparation of our fellow men for that great event. We are not impatient. If the vision tarry, wait for it, for it will surely come; it will not tarry. Although disappointed, our faith has not failed, and we have not drawn back to perdition. The apparent tarrying is not so in reality, for at the appointed time our Lord will come, and we will, if faithful, exclaim, "Lo, this is our God; we have waited for Him, and He will save us." [*isaiah 25:9.*]*5LtMs, Lt 38, 1888, par. 17*

I have also been pronounced a deceiver because I have said, "The Lord will soon come; get ready, get ready that ye may be found waiting, watching, and loving His appearing." But in the Revelation I read this statement, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." "Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book." "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." [*Revelation 22:12, 7; 3:11.*] Was the One who bore this testimony a deceiver because the "quickly" has been protracted longer than our finite minds could anticipate? It is the faithful and true Witness that speaks. His words are verity and truth.*5LtMs, Lt 38, 1888, par. 18*

If I have failed to make this matter plain which you wish to understand, write me again and I will endeavor to make every point plain and clear. But I must plead not guilty to the charge of seeing in vision that the Lord would [come] at a definite day and hour which has since passed by.*5LtMs, Lt 38, 1888, par. 19*

I must now close this letter. I have been interrupted many times to give counsel to those who [have] called me.*5LtMs, Lt 38, 1888, par. 20*

May the Lord bless you and your dear friends is my prayer.*5LtMs, Lt 38, 1888, par. 21*

**Lt 39, 1888**

Harper, Laura

Healdsburg, California

August 29, 1888

This letter is published in entirety in *19MR 217-221*.

Dear Sister Harper:

I sent you a letter written from Burrough Valley, but I did not copy it and there are some ideas which I wrote under the movings of the Spirit of God and I want to preserve them; therefore I wish you to return to me the letter. Address me: Mrs. E. G. White, Healdsburg, Cal., Box 65.*5LtMs, Lt 39, 1888, par. 1*

I seek to preserve every thought and every matter written when I am burdened and feel urged to write, and especially when the matter lies open before me as clearly as that did at the time I wrote. I wish it could have been received by you as truth, but as nothing seems to move you from your own determined purpose, I can say nothing further.*5LtMs, Lt 39, 1888, par. 2*

The Lord worked for me and through me at the [Rural Health] Retreat in your behalf. The burden is no longer mine but yours. I have done my duty in the fear of God, and I humbly hope and pray that you may not move blindly in your own spirit and walk in the sparks of your own kindling. I have nothing further to say upon the point in question. If the Lord will only lead you, then all will be well. If you take your case in your hands, then you will follow your own mind irrespective of God's leadings.*5LtMs, Lt 39, 1888, par. 3*

I have not slept since 1:00 a.m., and I am writing to you while all the house are locked in slumber. I am pained when I think of your stubbornness on the matter we have all been troubled about, because I fear for your future. But if you choose your own way, then we cannot change your course. I see no signs of your spirit being in harmony with the Spirit of God, or being controlled by His Spirit. It seems that you have taken the bit in your own mouth and will do

just as you choose. I see naught but an unsanctified will. I will not reproach you, but warn you to be careful what steps you take. With the feelings you now have you will make reckless moves which may plunge you into lifelong trouble.*5LtMs, Lt 39, 1888, par. 4*

I have written to Brother Harper that he ought not to take the matter so to heart. He feels like death over the thought that he must give you up, but in this sad case it is the best thing he can do. But do not then receive any money from him or expect him to defray your expenses. While you consent to receive his money, of course it encourages him to be of the opinion that you will again live with him as his wife and be true to your marriage vows. But if you design to cut loose from him, it is in poor taste for you to accept anything financially from him. I see and sense your situation and feel deeply for you for I know, with the position you take, you must suffer in mind. But I am not pleased with your set and fixed purpose to carry out at all hazards your independent will. In doing this you will not bring happiness to yourself or to anyone else.*5LtMs, Lt 39, 1888, par. 5*

I will not trouble you more with my advice unless I should have, as I did at the Health Retreat, a special word from God to you. I beseech of you to look and see what manner of spirit you are of, and see if it is the meek and lowly spirit of Christ. Without His Spirit, you are none of His.*5LtMs, Lt 39, 1888, par. 6*

I have been laboring in Healdsburg for the last four weeks. I have spoken fourteen times. I have had a sharp, pointed testimony for the youth, and I am pained to the heart to see the little modesty and real, good, decent behavior in the young. [There are] young girls so forward as to make advances to young men; so destitute of Christlike humility and elevation of character. The young girls [are] flirting with young men, sitting in meeting and exchanging notes with them at the very time I am presenting a message from God to the people.*5LtMs, Lt 39, 1888, par. 7*

The young women make advances to the young men and get up a flirtation with them. Their forwardness, their common, cheap talk and ways are offensive to God, and I told them last Sabbath that they were fast becoming like the Sodomites. And yet they profess to

be Christians. What a good, gracious Lord we have to bear with such mockery of the Christian name and such perversity of character. I am disgusted and afflicted for my Saviour that those who claim to represent His character are being led and controlled by the wily foe, the great adversary of God and man.*5LtMs, Lt 39, 1888, par. 8*

It seems that during vacation the young have tried to see how far they could venture upon the long-forbearance of Jehovah. I have been burdened over these things. It does seem that Satan has lifted his hellish banner in the families of professed Sabbath-keepers. Their young men and women only think of how they can get into each others' society and break down all the barriers of reserve and true decorum. It is a pitiful condition of things.*5LtMs, Lt 39, 1888, par. 9*

The family of Brother Adams is no help, but a living curse to Healdsburg, and unless they are converted—every soul of them—father, mother, and children will, I fear, lose their souls. There is a commonness, a low level which they keep which is no recommendation to our faith. It is not letting their light shine in a manner to lead anyone to glorify God. The fewer of such families that come to Healdsburg the better will it be for this church. My soul is sick and sore. I see nothing for this class that will elevate and ennoble, refine and purify, but the Lord's close judgments. I mention this family as a sample of other families.*5LtMs, Lt 39, 1888, par. 10*

The end is near. The time for God to work is about come. He will do terrible things in righteousness for those who have so great light yet have not lived up to it. Boys flirting with the girls and the girls flirting with the boys seems to be a passion which destroys even common sense and leaves the souls of youth who might use their talents to the glory of God as destitute of the Spirit of God as the hills of Gilboa that have neither dew nor rain.*5LtMs, Lt 39, 1888, par. 11*

If you had been ever free from this spirit yourself, you would not be in the position you are. Unless the moral taste is refined, unless Christ becomes an abiding principle in the soul, but few of the youth will ever see heaven. They have misapplied their powers, perverted the privileges and opportunities given them, and will reap that which

they have sown—a harvest which they will not be pleased to garner.*5LtMs, Lt 39, 1888, par. 12*

Where great light has been given, great opportunities and privileges granted, there has been such a strengthening of unbelief, such determined resistance of light, such despising of God's divine favors, that I can see nothing for these thus favored but terrible judgments and wrath.*5LtMs, Lt 39, 1888, par. 13*

Wherever the intercourse between heaven and earth has been free and abundant and God's gifts [have] been unappreciated, the long-forbearance and patience of God [will] finally be exhausted. Then the once blessed and once favored are abandoned and forsaken of God. It is a terrible thing to exhaust the divine patience.*5LtMs, Lt 39, 1888, par. 14*

God today is as surely speaking by His servants as in past ages. He has His messengers today as in ancient times, but those souls who have not had divine enlightenment, [who] have had no deep and rich experience in the things of God, know not by experimental knowledge at what they stumble. They are infatuated; deluded by the enemy; rejecting offered mercy when the Eternal Father is seeking to save them by the cross of Calvary. Oh, that hearts might be touched by the love of Jesus!*5LtMs, Lt 39, 1888, par. 15*

God has made the mind, and man must make the character through the merits of Jesus Christ. How few are willing to deny self, to lift the cross and follow Jesus.*5LtMs, Lt 39, 1888, par. 16*

But I only designed to address to you a few lines, but have written several pages. I have an interest for your soul that it may be cleansed from all defilement and be made a fit temple for the Holy Ghost.*5LtMs, Lt 39, 1888, par. 17*

**Lt 40, 1888**

Harper, Walter

Healdsburg, California

August 29, 1888

This letter is published in entirety in *13MR 296-298*.

Brother Harper:

I received your two letters, but I have labored so hard here in Healdsburg that I was not in a condition to write to you. I have not slept since 1:00 a. m. and I am now writing to you while others are asleep.*5LtMs, Lt 40, 1888, par. 1*

I cannot see what more can be done in this case, and I think that the only thing that you can do is to give up your wife. If she is thus determined not to live with you, both she and you would be most miserable to attempt it. And as she has fully and determinedly set her stakes, you can only shoulder your cross and show yourself a man.*5LtMs, Lt 40, 1888, par. 2*

In regard to divorce, I am not prepared to say. She has had all the light that I can give her, and it is useless to keep this matter constantly before her when she is perfectly decided to follow her own judgment. You asked me if I thought, if your wife left you, that you should marry again. I would say [that] if one understanding all the circumstances should choose to marry you, if you had not been married, I see no objections. But I am not fully prepared to give my judgment, whether in a Bible point of view you could marry again. My mind is so fully occupied that it is not possible for me to consider this vexed question of marriage and divorces. I wish I could help you, but that, I fear, is not possible.*5LtMs, Lt 40, 1888, par. 3*

I think if you had shown less anxiety it might have been different. But I will not write more, for I am quite weary, having written ten pages of note paper to Laura.*5LtMs, Lt 40, 1888, par. 4*

I hope you will be a man. Lay aside this matter; go to your labor; do

your duty irrespective of everyone else on the earth, self-forgetting, self-denying, self-sacrificing. In this will be your power. Jesus our Redeemer comes to men and says, "I love you. I want to make you happy." He shows His hands and His feet and says, "I have suffered for your sake. I bear the shafts that are aimed at you. I will carry your burdens, I will shelter you. Trust in My surety, and you shall have the great reward of life forevermore." *5LtMs, Lt 40, 1888, par. 5*

I say, Put your trust in God. Your mind has been perplexed and occupied with this matter regarding your wife. Now, in the name of Jesus, lay this matter down; leave your case with the Lord. Let your experience humble you. Christ is with the weak and the tempted and forsaken to give them His divine sympathy and rest. You need rest of mind. Give up Laura and fasten your affections on God. He will give you relief. Time is short; you have no time to stop and pity yourself. Go to work for the Master. Do your duty to the very best of your ability. Do not give up to discouragement; walk humbly with God; seek communion with God. Do not let your disappointment make you self-centered—to think of yourself, talk of yourself. *5LtMs, Lt 40, 1888, par. 6*

Our brief existence in this world derives its chief character and importance from the fact that it is the season of preparation for an endless life. All other talents and possessions that may be conferred upon us sink into insignificance when compared with that which makes us capable of improvement which will be as lasting as eternity. Ability in the service of God is as a wellspring of life. *5LtMs, Lt 40, 1888, par. 7*

All the gifts and possessions of this life, all the pleasing pictures of selfish enjoyment are of no weight when weighed in the balances against eternity. We shall live with honor and satisfaction to ourselves and with wise regard to our own welfare so far as we make all earthly things help us in our preparation for the great future life. Live for God. Be kind; be courteous. Let not this disappointment ruin you. Cast off your melancholy. God will help you if you will be true to Him. Remember, the eye of God is upon you, searching the depths of your soul. *5LtMs, Lt 40, 1888, par. 8*

You must preserve the idea that obligations are mutual. If God has done everything for you, then you must willingly do everything for God that is in your power. You must feel your obligation, and this will keep you on the right side, and you will say, "These things must be done because they are right, and some other things must not be done because they are wrong."*5LtMs, Lt 40, 1888, par. 9*

May the Lord help, strengthen, and bless you to do your best. Look away from earthly things, earthly idols, and worship the Lord thy God and serve Him with thy whole heart and with thy whole soul, and then you will be wholly devoted to the Lord.*5LtMs, Lt 40, 1888, par. 10*

I must close; this is sixteen pages of notepaper written by lamplight.*5LtMs, Lt 40, 1888, par. 11*

**Lt 41, 1888**

Brethren and Sisters at Fresno

Burrough Valley, California

July 7, 1888

Edited from *Lt 41a, 1888*. This letter is published in entirety in *13MR 232-237*.

My dear Brethren and Sisters at Fresno:

I feel deeply anxious on your account. If the Lord would have you engaged in the business of speculation in land property, then every trade you make will be done with an eye single to the glory of God. Then the truth will lose none of its power upon the soul to sanctify the life and character. There will exist among the brethren a Christlike unity, an increased love and confidence one in another. There will be a continuous daily growth in grace and the knowledge of our Lord Jesus Christ. *5LtMs, Lt 41, 1888, par. 1*

A feverish haste to become rich will find no manifestation in the words or in the works of Christ's followers. When the soul is sanctified by the truth, all elements of selfishness are banished. Ingratitude, with its evil tendencies and results, will not live in the heart that loves the truth. Policy and truth will never pull together or be at agreement. Policy implies cunning, false pretenses, artful management, an eagerness for selfish, personal aggrandizement without regard to strict integrity in the ways and means used. Honesty and strict equity are in perfect harmony with all the principles of truth, in perfect harmony with God's holy law. Our every act should bear a reliable testimony to the validity of truth. Yet those who live on this plan will have a cross to bear. *5LtMs, Lt 41, 1888, par. 2*

Many who have moved into Fresno have eagerly drunk of the spirit of speculation in order to obtain money fast. Worldly business tries the character and puts it to the test. It brings out the real, valuable virtues of the man and develops an upright, youthful training, or else it brings out natural, objectionable, hereditary tendencies and

exposes him to sharp thrusts of the enemy. God will not work a miracle to preserve any one of you on the enemy's battleground where He has never indicated that it was your duty to go. He has followed you with warnings and reproofs to keep you away from dangerous ground where your soul would be imperiled.*5LtMs, Lt 41, 1888, par. 3*

If you do not ask interestedly, "Is this the way of the Lord?" but in following impulse place yourselves in the way of temptation and thus invite the enemy to tempt you, you will not come forth from the ordeal unharmed and with your character unsullied.*5LtMs, Lt 41, 1888, par. 4*

Should a minister of the flock engage in worldly speculation? I wish you to closely examine yourselves to see whether you are on the gaining or losing side in spiritual and moral power. When in your business of selling property, in your eagerness to make a sale do you not sometimes keep back some things that are unfavorable, and do you not exaggerate in praise of the property in order to place the matter in a favorable light? When this is done, the conscience is violated, and the tongue utters guile. There is need that the conscience shall be kept pure and undimmed in every transaction that you make, or there will be so much glitter and attraction placed upon property that you are handling, that the purchaser is deceived.*5LtMs, Lt 41, 1888, par. 5*

God wants men in His service, under His banner, to be strictly honest, unimpeachable in character, that their tongues shall not utter a semblance of untruth. The tongue must be true; the eyes must be true; the actions wholly and entirely such as God can commend. We are living in the sight of a holy God who solemnly declares, "I know thy works." [*Revelation 3:15.*] The divine eye is ever upon us. We cannot cover one act of unjust deal from God. The witness of God to our every action is a truth which but few realize.*5LtMs, Lt 41, 1888, par. 6*

Are we Bible Christians? Warnings are given us in the Word of God and stern injunctions to do unto others as we would have them do unto us were we in like position as they are. Yet some seem to think that there can be no harm in taking advantage of occasions and

circumstances to make money, even though in order to do this they set forth in a strong light the benefits of that which they wish to sell. Often it is asserted that a property will rise or even double in value in a few months or years. This may or may not be so.*5LtMs, Lt 41, 1888, par. 7*

Let us remember what the Lord says about honesty: "Divers weights are an abomination unto the Lord." *Proverbs 20:23.5LtMs, Lt 41, 1888, par. 8*

"Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning." *Leviticus 19:13.5LtMs, Lt 41, 1888, par. 9*

"Ye shall not steal, neither deal falsely, neither lie one to another." [Verse 11.] This is done in nearly all transactions of real estate buying and selling, and many who are engaged in this business need to cut loose from it before they can be considered as healthful branches of the church.*5LtMs, Lt 41, 1888, par. 10*

"Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord." *Leviticus 19:35-37. See also Deuteronomy 25:13-16.5LtMs, Lt 41, 1888, par. 11*

It is a dangerous business to rob God when we know that every purpose of the heart is open to His all-seeing eye. God cannot be deceived or cheated by human device. The question is asked, "Will a man rob God?" And the startling answer comes back, which makes us tremble, "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." *Malachi 3:8.5LtMs, Lt 41, 1888, par. 12*

While there are not a few who conscientiously give of their annual increase of substance and business prosperity to God in tithes and offerings to pass into the Lord's treasury for the support of the gospel and for missionary work in different parts of the land, it is a lamentable fact that so large a number deliberately rob God by

withholding the portion which God claims. We must all be tested in God's balances whereby He weighs character. Then decide to be honest, whatever may be your circumstances, and let no temptation of Satan force you to be dishonest with your fellow men or to be dishonest with God.*5LtMs, Lt 41, 1888, par. 13*

Let the wife stand by the side of her husband and help him in the conscientious discharge of his duty. Let her realize that she is of value, because she is the purchase of the blood of Jesus Christ. It is essential that honesty be practiced in all the details of the woman's life, and it is important in the training of children to teach the youthful girls as well as boys never to prevaricate or to deceive in the least.*5LtMs, Lt 41, 1888, par. 14*

[Note: the next five paragraphs are from *Special Testimonies, Series B, No. 17a, pp. 7, 8.*]*5LtMs, Lt 41, 1888, par. 15*

Let not the enemy of God and man control your thoughts, your words, and actions. The message from the lips of Christ is, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." [*Luke 12:33.*] There will be many great failures in earthly banks, and in speculations, including mining and real estate.*5LtMs, Lt 41, 1888, par. 16*

How pleased Satan would be if in the very time when men should be selling their possessions to sustain the cause of God, he can so deceive them that all their available means shall be invested in land speculation and other worldly enterprises, thus taking away from the cause of God means which should flow into the treasury to advance His work in the earth.*5LtMs, Lt 41, 1888, par. 17*

When Jesus tells us to "sell," He does not mean that our principal burden should be to buy possessions. If Satan can get us entangled in worldly possessions so that we have no means to put into the Lord's treasury, then he is leading us to do the very thing that Jesus has told us not to do.*5LtMs, Lt 41, 1888, par. 18*

Many have conscientiously loaned their money to our institutions that it may be used to do a good work for the Master. But Satan sets in operation schemes that will produce in the minds of our brethren a great desire to try their fortunes, as in a lottery. One and

still another are flattered by strong representations of financial gain if they will only invest their money in lands; and they take their means out of our institutions and bury it in the earth where the Lord's cause is not benefited.*5LtMs, Lt 41, 1888, par. 19*

Then, if one is successful, he is so elated over the fact that he has gained a few hundred dollars that he decides to keep on getting money if he can. He continues to invest in real estate or in mines. The device of Satan is successful; in the place of increased funds flowing into the treasury, there is a withdrawal of means from our institutions in order that the owners may try their fortunes in the mining business or in land speculation. The spirit of greed is fostered, and the naturally penurious man begrudges every dollar that is called for to be used in the advancement of the cause of God in the earth.*5LtMs, Lt 41, 1888, par. 20*

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. ...*5LtMs, Lt 41, 1888, par. 21*

“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” *Matthew 6:19-24.5LtMs, Lt 41, 1888, par. 22*

## Lt 41a, 1888

Brethren and Sisters at Fresno

Burrough Valley, California

July 7, 1888

See also *Lt 41, 1888*. Portions of this letter are published in *10MR 71*.

My dear Brethren and Sisters at Fresno:

I feel deeply anxious on your account. If the Lord would have you engaged in the business of speculation in land property, then every trade you make will be done with an eye single to the glory of God. Then the truth will lose none of its power upon the soul to sanctify the life and character. There will exist among the brethren a Christlike unity, an increased love and confidence one in another. There will be a continuous daily growth in grace and the knowledge of our Lord Jesus Christ. *5LtMs, Lt 41a, 1888, par. 1*

A feverish haste to become rich will find no manifestation in the words or in the works of Christ's followers. When the soul is sanctified by the truth, all elements of selfishness are banished. Ingratitude, with its evil tendencies and results, will not live in the heart that loves the truth. Policy and truth will never pull together or be at agreement. Policy implies cunning, false pretenses, artful management, an eagerness for selfish, personal aggrandizement without regard to strict integrity in the ways and means used. Honesty and strict equity are in perfect harmony with all the principles of truth, in perfect harmony with God's holy law. Our every act should bear a reliable testimony to the validity of truth. Yet those who live on this plan will have a cross to bear. *5LtMs, Lt 41a, 1888, par. 2*

Many who have moved into Fresno have eagerly drunk of the spirit of speculation in order to obtain money fast. Worldly business tries the character and puts it to the test. It brings out the real, valuable virtues of the man and develops an upright, youthful training, or else it brings out natural, objectionable, hereditary tendencies and

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withholding the portion which God claims. We must all be tested in God's balances whereby He weighs character. Then decide to be honest, whatever may be your circumstances, and let no temptation of Satan force you to be dishonest with your fellow men or to be dishonest with God.*5LtMs, Lt 41a, 1888, par. 13*

Let the wife stand by the side of her husband and help him in the conscientious discharge of his duty. Let her realize that she is of value, because she is the purchase of the blood of Jesus Christ. It is essential that honesty be practiced in all the details of the woman's life, and it is important in the training of children to teach the youthful girls as well as boys never to prevaricate or to deceive in the least particular. Women are not to be satisfied to be toys to be played with as a toy, and caressed and flattered, to be light and trifling, to laugh and gossip and play on [as] an instrument of music.*5LtMs, Lt 41a, 1888, par. 14*

Woman should have a staunch, noble independence of character, reliable and true as steel. [A] woman who has good sense, who is connected with God, will not prove to be a temptation to her husband to live beyond his earnings, to supply her with money to obtain changeable suits of apparel, to please her whims, to gratify her desire for change and sightseeing. She must have a just appreciation and accurate conception of her position as a wife and mother, and her demands should be such as not [to] bring weariness and care and perplexity upon her husband because of her thoughtless extravagance in procuring dainties for the appetite and in fine dressing. This consumes the means far beyond the income. The wife can be a comfort, a blessing, standing by the side of her husband as his safe counselor, her influence keeping him to the right, to honesty and purity and godliness.*5LtMs, Lt 41a, 1888, par. 15*

I charge you who compose the Fresno church to take heed to the warnings I give you in the name of Jesus Christ. We all are living in the last days of this earth's history. We are dealing with solemn realities. Will you allow your minds to be embittered one toward another? Shall all unjust dealing be put away? No, some will not heed this warning. They will act as if bewitched by Satan's representations.*5LtMs, Lt 41a, 1888, par. 16*

My soul is in great travail that each now make diligent work for time and for eternity. “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” *Ephesians 5:14*. Remember to confess your sins, repentance you must have toward God and faith toward our Lord Jesus Christ. Remember, you need not be despairing, but go on from light to a greater light, from faith to a greater faith, obtaining a rich and deep experience in the things of God.*5LtMs, Lt 41a, 1888, par. 17*

Every secret, unconfessed sin will be laid bare in the great day of judgment. Bring all the faculties that have been used for selfish purpose into God’s service; repent and forsake sin. Let the work of the inner man of the heart be carried on. Let the plowshare of truth go deep and thorough. God has a work for you to do. God forbid that the truth should have no power over your daily life and character.*5LtMs, Lt 41a, 1888, par. 18*

There have been and still will be glowing inducements presented that will call into action [a] desire in our brethren and sisters to make earnest efforts to obtain money to invest. Many have conscientiously loaned their money to our institutions that they may use the same to do a good work for the Master. But Satan sets schemes in operation that will produce in [the] minds of our brethren a great desire to try their fortunes—as in a lottery—and one and still another is flattered by strong pictures portrayed of financial gain if they will only invest their money in lands, and take it out of our institutions to bury it in the earth where the Lord’s cause is not benefited with it.*5LtMs, Lt 41a, 1888, par. 19*

If one does succeed, then he is so elated [that] he has gained a few hundred dollars [that] he decides to keep on getting money if he can, and investing in real estate and mines, and the devil’s device is successful. In the place of increased means flowing into the treasury, there is a withdrawing of their means from our institutions that they may try their fortunes in land speculations and the naturally penurious man begrudges every dollar that is called for to be used in the advancing of the cause of God in the spread of the truth.*5LtMs, Lt 41a, 1888, par. 20*

Do not let the enemy of God and man control your thoughts, your

words, and actions. The message from the lips of Christ is, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." [Luke 12:33.] There is to be a great failing in banks and in all speculations in mines and real estate.*5LtMs, Lt 41a, 1888, par. 21*

Now, if in the very time when men should be selling their possessions, Satan can deceive and use those who should be using their influence to encourage men to sell their property and sustain the cause of God [so] that much of the available means is invested in land and in speculations, they [will] bind away from the cause of God means which he invested in the treasury to be used to advance the cause of God.*5LtMs, Lt 41a, 1888, par. 22*

Now, when Jesus speaks and tells us to sell, He does not mean our principal burden should be in buying possessions. If Satan can get us entangled in worldly possessions [so] that we have no means to put into the Lord's treasury, then he is leading us to do the very things Jesus, the world's Redeemer, told us not to do. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. ...*5LtMs, Lt 41a, 1888, par. 23*

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." *Matthew 6:19-24.5LtMs, Lt 41a, 1888, par. 24*

The world is a hard master to serve and is Satan's agent to unite with him in his work to captivate souls. There is a power moving from above to work with willing and obedient watchmen who are praying and gratefully accepting the breezes from heaven and communicating the heavenly atmosphere in good works to others.*5LtMs, Lt 41a, 1888, par. 25*

**Lt 42, 1888**

Kellogg, Dr. J. H.

Healdsburg, California

September 12, 1888

Previously unpublished.

Dr. J. H. Kellogg

Dear Brother:

I have just received yours of Sept. 5. It finds me sick in bed and unable to write much in answer. I will say, however, that I am glad that you have decided to take the property of Bro. Lockwood and pay him his price, forty-five thousand. He needs every cent of it. He is a poor, crippled man unable to do any more work and is wholly dependent on this property. I have given him a piece of land from my place in St. Helena where he can put up a little house, and he is at work on this now; therefore, what money you could pay down would come very acceptable at this time.*5LtMs, Lt 42, 1888, par. 1*

I cannot advise him to take any share in the new corporation because this property is all his living, and he will live and die here in California; therefore, I say, Let those who are there on the ground invest their money in this corporation, and they will be there when they can attend to it and sell it when they choose.*5LtMs, Lt 42, 1888, par. 2*

I presume it would be satisfactory to him if he could have the two thousand dollars down and the balance at six percent interest for one year. Bro. Lockwood is at St. Helena where I can have no talk with him, but I will send him your communication.*5LtMs, Lt 42, 1888, par. 3*

I am sorry I cannot answer your good letter, but I have been sick for two weeks with malaria or something similar to the epizootic that was raging in Battle Creek once. Although much against my will, I am confined in my bed, my head suffering intense pain nearly all

the time. I cough and raise terrible matter.*5LtMs, Lt 42, 1888, par. 4*

Have some fears that I cannot attend our camp meeting. I had decided to attend the General Conference, but I may not be able to go.*5LtMs, Lt 42, 1888, par. 5*

I will close for this time and write again when better.*5LtMs, Lt 42, 1888, par. 6*

**Lt 43, 1888**

Carpenter, Brother and Sister

Battle Creek, Michigan

November 15, 1888

Previously unpublished.

Dear Brother and Sister Carpenter:

I have been exceedingly [pained] at the condition of our churches in Mich. as it was several times opened before me while in Switzerland. The influences at some of the churches, as it was pointed out by my guide, was a detriment to them, bringing spiritual death into their midst. Otsego was one of these churches. The apostasy of Eld. [D. M.] Canright did not harm the church; but when Satan saw that his disaffection brought no particular discouragement, then he devised other means to accomplish his object.<sup>5</sup>*LtMs, Lt 43, 1888, par. 1*

Your natures have never been brought into subjection to Jesus Christ and consequently your hearts are not in harmony with Him. The enemy has wrought through the sharp, unconsecrated elements in your nature to accomplish his ends. I shall speak plainly and tell you as Christ told Nicodemus that you must be born again, else you can never enter the kingdom of God. [*John 3:3.*] You would perhaps be as much astonished as was Nicodemus; but this is your case as it has been shown me.<sup>5</sup>*LtMs, Lt 43, 1888, par. 2*

Neither of you has the Spirit of Christ; and unless you are entirely changed in heart, in thought, in spirit, and in character, you can never enter the city of God. You have cultivated a spirit of questioning and of cruel criticisms until you have, by your own course of action, driven the Spirit of God out of your hearts, from your family, and from your dwelling.<sup>5</sup>*LtMs, Lt 43, 1888, par. 3*

What kind of education have you given your children? Bickering, strife, contention, downright quarreling concerning the \_\_\_\_\_  
\_\_\_\_\_ [words illegible]. If we would learn of Christ, the soul

must be cleansed of everything that defileth. All proud \_\_\_\_\_ [words illegible] must be sacrificed and every faculty, every [thought] brought into captivity to Christ. Make no proud boasts. Cultivate the eloquence of silence. With the soul humbled before God, cut away all envy, all unkind, unchristian feelings, all the clamorous pretensions of self-sufficiency. Put on the robe of Christ's humility and learn in His school precious lessons which you will fail to learn from any human source.*5LtMs, Lt 43, 1888, par. 4*

You want every ray of light which God may impart through any of His agencies. Seat yourselves as children at the feet of Jesus to learn the truth as it is in Him. You should fear to pass judgment upon any new light upon the Bible until, upon your knees with humble hearts, you have searched its pages and sought wisdom of God to know what is truth. I hope you do not take it for granted that there is no more light or truth to be given to us, for I know this is not true. There are before us broad fields of truth yet to be explored, and every portion of these fields is to be ploughed and dug over with painstaking effort to find the truth—glorious, precious truth—which exalts Jesus, but humbles us to the place of learners.*5LtMs, Lt 43, 1888, par. 5*

“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 unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.” [*1 Peter 5:5-10.*]*5LtMs, Lt 43, 1888, par. 6*

Here is a work for the children of God to do individually—to fall upon the Rock and be broken. This is the very thing which you need to do. Search the Scriptures, not that you may find something to question, some difference of opinion which you can hold up as a battle-ax, but to find the truth. You delight in presenting those points

with which your brethren are not in harmony. You should dwell rather upon those things upon which you can all agree. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." [Verse 6.] Have you done this? "Yea, all of you be subject one to another." [Verse 5.] How much of this work have you been doing? May the Lord open your blind eyes to see how far you are from being like Christ. *5LtMs, Lt 43, 1888, par. 7*

You need to be converted, and yet you claim to be Christians. Had your children had the right influence from father and mother, had sweet peace surrounded them in the home circle, they would today be obedient to the truth, serving the Lord. But while you claim to be Christians, the atmosphere of your home tends to produce fruit unto death. It is making skeptics and infidels of your children for they have no desire to be such Christians as you are. Were it not that God's Spirit was appealing to their hearts, they would have been, ere this, despisers of the truth, driven from it by your criticisms and censures, and your contentions with them. You have managed the family so that your children fear you, but they do not love you as children should love their parents. You might have bound them to your heart from their earliest years by the silken cord of love. *5LtMs, Lt 43, 1888, par. 8*

It was shown me, that you, Brother Carpenter, were exercising the same management in the church. The unchristlike atmosphere with which you have surrounded your soul unfits you for the position of teacher in the church. It is an atmosphere, not of heaven, but breathing of strife and dissension, poisonous, and charged with moral death like that which surrounds the enemy of all righteousness. It is as he would have it. The church in Otsego is inhaling this atmosphere, and it is far from prospering because of your influence in it. This influence is death to the church and death to the Sabbath school, and why cannot you see it? *5LtMs, Lt 43, 1888, par. 9*

I have been shown that no religious responsibilities should be committed to you, for you will endanger the spiritual interest of any church to such a degree that moral death will be the result of your administration unless there shall be a thorough transformation in you. You will start questions of controversy if you can, and you will

dwell upon these points early and late. It is food for you to be on the opposite side of a question. You pride yourself on your aptness and sharpness and have trained your mind to do this special work which is of Satan's own devising. He knows he is sure of you as long as you work in this line, and he will use you as a channel for his spirit. Your words and your work, which you think is a Christian work, disgust unbelievers, confuse the faith of believers, and dishearten them. You have worked at this business so long that you are a ready tool in the hands of Satan. You have trained your powers in this very unchristlike work until your brethren find it difficult to counteract your influence. *5LtMs, Lt 43, 1888, par. 10*

Satan would just as soon you would profess the truth as not, for by so doing you can do the greater harm to those who believe it. If you were really sound in the truth and saw any other man following the course you are pursuing, you would be disgusted. You would say at once, "That man's religion is vain; he is not a Christian." [*James 1:26.*] The fruits that a Christian should bear are specified plainly and distinctly by Jesus Christ. *Matthew 7:16-20. 5LtMs, Lt 43, 1888, par. 11*

In your own house you frequently find yourself baffled, disappointed in your hopes; you feel that you are not respected, unloved, and betrayed; and you will feel the very same in regard to the church. You create this state of things yourself. You are a self-seeking man and cherish pride and self-sufficiency. In conversation you set your ideas foremost as authority and doctrine. Said my guide, pointing to you, "Sir, you do not know what is the faith once delivered to the saints." [*Jude 3.*] You are officious, uncharitable, unjust, and recriminative. Your spirit is charged with bitterness. In association with your brethren, you neither receive nor impart real good. You have no comfort in your own family because you create an atmosphere that is repulsive and satanic. *5LtMs, Lt 43, 1888, par. 12*

You do not receive strength and blessing from God for He does not impart His grace to those who would abuse His mercies. The highest spiritual attainments are reached only when the soul is humbled in view of its great need. Man begins to comprehend himself when he takes his place at the feet of Jesus. When men

turn their attention away from earthly things, and look heavenward, when they obtain glimpses of the heavenly glory, they discern more clearly the depths of the human heart and see the depravity of the soul. Will you heed this testimony, Brother and Sister Carpenter? Will you first be converted, then give to your family and to the church the example which God requires of all His children?*5LtMs, Lt 43, 1888, par. 13*

What an education your children have been receiving! The apostle says, "Fathers, provoke not your children to anger, lest they be discouraged." [*Colossians 3:21.*] There has been so little Christlike tenderness in your dealing with them that you have aroused in them a spirit of opposition and retaliation. You pick at them until you stir up the very worst feeling of their nature, and at times they have feelings almost of hatred toward you because you are so constantly wounding them. How can they love the Bible when you fling it at them in harsh denunciations? You are driving them away from yourselves and from God.*5LtMs, Lt 43, 1888, par. 14*

Be careful, my brother and sister, what seed you sow, for that which you sow you will also reap. Your children are receiving a stamp of character which will be revealed when they stand at the head of their own families. Love has not been the law of the house, and their own domestic life will be very soon like the example which has been set them unless a thorough renovation of character shall take place in them. The objectionable traits of character which exist in the father and mother are given as an inheritance to their children; and the constant exercise of these unchristlike elements in the parents is repeated in the experience of the children.*5LtMs, Lt 43, 1888, par. 15*

What a record you will meet when the judgment shall set and the books be opened! If it is not time for you to reform and to gain a Christian experience, will you tell me when the period will come that you will be fitted for heaven? I tell you in the fear of God that, could you carry into heaven the same wrong traits of character that you now possess, you would mar its peace and harmony. But this can never, never be. Unless you have a work done for you here in this life and become like Jesus here, you will have no part in the future, immortal life.*5LtMs, Lt 43, 1888, par. 16*

You have a most earnest work to do for yourselves in the strength of Jesus. Confess heartily to your children and the church before it shall be forever too late for wrongs to be righted, and “be clothed with humility as with a garment.” Then you will have an experience that is of solid value. Your children will have strong temptations to meet, but they as well as yourselves may be overcomers.*5LtMs, Lt 43, 1888, par. 17*

I feel so keenly over the wrong parents are doing their children in thus cherishing defects of character in themselves to be perpetuated in their children. Their hands and hearts are guilty of the blood of their children’s souls, their own offspring are ruined by the defects of the parents.*5LtMs, Lt 43, 1888, par. 18*

Love should be the ruling element in the home, only kind, patient, loving words should be heard. The influence should be such that the children would not venture to speak an unkind or impertinent word to father or mother. Instead of this, a spirit has been manifested in your family that has provoked the children to wrath and discouraged them. Parents should teach their children by a consistent example that truth, honor, and courage, patience and meekness are the fruits that grow on the Christian tree and that scolding, loud-voiced commands, dissension, and strife are no part of religion.*5LtMs, Lt 43, 1888, par. 19*

Any daughter who has been trained to observe the laws of kindness and love, which should be the laws of the household, will be tender and solicitous towards father and mother, and should she be called to be a wife, she will not be heartless, critical, and bickering, making her husband miserable and unhappy.*5LtMs, Lt 43, 1888, par. 20*

Parents make a great mistake when they do not sympathize with their children in their joys and their trials. Gather your children to your hearts and bind them there by the silken cords of love. Control them with firmness, yet remember that justice has a twin-sister which is love. Let them see that you have the peace of Christ abiding in your hearts as the ruling element in your life. Do not give too many commands, do not lay down too many rules for some will surely be forgotten; but win the respect and confidence of the children by making them feel that you are their very best friend and

that you delight to give them pleasure.*5LtMs, Lt 43, 1888, par. 21*

Follow righteousness, faith, hope, charity. Do not let your course of action or instruction be such that your children will think that religion is of all things the most disagreeable. Angels are watching to see what spirit we manifest in the home circle. Shut out all prejudices and evil surmisings. A complete, harmonious, Christian character is to be developed and the brightest, spiritual attainments reached here in our precious hours of probation. But your characters may well be represented by a vine lying prone upon the earth, fastening its tendrils about rubbish and anything that it can grasp. You need to be converted. Let the Spirit of God come into your hearts and cut loose their tendrils and fasten them upon God. Then you will know what it is to have a holy, sanctified independence staid upon God. He is pure, and He is holy.*5LtMs, Lt 43, 1888, par. 22*

While you are constantly looking for something to criticize in others, you are neglecting the plot of ground that belongs to you. If you love to dwell on the errors, mistakes, and failings of others, you will have plenty of this kind of work to keep you busy till the Lord comes.*5LtMs, Lt 43, 1888, par. 23*

“But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, drunkenness, revellings and such like: of the which I tell you before as I have also told you in times past that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another.” [*Galatians 5:15-26.*]*5LtMs, Lt 43, 1888, par. 24*

Listen to Paul's admonitions to the Philippians, "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." [*Philippians 4:8.*] Here is advice inspired of Heaven. Will you receive it? Will you act upon it? Will you bring Christ into your hearts and reveal Him in your character?<sup>5</sup>*LtMs, Lt 43, 1888, par. 25*

**Lt 44, 1888**

Rice, Br. [J.D.]

Refiled as *Lt 51e, 1887*.

**Lt 46, 1888**

Frisbie, Brother

Battle Creek, Michigan

December 30, 1888

Portions of this letter are published in *5MR 349*.

Brother Frisbie

Dear Brother:

I cannot express to you the joy and thankfulness I feel that the Spirit of God is moving upon your heart. Your case has been presented before me, and I have felt very anxious for you. I was about to make a personal effort in your behalf when the movement made yesterday brought you to the vestry and led you to make confession. Satan has been watching you closely. Only a little farther on his ground and the Spirit of God would have been driven forever from your heart, the Lord would have left you, and Satan, cruel in his power, would have cut you off in your sins. But I thank the Lord that His Spirit has been striving with you.*5LtMs, Lt 46, 1888, par. 1*

Man has fallen through sin; he can of himself do nothing. His faculties have become weakened and incapacitated for moral achievement; but let him turn to the Lord and cease to harbor pride and conceit; let him come all helpless and sick of sin and cast himself unreservedly upon the merits of Jesus Christ, and he will thus connect himself with a power that will save him to the uttermost.*5LtMs, Lt 46, 1888, par. 2*

Never can we comprehend the depths to which sin has brought men until we shall appreciate the length of the chain that God has provided to draw men up from that abyss. The completeness of his ruin can only be ascertained by [the] true understanding of the forces that are at work for his moral restoration. Had this restoration been within the power of man himself to accomplish, the Son of God would never have suffered death. But because man could not

save himself, Jesus came to our world to fight his battles for him. The Son of the Highest had strength to overcome the prince of darkness, and it is through Him alone that any of us can have hope.*5LtMs, Lt 46, 1888, par. 3*

Neither of you, my brother and sister, has been in a position to gather with Christ. You have both had your affections centered in self. Your religious life has been dwarfed, and your example and influence have been leading away from God and heaven. Your belief in the truth has been only a nominal faith, and you have virtually lived without God and without hope in the world. Unless there is a transformation in your characters, you will never see the kingdom of God.*5LtMs, Lt 46, 1888, par. 4*

A practical exhibition of the transforming power of the truth in your own life is of greater value in bringing others to Christ than are sermons or professions of faith. Would it please you to have those who know of your profession say of you, "Their religion makes them no better than we are; they are just as worldly and self-indulgent as we; he drives just as close bargains and will speculate as we would hardly dare to do." Can you not see that you are bringing discredit to the Master? You are rearing barriers that will turn from the way of salvation those very souls whom you might win to the truth if your hearts were right with God.*5LtMs, Lt 46, 1888, par. 5*

Your heavenly Father requires you both, if you would be His children, to be living embodiments of the grace of Jesus Christ, seen and felt of all who associate with you. Let them see that you are governed by the divine law which is God's rule of righteousness, full of wisdom, mercy, and love. "Whatsoever ye would that men should do to you, do ye even so to them." [*Matthew 7:12.*] You are not children of God unless you do this; but by keeping the commandments of God, you convince all who come within the sphere of your influence that religion is with you a genuine thing and that you have the experience of a true believer. You will then be able to correctly represent Jesus Christ to the world.*5LtMs, Lt 46, 1888, par. 6*

The apostle wrote to the Philippians, "Work out your own salvation with fear and trembling. For it is God that worketh in you, both to will

and to do of His own good pleasure. Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.” [Philippians 2:12-16.] It is Satan’s constant effort to lead souls away from God where he can pervert their ideas in regard to eternal things, just as he has been leading you. *5LtMs, Lt 46, 1888, par. 7*

Sister Frisbie has never had that deep heart-work and that experience that would make her influence of value to others. The Lord says, “I know thy works.” [Revelation 3:15.] What kind of works are registered in your favor in the books of heaven, my sister? You have an unruly tongue. Your conversation is not upon those things that will give strength to the soul. Your influence constantly tends to scatter, not to gather with Christ. The mold of the world is upon you. You are not in a condition to receive the seal of the living God. You are not Christlike in your character, serving God with your heart subdued by His love. *5LtMs, Lt 46, 1888, par. 8*

My brother, the success which has attended you in business has nearly ruined your soul. You have lost nearly [all] spiritual discernment, and your ideas of righteousness and unrighteousness have become confused. Look closely to your business career and ask yourself how far you have brought into your character the principles of the last six commandments—“Thou shalt love thy neighbor as thyself.” [Matthew 22:39, 40.] Inquire, Am I a Christian? Do I reveal to the world a Christlike disposition and character? *5LtMs, Lt 46, 1888, par. 9*

The world is watching with keenness and criticising with severity your management of temporal affairs. They judge you by your fruits. You have been no help to the church. It is your privilege to demonstrate to the world that Christianity produces industry, frugality, and Christlike economy, while it purges from the soul all avarice, overreaching, and every kind of dishonesty. Reveal to the world the truth as it is in Jesus; show to all with whom you associate the kindness, humbleness of mind, forbearance, and generosity that the gospel of Christ demands of you, and then will you render

service to God.*5LtMs, Lt 46, 1888, par. 10*

In acquiring the things of this world, you have lost many spiritual blessings which you must strive diligently to win back through the merits of Jesus Christ. Satan presents before you much that you can gain of this world's goods and suggests that in gaining these you must not be over-scrupulous or have too fine ideals of principle and honesty. He prompts you to look out sharply for your own interests and not to let your generosity or benevolence hinder you from making money. Yes, Satan proffers to every man as he did to Christ the kingdom of this world if he will worship him. You have been giving him your service and sacrificing spiritual and eternal interests for worldly and temporal things.*5LtMs, Lt 46, 1888, par. 11*

There is a heaven to win, a hell to shun. "Be not deceived; God is not mocked." [*Galatians 6:7.*] "Blessed is every one that feareth the Lord, that walketh in his ways. For thou shalt eat the labor of thine hand. Happy shalt thou be, and it shall be well with thee." [*Psalms 128:1, 2.*] "A son honors his father, and a servant his master. If then I be a father, where is mine honor? and if I be a master, where is my fear? Saith the Lord of hosts. ... If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now to thy governor; will he be pleased with thee or accept thy person? saith the Lord of hosts. ... Who is there even among you that would shut the doors for naught? Neither do you kindle fire on mine altar for naught? I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hands." [*Malachi 1:6-10.*]*5LtMs, Lt 46, 1888, par. 12*

Please read carefully and prayerfully *Malachi 3:7-11*. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God?" The question is put as if such a thing could not be possible. "Ye have robbed me, even this whole nation." Will you consider this and meditate upon it? It is for your eternal interest. It is a terrible sin to be robbing God. Make this matter right, if it takes all that you possess.*5LtMs, Lt 46, 1888, par. 13*

"Bring ye all the tithes into the store-house, that there may be meat

in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the field, saith the Lord of hosts.” Will you consider this—that all we possess is only lent us in trust? If your robbery of God is continued, His curse will be upon you. The less one gives to God in tithes and offerings, the less will he have to give, for God will scatter faster than he can gather. Will you fear and tremble before God? He claims a tenth of all He has lent you to be returned to Him as His rightful interest. Will you rob Him of this, His own portion? Will you withhold one jot or tittle from God?<sup>5</sup>*LtMs, Lt 46, 1888, par. 14*

There is a watcher who has followed you all your life, who has seen every business transaction, every occurrence in your home, and is with you wherever you are, in whatever you are engaged, and his record is made in the books of heaven just as it took place. This record you must meet in the judgment. What is the record these books contain of your practical life? Will you not now make decided work in repentance and in restitution? Will you not, before this old year shall pass into eternity, settle up your accounts with God, dealing honestly with your Creator? Will you let your robbery stand registered against you the coming year? Oh, no! You cannot afford to do this, and you cannot afford to practice any dishonesty with the God of heaven, for that which you sow you will also reap.<sup>5</sup>*LtMs, Lt 46, 1888, par. 15*

Those who are fully resolved to be rich, regardless of the claims that God has upon them, “fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” [*1 Timothy 6:9, 10.*] This represents your case to the letter.<sup>5</sup>*LtMs, Lt 46, 1888, par. 16*

“For this ye know that no ... covetous man, who is an idolater, hath an inheritance in the kingdom of Christ and of God.” [*Ephesians 5:5.*] “The wicked boasteth of his heart’s desire, and blesseth the covetous, whom the Lord abhorreth.” [*Psalms 10:3.*] Paul classes

covetous men with idolaters, adulterers, thieves, drunkards, revilers, and extortioners, none of whom, he says, “shall inherit the kingdom of God.” [1 *Corinthians* 6:9, 10.]5LtMs, Lt 46, 1888, par. 17

You cannot, my brother and sister, afford to be with this class. You must be converted. “Let your conversation,” your disposition, and your habits of life, “be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee.” [*Hebrews* 13:5.]5LtMs, Lt 46, 1888, par. 18

Will you now turn to the Lord fully? Will you press your case to the throne of grace? Will you bring to the Lord an honest tithe and the offerings He claims from you? Bring to God a trespass offering and a thank offering because He has not allowed the enemy of souls to do with you as he has done with some who have had light and truth, but did not walk therein. He did not, after a time, “rebuke the devourer” [*Malachi* 3:11], but let him do his will with those who have thus placed themselves on his ground, and they were cut off by disease or instant death, without any time for repentance.5LtMs, Lt 46, 1888, par. 19

I fear for you both. I tremble before God for your souls. Will you make thorough work and return fully unto the Lord? For if you do, He will have mercy upon you and will abundantly pardon. You have both been like the unfruitful fig tree, producing only leaves. Let not the work be delayed until God shall say, “Cut it down; why cumbereth it the ground?” [*Luke* 13:7.]5LtMs, Lt 46, 1888, par. 20

I write plainly, for I dare not withhold these warnings and reproofs. I leave your case now with God. Go to Him, plead with Him, surrender soul and body to Him, and He will tell you what you ought to do to come into favor with Him.5LtMs, Lt 46, 1888, par. 21

Now I invite you to make a freewill offering of yourselves, soul, body, and spirit, at the opening of this new year. Will you devote your tact and ingenuity to the work of saving souls? Will you seek to obtain experience and knowledge in the things of God that your entire future life may be an expression of the sanctifying influence of the truth upon your soul and character and that God may accept your work?5LtMs, Lt 46, 1888, par. 22

Let your conversation, as you hold intercourse with men, show the results of communion with God. Superior talents and learning are not essential in obtaining due acquaintance with the Scriptures. The Bible is intelligible to every capacity and is adapted to every class and station in life. Jesus is knocking at the door of your hearts. Will you let Him in? Will you meet the requirements of God's Word that He may "open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it"? [*Malachi 3:10.*] God bless you is my prayer. *5LtMs, Lt 46, 1888, par. 23*

**Lt 47, 1888**

Brethren

NP

March 1888

Portions of this letter are published in *6MR 150-152*. +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:

Selma is 15 miles south of Fresno. I was called according to a former promise made to Elder [E. P.] Daniels to come to Lemoore and help him at the close of a series of meetings he had been holding there.*5LtMs, Lt 47, 1888, par. 1*

Quite a number of the very best church members had taken their stand on the truth, and one infidel is now about to take his stand. I spoke five times with great freedom. The little meetinghouse was full, crowded to its utmost capacity. There sat before me infidels, saloon keepers and men who are accounted of the first ranks of society in Lemoore. They listened with intense interest.*5LtMs, Lt 47, 1888, par. 2*

The Lord put His spirit upon me, and I have freedom and power while all were held as if spellbound. I did reach the hearts of many. Some took their stand for the truth.*5LtMs, Lt 47, 1888, par. 3*

I was obliged to speak evenings, although it is contrary to my practice because I am unable to get off the burden from my soul so that I can rest and sleep that night. After speaking I had to ride four miles which was not favorable for me in a malarious country, and I have been afflicted somewhat with malaria.*5LtMs, Lt 47, 1888, par. 4*

There has never been so universal an interest awakened in Lemoore and the surrounding regions as this past winter and

spring. The Lord has blessed Elder Daniels' labor wonderfully.*5LtMs, Lt 47, 1888, par. 5*

I made it my home at Harvey Gray's, and he lives halfway between the towns of Grangeville and Lemoore. From his place it is four miles to Grangeville and four miles to Lemoore.*5LtMs, Lt 47, 1888, par. 6*

People have become aroused in Grangeville, and the community there sent a petition, signed by the most popular men of the place, for Elder Daniels to come there and hold meetings. They will bring this about.*5LtMs, Lt 47, 1888, par. 7*

Brother Scazighini, a steady, old, faithful, God-fearing German, lives there. He paid his pledge, made one year ago, of twenty five hundred dollars. He said, "Sister White, you remember I asked you six years ago, if I should sell my property or a portion of it. Then you said, 'No brother, not just yet; the Lord will certainly let you know when to sell to the best advantage.' Well I asked the Lord this year to send me a buyer if it was duty to sell, and I put my price upon it. The buyer came, and I have received twenty five hundred dollars more for my place—thirty five acres of land—than if I had sold it when I asked you about it."*5LtMs, Lt 47, 1888, par. 8*

Now the tent will be pitched in Grangeville. A much better class of people resides there than at Lemoore. Twenty-nine took their stand in Lemoore, and it is important that some labor is done in Grangeville now.*5LtMs, Lt 47, 1888, par. 9*

We look in this southern part of the State for the means to be invested to sustain the cause of God in Europe and in other branches of the work. Labor must be put forth all through this country. It is the most wealthy part of the State.*5LtMs, Lt 47, 1888, par. 10*

In company with Brother and Sister Daniels we went to Fresno, met Willie [White] at Goshen, and he accompanied us on a freight train to Fresno. I spoke twice, Sabbath and Sunday afternoon, and I had great freedom. The hall, owned by Brother Church, was crowded to its utmost capacity. Sunday afternoon the first men of the place were there, and also Sabbath many outsiders were there. Brother

Church told me all were highly pleased. We had a meeting in the forenoon. I read to them something written in regard to the building of a church. Then I talked considerably, and asked them what they would do. Elder Daniels spoke after me. Before the meeting closed, thirty-one thousand dollars was pledged for the building of a church, a school, and a mission. I could not go away and see the people worshipping in a little hall, owned by Brother Church. It has done good service as yet, but it will not contain the people that come to the meetings now.*5LtMs, Lt 47, 1888, par. 11*

We came on the ground here last Thursday, and have been at work hard ever since, and I am now much exhausted. We have had excellent meetings all through. Yesterday I brought up the European missions, and in this small camp meeting, composed largely of [the] Fresno church, there was pledged three thousand one hundred dollars. The two Sabbaths, the children's donation for the London mission amounted to eighty dollars. Five have embraced the truth here at the meeting. Brother Will Smith is a man that was converted last year. He was in the truth years ago but for some reason gave it up, and the devil took possession of him, and he became a desperado. His wife kept the Sabbath. He is a tall, well-developed, powerfully-built man. He went into all sorts of lawlessness, stealing, and tried to kill, but his victim did not come in just when he was prepared to kill him.*5LtMs, Lt 47, 1888, par. 12*

Last year at Fresno under the labors of Elder Daniels he was powerfully wrought upon, and he repented with another backslider who had gone with him in all his wickedness.*5LtMs, Lt 47, 1888, par. 13*

Then commenced the work of confession and restitution. One man they went to see and met him in the road and down they went in the very dust and dirt on their knees, weeping and confessing, and the infidel wept like a child. "Now," said they, "we want you to forgive us, and we do not ask you not to arrest us for stealing your sheep, but we ask pardon; we will pay every cent of the cost of the sheep." The man who had been wronged said, "What has wrought upon you to make this confession?" Said they, "We have been attending the camp meeting, and the Spirit and power of God and the religion of Jesus Christ has taken hold upon us."*5LtMs, Lt 47, 1888, par. 14*

“Well,” said the man, “if the work done there is of this order I must go there,” and he did go, and he did tremble under the sharp arrows of God.*5LtMs, Lt 47, 1888, par. 15*

The influence of these confessions made to many others who have been wronged, is as far-reaching as eternity. This man in his wickedness had nothing, but since his conversion the Lord has blessed him greatly with means, and he is using it in making restitution and in advancing the cause of truth. He is free, generous to a fault. He is humble as a child, sitting at the feet of Jesus, ready and willing to do anything. He takes 150 *Signs* and distributes [them]. He has done more missionary work alone the past year than the whole Fresno church together.*5LtMs, Lt 47, 1888, par. 16*

The lawyers and jurors to whom he had made confession, saying, “Do with me what you please,” assembled to decide what they should do, and although composed of infidels and those bitterly opposed to our faith, they said, “Can we take action against a man that God is evidently working with? No, no, we will not do it. He is now reformed, humble, and a wonderfully changed man.” The whole community was afraid of him. These things have exalted the truth and done great things in its favor.*5LtMs, Lt 47, 1888, par. 17*

He is now in the real estate business and at the same time doing missionary work. He brought four to the meeting, paid their carfare, and boarded them at the boarding tent. He told me he wanted to go out a few miles and see a woman whom he would bring to the meeting if he could, and his wife went and brought her. The four from Fresno and this lady have embraced the truth, and when the call was made for Europe this newly converted woman gave fifty dollars; one of the other converts gave twenty-five, and another, five.*5LtMs, Lt 47, 1888, par. 18*

Brother Smith was worth worse than nothing; now he has quite a handsome property, and he and his wife gave for Fresno church quite a goodly sum, and yesterday they gave one hundred each for the European mission.*5LtMs, Lt 47, 1888, par. 19*

Yesterday I spoke again [at] half past two. The tent was so crowded that some could obtain no seats. The attention was unequalled. I spoke upon temperance. The power and Spirit of God was upon

me, and the effect on the large number of outsiders was good. Brother Church was highly pleased. He said he never heard me speak so well, with such clearness and power. I was surprised to learn I had talked two hours and fifteen minutes and felt less weariness than I had done when I had spoken only one hour. I have felt some of the time great exhaustion through want of sleep and rest; but this morning I arise of good courage, full of thankful praise to God, and feel better than I have done any morning yet since I came to Selma.*5LtMs, Lt 47, 1888, par. 20*

Our meetings have done good, and many have been blessed. Seventeen have been baptized. One was the sister I mentioned who came to the meeting through Brother Smith's influence. She is closely examining the Scriptures and is coming right along.*5LtMs, Lt 47, 1888, par. 21*

I have had much extra labor upon me at this meeting. Dr. Maxson and wife left the institution at St. Helena, connected with Elder Rice, and they together came to Fresno. [They] have linked together and had [an] influence upon Brother Church and flattered him to build an institution in Fresno. Dr. Maxson went across the plains and has written back to Brother Church to go ahead without delay, that all was clear.*5LtMs, Lt 47, 1888, par. 22*

Now this enterprise would be the ruin of Brother Church. He could not harmonize either with Dr. Burke or Dr. Maxson and his wife, and he could not harmonize with Elder Rice.*5LtMs, Lt 47, 1888, par. 23*

I have labored early and late with great caution to upset this plan. Brother Church put a letter in my hand from Dr. Maxson. Such a letter of self-exaltation! He was to be with his wife and Brother Church the superintendent of this institution. He was well acquainted with the bath hands at Battle Creek Sanitarium; he was at work securing the best kind of help, and was surprised at their willingness to engage with him!*5LtMs, Lt 47, 1888, par. 24*

Thus you see how matters were working. But the Lord has given me favor with Brother Church, and he says he will not disregard my advice. We hope the devil is defeated on this point. But we cling to God and pray and trust in Him to work out this matter to bring about the right state of things. I expect Maxson is in Fresno.*5LtMs, Lt 47,*

*1888, par. 25*

I go today to Burrough Valley, and return Thursday to Fresno to meet Maxson. I speak Sabbath and Sunday in Fresno<sup>5</sup>*LtMs, Lt 47, 1888, par. 26*

**Lt 48, 1888**

Lamson, D. H.

Battle Creek, Michigan

December 13, 1888

Formerly Undated Ms 4a. Portions of this letter are published in *CS 254-255; 2MCP 767; OHC 335; UL 361; CG 135-136.*

D. H. Lamson

Dear Brother:

I received your letter in due time, but have been so pressed with labor that I have been unable to write you. I have not been indifferent to your state for some time back; and now that you have written to me, I must respond, although I cannot see how relief is coming to you.<sup>5</sup>*LtMs, Lt 48, 1888, par. 1*

I am sorry that you are situated as you are, under the pressure of debt. I know of quite a number, who, like yourself, are troubled and distressed over their financial condition. My son Edson is in about the same situation as yourself. We have tried to help him, but he has not as yet been able to free himself. There seems to be a lack of ability in the management of financial matters.<sup>5</sup>*LtMs, Lt 48, 1888, par. 2*

Now, my brother, will you please tell me the real circumstances—how much is required to set you free! I feel very anxious to have all who can do so, laboring in the Lord's vineyard. I know that the loss of your sons is a sad bereavement to you, and my heart is drawn out in sympathy for you. The Lord does not take pleasure in your distress. He wants to bestow upon you the consolations of His Holy Spirit that you may be a free man, abiding in His light and in His love. He has lessons for you to learn, and He would have you move quickly in learning them.<sup>5</sup>*LtMs, Lt 48, 1888, par. 3*

You ought not to allow yourself to become financially embarrassed, for the fact that you are in debt weakens your faith and tends to

discourage you, and even the thought of it makes you nearly wild. You need to cut down your expenses and strive to supply this deficiency in your character. You can and should make determined efforts to bring under control your disposition to spend means beyond your income. Do not receive these words as though I were making a personal thrust at you to wound you, for it is not so intended. I love your soul and want you to be a perfect overcomer.*5LtMs, Lt 48, 1888, par. 4*

We are engaged in a conflict for eternal life; and in this battle, grace is arrayed against nature and the whole strength of self is opposed to the victory. Few find the path of self-denial, which is lined with crosses, and fewer still pursue it. Yet some press on, notwithstanding the obstacles and discouragements they meet, looking unto Jesus, the Author and Finisher of our faith. Every step is not backward, but forward, gaining sure victories until they reach "the prize of the high calling of God in Christ Jesus." [*Philippians 3:14.*] Can you not, dear brother, press into the path cast up for the ransomed of the Lord to walk in? Will you persevere and not become weary in well doing? This Christian warfare is one of strife and eternal vigilance. Perfect victory may be yours if you will cheerfully lift the cross of Christ. He was tempted in all points like as we are, yet without sin. Eternal life in the kingdom of glory is worth a lifelong, persevering effort. The battle is the Lord's; but if we are co-workers with Him, the victory will be ours.*5LtMs, Lt 48, 1888, par. 5*

Now, my dear brother, if you will learn of the Master and be imbued with His Spirit, being clothed with Christ's righteousness, you may yet do good work; but you must bring the solid timbers into your structure. The Bible is our guide as to the kind of labor we should put forth. Paul says: "For yourselves, brethren, know our entrance in unto you, that it was not in vain; but even after that we had suffered before, and were shamefully entreated, as you know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention." "For our exhortation was not of deceit, nor of uncleanness, nor of guile; but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness; nor of men sought we glory, neither of you, nor yet of

others, when we might have been burdensome, as the apostles of Christ, but we were gentle among you, even as a nurse cherisheth her children.” [1 *Thessalonians* 2:1-7.]5LtMs, Lt 48, 1888, par. 6

“I am made a minister (of the church), according to the dispensation of God which is given to me for you, to fulfill 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: Whom we preach, 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* 1:25-29.]5LtMs, Lt 48, 1888, par. 7

The Lord requires more of you than merely to minister; He requires you to bind off your work. I know that the same kind of labor is not given to everyone, but the Lord has taught me that a worker in His vineyard must do his work thoroughly, even if he accomplishes far less in preaching. I have been shown that although you have been an acceptable speaker, your labor has not been of that benefit to the cause which it might have been.5LtMs, Lt 48, 1888, par. 8

Let what you do in the churches be done thoroughly; for no church can be in a healthy, growing condition, unless all its members have been fully instructed and are faithful in the performance of duty. If they are withholding their tithes and offerings, and you go among them as an ambassador of God with a pleasing, comforting testimony and do not touch the plague spot of their hearts, they are only confirmed in their selfishness. The more gratifying your discourses, the more will the very men who need your reproof feel that they are all right, for such preaching will not help them to see the evil in their hearts.5LtMs, Lt 48, 1888, par. 9

When a man undertakes to labor in the Lord’s vineyard, he must not choose the pleasing part of the work and leave the unpleasant part for someone else to do after him. The people may be wonderfully pleased with him because he does not point out their duty and urge them to do it, but the Lord is not pleased. His work is imperfectly done; and when a more thorough man tries to show them their

deficiency, they refer to the first minister to whom they have become much attached, and say, "He was a man whom the Lord sent; and if these things are essential, why did he not teach them and urge us as you do?" So they are disposed to question this man because he speaks plainly and decidedly. *5LtMs, Lt 48, 1888, par. 10*

Heretofore you have aimed to please your hearers, when at all times and in all places you should have had an eye single to the glory of God. Faithful warnings, reproofs, and corrections are often required in the formation of a church that every man may be "perfect in Christ Jesus." [Verse 28.] When those for whom you labor see that you will not sanction a wrong act, that you will not do imperfect work for the Master, it will inspire them with confidence in you as a faithful sentinel of God. *5LtMs, Lt 48, 1888, par. 11*

You have done too much surface work. You move upon the sympathies; but deep, earnest, solid heart work has not characterized your labors. Women have been attracted to you and have been ready to pour into your ears their private troubles and family disappointments. You ought not to lend an ear to them, but tell them that you are yourself only an erring mortal; that God is their helper. Jesus knows the secrets of every heart, and He can bless and comfort them. Tell them that you might misjudge and be led to encourage evil rather than reprove it. Point them to "the Lamb of God, which taketh away the sin of the world." [John 1:29.] If you will put on the armor, and, crossing though it may be, give personal labor just where it is needed, to those who are closing the door against the light of heaven because of their selfishness and covetousness, you may not make so many friends, but you will save souls. *5LtMs, Lt 48, 1888, par. 12*

Timothy was a young man, yet Paul, his father in the gospel, gave him this counsel: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." [2 Timothy 4:1, 2.] And he further instructed him: "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* 6:17-19.] And he concludes thus: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called; which some professing have erred concerning the faith." [*Verses* 20, 21.] *5LtMs, Lt 48, 1888, par. 13*

Dear brother, the Lord is not pleased with the position you occupy. You have entertained doubts, and unbelief has darkened your pathway. The position taken by Elder [D. M.] Canright has had some effect upon you. You have been unsettled in your faith. I have known that you were tempted and skeptical, even upon the testimonies, but I have not let go of you. I have wanted to be where I could help you. Unless you are settled and grounded in the truth, your labors cannot be a success. You will always work with uncertainty. You need to place yourself in the channel of light and know of a certainty what is truth. Your position has not made you a strong man to do God's work and to help others up to the platform of faith. *5LtMs, Lt 48, 1888, par. 14*

God has given you valuable talents which you must return to Him with interest. You can do precious work for the Master if you will be earnest and devoted and so consecrated that you will daily, hourly, momentarily, yield yourself to Him. The Lord accepts no superficial work. If you would cultivate other traits of character to combine with the strong traits you already possess and then sanctify them all, you might be a power for good. *5LtMs, Lt 48, 1888, par. 15*

But, dear brother, why are you so determined not to receive advice and counsel, even from your best friends? The Lord designs that we shall help one another by counseling together; but if anyone seeks to aid you by advice, you feel that your rights are invaded. You are impatient of control and want to follow your own mind and judgment. This is a dangerous position for you to be in because the enemy takes advantage of you, and you become discouraged. You are not yet like clay in the hands of the potter, which is turned again and again until the will of the potter is wrought out in the vessel. Grace and truth will make perfect the work of fashioning the human

clay, that the glory of the great Potter may appear in the production of a shapely vessel, molded and polished for service. You should be ready to receive divine impressions. The Spirit of truth should inspire you and govern all your movements. Your soul must be emptied of pride and self-sufficiency that there may be room for Jesus. *5LtMs, Lt 48, 1888, par. 16*

You do not see the necessity of counseling with your brethren. You should lay your plans frankly before them, asking the advice of those of good judgment, and at the same time earnestly seek God for heavenly wisdom. The Lord would not leave you to make mistakes. He is ever ready to give wisdom to those who really feel their ignorance and do not rely upon their own judgment. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven of the wind and tossed; for let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." [*James 1:5-8.*]*5LtMs, Lt 48, 1888, par. 17*

If you will become a learner in the school of Christ, submit your will to Him, and come under His discipline, you will be able to walk in His ways; and by living in constant connection with Jesus, you will be a channel of light to others. You and I, and every worker, need to feel our entire dependence upon God for His grace and His guidance. God wants you to come into sympathy and harmony with His plans. Submission to the authority of Christ, which forms an essential qualification in His disciples, is not only opposed to the pride which feels hurt when advised and counseled, but those who have it will choose to be subject one to another. It has not been easy for you to work with one of a different temperament than yourself, yet this is the very thing you should have done. If we allow our own will to control us, the Lord will not work a miracle to preserve us from the consequences of our folly. *5LtMs, Lt 48, 1888, par. 18*

I tell you, my brother, fatal deceptions are upon souls. They have a settled confidence. They think they are Christians simply because they assent to the truth; and so completely does this delusion enclose and encase the heart, that the arrows of the Lord do not

find access to it, and the deep, searching truths, which clearly portray this very delusion, are listened to without effect, with not a thought of their application to themselves. Oh, seek preparation of heart at the throne of grace, that when you feel your incompetence, you may have clear views of the power and dignity of Christ and can grasp the promises by faith and can have a living connection with God! You are assured that you may have the guidance of His Holy Spirit which will not lead you into uncertainty, but into a certainty of all truth.*5LtMs, Lt 48, 1888, par. 19*

Do not, I beg of you, rise up against these things. You have unwise sympathizers, as men in your position always will have, who do you only harm. God calls upon you to return unto Him, receive the truth as it fell from His divine lips, and convey it as living power into the hearts of others. Then will He place upon you the image of Christ, who is the Author of truth.*5LtMs, Lt 48, 1888, par. 20*

There is much, very much which I would like to say to you, but I have not time. Why not come to some of our meetings and place yourself in the channel of light? If you would, it may be that your children, too, would feel the influence of the Spirit of God and His transforming grace. Your son, if molded by the Spirit of God, might be of use to the cause, but he has very much to learn. As it is now, his education and mold of character are such that he would do positive injury if engaged in the work. He is inflated with self and does not know how to economize or limit his desires. He does not know how to live and work in a humble way like his Master, the Prince of life. His spendthrift habits could not be tolerated in the work of God. If he does not come into close relation with God and realize his defects of character and become converted, he will ere long be left in darkness. Both yourself and your son need to be thoroughly renewed by the Spirit of God, converted wholly and entirely, that every member of your family may be brought under the influence of the Spirit of God. This may and will be the case if you will only heed the warnings and entreaties of the Holy Spirit.*5LtMs, Lt 48, 1888, par. 21*

There is much work to be done for the Master, and men who might today be occupying high positions in connection with the work of God have failed because they never learned to economize. They

did not limit their wants to their income when they entered the work, and their spendthrift habits proved the ruin of their usefulness in the cause. Because of the great lack of a self-denying, Christlike spirit, they have not had the favor of God. Their want of a deep, religious experience has made them unworthy to be trusted with eternal responsibilities or to be called sons of God. Yet they have become so self-conceited that they feel entirely competent to enter upon the solemn, sacred, responsible work of the ministry when they have no real fitness for it.*5LtMs, Lt 48, 1888, par. 22*

“God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:16.*] Oh, what love! What amazing love! And yet how few appreciate it! How few are partakers of the divine nature! Having undertaken the amazing work of redemption, He resolved that He would not give up the plan, but that He would spare nothing, however costly, withhold nothing, however dear, which was essential to the consummation of His design of bestowing on man gift upon gift until He had opened to Him all the treasures of heaven.*5LtMs, Lt 48, 1888, par. 23*

The saving grace of God upon us, the increased conception of His greatness, justice, mercy, and love, will not fill our hearts to no purpose. This knowledge of God, which Jesus came from heaven to impart, must not be trifled with. The love of God cannot remain in our possession unless it is expressed. Shall it ever be reckoned our greatest curse that we knew of the blessed gift of eternal life and did not make it known to others? O my brother, “Choose you this day whom you will serve.” [*Joshua 24:15.*] Jesus is calling to you and saying that you can be like Him. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [*Matthew 5:48.*] “God, who commanded the light to shine out of darkness,” is willing to shine in our hearts, “to give the light of the knowledge of the glory of God in the face of Jesus Christ.” [*2 Corinthians 4:6.*]*5LtMs, Lt 48, 1888, par. 24*

My brother, exalt the standard. If you ever handle the Word of life again, which I sincerely hope you may, be faithful. Be not only a preacher, but one who will lift up Jesus wherever you are, being imbued with the Holy Spirit and filled with all the fullness of God. Do

not stand back questioning and doubting and speculating, but come heartily into the work.*5LtMs, Lt 48, 1888, par. 25*

The Chief Shepherd is soon to appear, and when He comes, He will give to the faithful undershepherds a crown of glory that fadeth not away. Truth will stand, for it is eternal, it will triumph, and may you triumph with it.*5LtMs, Lt 48, 1888, par. 26*

I write in no spirit to oppress you, but because the love of Christ constraineth me.*5LtMs, Lt 48, 1888, par. 27*

**Lt 49, 1888**

Sister

NP

1888

Portions of this letter are published in *OHC 119*.

Dear Sister:

Let us put away everything like distrust and want of faith in Jesus. Let us commence a life of simple, childlike trust, not relying upon feeling, but upon faith. Do not dishonor Jesus by doubting His precious promises. He wants us to believe in Him with unwavering faith.<sup>5</sup>*LtMs, Lt 49, 1888, par. 1*

There is a class who say, "I believe, I believe," and lay claim to all the promises which are given on condition of obedience; but they do not the works of Christ. God is not honored by any such faith, it is spurious. Another class are trying to keep all the commandments of God, but many of them do not come up to their exalted privilege in claiming the promises that were given for them. God's promises are for those who keep His commandments, and do those things that are pleasing in His sight.<sup>5</sup>*LtMs, Lt 49, 1888, par. 2*

I find, Sister \_\_\_\_\_, that I have to fight the good fight of faith every day. I have to exercise all my faith, and not rely upon feeling; I have to act as though I knew the Lord heard me, and would answer me and bless me. Faith is not a happy flight of feeling; it is simply taking God at His word, believing that He will fulfill his promises because He said he would.<sup>5</sup>*LtMs, Lt 49, 1888, par. 3*

I am much interested in your experience. The Lord has let His blessing rest upon you at seasons of prayer, and if you had kept looking to Jesus and fully believed on Him, then you would have received a much larger measure of the Spirit of God. But your husband's coldness, unbelief, and manifest inability to appreciate the blessing proffered, was a heavy weight which hindered you so that you did not trust the promises of God.<sup>5</sup>*LtMs, Lt 49, 1888, par. 4*

I hope you will not become discouraged in any way. I hope you will not allow the want that is evident in the experience of your husband to be the means of keeping your soul in darkness and discouragement. He seems to feel very anxious in regard to you, but if he would leave you in the hands of a merciful God and work for his own deliverance by a perfect surrender to God, he would have no cause to be troubled about your case. It will require much of the Spirit of God to break up his Phariseeism. He does not see himself. He has so woven self into the warp and woof of his experience that God has little to do with him. When he is able, through grace, to see his own defects, then Jesus can be his restorer.*5LtMs, Lt 49, 1888, par. 5*

My sister, stand free in God. Let not your husband's ideas become yours. Unless he rids himself of his supreme self-complacency and falls humbly at the foot of the cross of Calvary, he will deceive his own soul. He can relate wonderful incidents in a past experience, but he has no new, joyful experience in God.*5LtMs, Lt 49, 1888, par. 6*

The Lord wants you to be free; He wants you to be trustful, to cease doubting, and believe. Self-righteousness is a terrible plague spot, but it does not belong to you at all. You are altogether distrustful of self and write and talk bitter things of yourself. Rest in the sheltering arms of Jesus, and do not worry yourself out of His arms; just believe, and praise God, and go forward. We are almost home. The Lord is coming. "Look up, and lift up your head; for your redemption draweth nigh." [*Luke 21:28.*] I see in Jesus a compassionate, loving Redeemer, One who can save to the uttermost all who come unto Him. Lean your whole weight on the promises of God. May God help you to believe as it is your privilege to do.*5LtMs, Lt 49, 1888, par. 7*

**Lt 51, 1888**

Ballou, George

Healdsburg, California

January 1, 1888

Portions of this letter are published in *OHC 140; 1MCP 32-33*.

[George Ballou:]

I have received your letter. I feel distressed over your condition and would not add to your affliction if I could conscientiously avoid it. But I cannot see any safety for you or the cause of God to connect you with His sacred work.<sup>5</sup>*LtMs, Lt 51, 1888, par. 1*

Brother Ballou, you cannot be trusted. The base metal abundantly composes your character. These have been so long weaving into your character the threads of evil, in thought, in action, that in your hands the salt of truth has lost its savor, and the revealed will of God has not for years acted as light to guide your feet, having a controlling influence upon your character and leading the erring to the true foundation. Satan has had the control of your thoughts and led you into the subtlest reasoning which has decided in your impure mind that which was allowable and that which was forbidden, until in your case, as with many others, this has resulted in your making decided transgressions of the law while appearing to be in perfect harmony with its requirements. This is the danger; this is Satan's manner of working, making void the law of God by traditions or a subtle manner of reasoning.<sup>5</sup>*LtMs, Lt 51, 1888, par. 2*

Paltry evasions, quibbling, and distinctions as to what constitutes sin have led other minds to have confused ideas of right and wrong and lessened the crime of sensual indulgence. The great God and His holy claims have become so obscured by thoughts issuing from defiled hearts that sin no longer appears the vile thing that it is, and the minds left to drift into this channel make innocence of crimes most revolting. The Scriptures are wrested from their true meaning, and the oracles of God, by a system of reasoning inspired by the

devil, are meaningless, and the ingenuity of the devil knows no bounds in twisting and torturing terms to such a degree until the plainest statements are explained to mean the very opposite of that which the ordinary reasoning of intelligent minds would suppose they did mean.*5LtMs, Lt 51, 1888, par. 3*

The guilty Scribes and Pharisees worked at this business until they made those things positively forbidden in the Word of God to appear in conformity with His requirements, thus turning things upside down, setting darkness for light and light for darkness; and when general precepts are laid down without a particular specification or form how it was to be obeyed, they felt no obligation to obey these general, far-reaching requirements. Practical godliness was made as thin and incomprehensive as possible, and they set aside the spiritual altogether.*5LtMs, Lt 51, 1888, par. 4*

This is becoming one of the dangerous and most artful workings of Satan to make of none effect God's purposes that are given all in these virtues which are stated, because the form and measure of conformity is left to be met and acted upon by the circumstances of each case, and the promptings of a loving, loyal heart will see and practice virtue and truth. Many professedly religious lives are shamefully defective because the law of God has not specified the particular way, under all circumstances, it was to be fulfilled.*5LtMs, Lt 51, 1888, par. 5*

The law of God covers the whole matter, but their love of particular sins leads them to the position there is no law to condemn these particular transactions. The Lord's prohibitions and requirements are in perfect consistency with His moral law, the great [law] of righteousness, which is a matter of character rather than of form. The heart work will lead to the righteous actions. The law of Jehovah is exceedingly broad. Jesus in His lessons on the Mount plainly declared to His disciples that this holy law of God may be violated in even the thoughts and feelings and desires, as well as [in] the word and deed.*5LtMs, Lt 51, 1888, par. 6*

The heart that loves God supremely will not in any way be inclined to narrow down His precepts to the very smallest possible claims, but the obedient, loyal soul will cheerfully render full spiritual

obedience when the law is seen in its spiritual power. Then will the commandments come home to the soul in their real force. Sin will appear exceedingly sinful. The light of principle illuminates the whole law of Jehovah. Sin is cleansed from the soul temple. The law is pronounced to be holy, just, and good. There is no longer self-righteousness, self-esteem, self-honor. Self-security is gone. Deep conviction of sin and self-loathing is the result, and the soul in its desperate sense of peril lays hold on the blood of the Lamb of God as his only remedy from the condemning power of sin.*5LtMs, Lt 51, 1888, par. 7*

Many are deceiving their own souls today. They restrict the injunctions of God to condemn outward acts alone and do not consider it sin to dishonor God in thoughts and affections. They flatter themselves that they are keeping the law of Jehovah, while their life and character as daguerretyped in the books of heaven reveal them as venturing to see how far they can go in the direction of wrongdoing without being branded as transgressors of God's law.*5LtMs, Lt 51, 1888, par. 8*

God's holy Word is a book of living principles that every soul who desires to depart from all iniquity is not left in doubt as to what course to pursue to meet the claims of God's Word. They will be ever laboring in thought, in word, and in character to be on the Lord's side, obedient to all His requirements.*5LtMs, Lt 51, 1888, par. 9*

In the place of seeking opportunities to evade the law of God, they will give the largest interpretation to His far-reaching commandments and will strive most earnestly to bring the will, the affections, and all the heart to exemplify the great principles of His holy commandments. This is genuine sanctification.*5LtMs, Lt 51, 1888, par. 10*

The Pharisees of today are among those who have a reputation as Christians. Who are Pharisees and who are bearing the stamp of Christ's purity, holiness and devotion will exemplify the same in their life and character. Those who are unconscious of their danger in Pharisaism think all is well with them. If man will preserve humility, keeping I out of sight and God in the forefront, then there

will be a power of influence going forth from their words, their deportment, and character that will be for good—far-reaching as eternity.*5LtMs, Lt 51, 1888, par. 11*

If therefore the light that is in thee be darkness, how great is that darkness! So many are working earnestly on a wrong line which seems to them to be right. They are building a very fine structure but the foundation is not safe. It is on sand and not solid rock. Their ideas are wrong. The work must begin at the heart. Their conceptions of their God-appointed work is confused. It is false. If the heart is right with God, then the whole life will be purified, refined, ennobled, sanctified. If the eye is single, the whole body is filled with light. Religion is not a matter of externalities which can be kept out of work. The heart must be subjected to the influences of the Spirit of Christ, then all hours, in all places will be devoted to one grand aim to save souls for whom Christ has died. The influence of the transforming grace of Christ will be brought into the minutest deeds of the life, in every department of the work. Religion is a thing of the heart.*5LtMs, Lt 51, 1888, par. 12*

Selfish interests lead in one direction; ambition is constantly urging to acceptance of positions for gain that will place man in difficult places where it is impossible for him to maintain right motives and principles that reveal the love of God. It is fidelity on the one hand to the commandments of God; and unsanctified ambition, selfish interest on the other hand—God's commandments on the one hand and transgression on the other hand.*5LtMs, Lt 51, 1888, par. 13*

Satan was constantly saying, "Why be so particular and exact. Obeying the commandments of God is greatly against your interest; you overact in being so far separated from worldly customs. You are narrow and you can never rise very high until you change your sentiments." Satan gets the day; man yields to Satan's suggestions and divorces his soul from God. We do not place you in a position where you cannot receive the pardoning love of God. If you repent of your transgressions, God is just to forgive you and cleanse you from all unrighteousness. A broken and contrite heart the Lord will not despise. If you regard iniquity in your heart the Lord will not hear you.*5LtMs, Lt 51, 1888, par. 14*

When I learned that you stated before your brethren in the ministry that when you undressed and got into bed and induced the young sister to do those things she would never have thought of doing had you not presented matters as did Satan in his temptations, you claimed you had no impure thoughts or evil intentions in so doing, I said then, "It is a hopeless case. Evil is so ingrained in his character that even his very thoughts are evil and that continually, and the eye is so obscured to light and purity and holiness that his whole body is full of darkness." If no impure thoughts could be attached to such a course of conduct, then, blameless in this course, you would act over the same under the slightest temptations and corrupt pure minds by your satanic reasoning and specious sophistry. You would come to consider this a part of your ministerial work and you would tear and devour the sheep of God's pasture.*5LtMs, Lt 51, 1888, par. 15*

The very fact that while you were preaching the most solemn truth of God's Word you could be guilty of such conduct shows a conscience defiled. Men may be surprised by temptations to do many things that are wrong, then they become disgusted and horrified with their transgressions, but your mind has been under the control of Satan to deliberately plan and devise a course of action in accordance with your unsanctified character to gratify lustful desires. You have boldly urged your common, corrupting actions upon others.*5LtMs, Lt 51, 1888, par. 16*

It has been difficult to turn you aside from your purpose. And, think you, should you lay bare the sins that you have been guilty of practicing during your ministerial office, that there is one member of the conference [who] would consider you a safe man to be entrusted with the responsibility as a shepherd of the flock of God? Would they not consider you a wolf in sheep's clothing?*5LtMs, Lt 51, 1888, par. 17*

I have no confidence that you see your sinfulness. You have been continually in your mind and words referring to others who have, you claim, no more right to credentials than you have. I have naught to say to you of any such. But their sins will not excuse your sin one iota. Yours is black as midnight, and if you save your own soul, you will be a brand plucked from the burning. Your moral taste has been

perverted, corrupted, and the moral defilement runs through your whole life, notwithstanding the clearest testimonies have been borne directly to you, and you have made humbling acknowledgments. I felt the burden again and again of your case. I pressed it home upon you at the April meeting in Oakland.*5LtMs, Lt 51, 1888, par. 18*

You see the light. You know you were polluted. You sought to humble yourself before God but were not converted. Your course, after the clear light in general principles has been laid before you, has been more bold and defiling to draw other souls into your snare of pollution, and this has been practiced so long that the whole moral taste is corrupted.*5LtMs, Lt 51, 1888, par. 19*

You have no right to stand in the place of a minister of righteousness. You need to be proved. God will test you. If you cannot bear the proving of God, the matter is decided forever that you can never stand as [a] mouthpiece for God again. Long has it been since the Lord has used you directly in His work and in His cause. Your heart has been corrupt, your hands defiled, your thoughts full of defilement.*5LtMs, Lt 51, 1888, par. 20*

I counsel you, think no more of entering the ministry, but seek some humble employment and work not with the brain, but with your hands. Physical exercise you need. The animal in you is largely developed, and if you can perfect a Christian character in an humble way, revealing Christ in your life and in your deportment, if you will show you are not ignorant of Satan's devices, that you will stand the test of temptation, tearing out the rotten timbers in your character building and putting the solid timbers in, then you may so work out your own salvation that you will see and acknowledge that it is God that worketh in you to will and to do of His good pleasure.*5LtMs, Lt 51, 1888, par. 21*

If the sin of Achan brought [the] curse of God upon Israel, what can be your ideas of your sin, and how can God excuse the church or conference that will pass you credentials as being a delegated minister in good standing in the conference. It cannot be done. You will be sought after by those who are watching for all such souls who are ready to sympathize with you and give you the right hand

of fellowship and will place you in the pulpit, and you will be tempted to accept of this opening. You have so little spiritual enlightenment, you know so little of what constitutes Christian character that you may be deceived and be found with D. M. Canright.*5LtMs, Lt 51, 1888, par. 22*

You have fully as high an estimate of yourself as had D. M. Canright. You are full of self-esteem and pomposity. You know not yet what true humility is. Self, self has been held up, exhibited, admired, worshipped. God's Spirit has had so little to do with you. Your proud boasting has pleased the devil but has not in any way glorified God. You have glorified yourself; you have ... [Remainder missing.]*5LtMs, Lt 51, 1888, par. 23*

**Lt 51a, 1888**

White, Mary

Healdsburg, California

January 4, 1888

Previously unpublished.

Dear daughter Mary:

Brother Harris will take this line to you. We need our large flat irons. They are the largest size and Sister Lockwood says they are in the laundry at [the Rural] Health Retreat. Will you see that they are sent down when someone comes to Healdsburg?*5LtMs, Lt 51a, 1888, par. 1*

We are all well. W.C.W. [W. C. White] has just left for Oakland, to be gone till next week. He is well as usual. We do not forget you, and we pray for you every day; we have earnest petitions ascending from all of the family in your behalf, and we believe the Lord is working for you. We have confidence in the promises of God. Cling to these promises.*5LtMs, Lt 51a, 1888, par. 2*

Dear Mary, be of good courage in the Lord. He will not leave nor forsake you. Much love to your mother and Sister McOmber.*5LtMs, Lt 51a, 1888, par. 3*

Mother.

If there is anything that we can do for you, just let us know and we will do it gladly.*5LtMs, Lt 51a, 1888, par. 4*

Mother.

**Lt 52, 1888**

Giles, Br.

Refiled as *Lt 82, 1889*.

**Lt 53, 1888**

Butler, G. I.

Healdsburg, California

February 10, 1888

This letter is published in entirety in *20MR 373-377*.

Dear Brother Butler:

Yesterday I had the pleasure of hearing W.C.W. [W. C. White] read your good letter to him in reference to many important matters. There is one matter I wish particularly to notice—that is the subject of Dr. Gibbs in connection with Dr. Maxson. You know that he has resigned his position at the [Rural] Health Retreat and this will make it necessary for some facts to be presented before you and the sanitarium at Battle Creek. I can but feel that there is a determined purpose, whether Dr. Maxson and his wife are aware of it or not, to misinterpret and misunderstand Dr. Gibbs's methods of practice; and notwithstanding I have plainly presented before Dr. Maxson that he certainly views matters in a wrong or incorrect light, yet this makes not a whit of difference with his ideas and plans of action.*5LtMs, Lt 53, 1888, par. 1*

When the great question of health reform was opened before me, the methods of treating the sick were plainly revealed to me. [In] the old-school cruel practice and the sure results, where one claimed to be benefited, there were thousands [who were] made life-long invalids who, had they never seen a physician, would have recovered of themselves without implanting in their systems diseases of a most distressing character. Eclectic was less dangerous.*5LtMs, Lt 53, 1888, par. 2*

The homeopathy which creates so deadly opposition from the regular practice, was attended with far less evil consequences than the old-school practice, but did much harm because it could be resorted to so easily and used so readily with so little expense that many practice upon themselves and fall back upon this without real knowledge of their ailments and do great harm to themselves, when

a proper regulation of their diet, abstinence from tea, coffee, and all spices and flesh meats [and] gaining an intelligent knowledge of temperance would be medicine above all drugs.*5LtMs, Lt 53, 1888, par. 3*

But Dr. Maxson has insisted in putting his manner of treatment in a false light. He has repeatedly stated that if Dr. Gibbs did not use drugs he was afloat and could not do anything. In Oakland I had another conversation with Dr. Maxson, and I urged him not to make so wonderful a specialty of methods of drug using. I told him [that] after the whole system of drug medication had been laid open before me, I was shown of God that we should have an institution conducted on hygienic principles. In that institution lectures should be given, not on how to use drugs, not to lead minds and educate them in the methods of drug using, but [to] teach the people the better way—to live healthfully and do without drugs. The words were repeated, Educate! Educate! Educate!*5LtMs, Lt 53, 1888, par. 4*

I then saw that [with] an intelligent knowledge of pure air, making use of it wisely and abundantly, and [with] simple, healthful food taken into the stomach temperately, and eating and drinking to the glory of God, ten thousand would be well who are now sick. Then I was taken from room to room and shown disease and its causes, and the result of drug medication. I was then shown through rooms of a hygienic institution that was conducted on hygienic principles and these simple means—sunlight, pure air, healthful habits.*5LtMs, Lt 53, 1888, par. 5*

Constant instruction needs to be given, line upon line, precept upon precept, in regard to the necessity of clean bodies, clean houses, and clean premises. Breathing clean air would preserve health without the use of drugs.*5LtMs, Lt 53, 1888, par. 6*

But to deny self, to restrict the appetite, to eat only wholesome food and exercising temperance in eating the wholesome food, abstaining almost wholly from the flesh of dead animals that creates nine-tenths of [the] disease in our world, is too severe a process for a large part of our world and of professed Christians to enter into; so they eat [and] they drink without reference to health, and the

result is a depraved condition of the system; then they resort to the [use of] drugs, because [that is] easiest, and there continues to be a wicked disregard of the laws of life and of health in taking care to preserve good health. There are diseases of every stripe and type because self-indulgence is practiced through willing ignorance.*5LtMs, Lt 53, 1888, par. 7*

I tried to present to Dr. Maxson something of the matter the Lord had shown me, but I think it did not make the least impression on his mind. He stated that he regarded homeopathy as of the devil; of the same character as spiritualism and mesmerism. Now, Dr. Gibbs is not a homeopathic physician, but he takes the good of all. He obtained his education in the regular school and has his diploma from that school.*5LtMs, Lt 53, 1888, par. 8*

The use of water to help the sick, plenty of exercise, education as to how to breathe, and education as to purity of habits would throw drugs in the shade in their own place where they naturally belong.*5LtMs, Lt 53, 1888, par. 9*

Dr. Maxson thinks he knows a great deal more than he does, and here is the very seat of the difficulty. Were I sick, I would not trust myself in his hands, for the principles of kill or cure, I fear it would be to kill. A deeper knowledge than he now has would give him a sense of [the] little knowledge he really has and the much more that he needs to know by precept and practice before human life is safe in his hands.*5LtMs, Lt 53, 1888, par. 10*

In Oakland I tried to show Dr. Maxson that his ideas were not after God's order in the set ideas that he could not harmonize with Dr. Gibbs. You say you have had an education in hygiene. Now, Dr. Maxson, you have all the opportunity in the world in the Rural Health Retreat to practice that education and demonstrate to Dr. Gibbs the fact that hygiene will do wonderful things. Just demonstrate this. Do not, if you see hard work in this practice, like many others, leave it aside and resort to your strong doses of drugs. I have positive light that this is tampering with human life.*5LtMs, Lt 53, 1888, par. 11*

But notwithstanding all I could say, he would go over the same ground again, presenting the infallibility of the allopathy above the

homeopathy. I was sure all that I had said of the light which the Lord had been pleased to give me was in his mind as thistledown before the wind. He has asserted that he used less drugs than Dr. Gibbs, while Dr. Gibbs declares it is otherwise.*5LtMs, Lt 53, 1888, par. 12*

But there has been positive harm done by the strong doses of medicine given by Dr. Maxson—such enormous quantities of quinine given to his patients which he maintains is far better in influence than less. We have not a knowledge of the same results following the use of drugs from Dr. Gibbs.*5LtMs, Lt 53, 1888, par. 13*

Dr. Maxson had things his own way for many weeks, for Dr. Gibbs was away. He had all the opportunity to lecture, all the room to work that he chose, and then Dr. Gibbs did not stand in his way at all—let him have all the room he asked.*5LtMs, Lt 53, 1888, par. 14*

When he sent in his resignation, a copy [of which] I will send you, he worded it in a manner that needed explanation. He resigned, it was stated, because of the incongruity of the physician associates. Incongruity—what is that he said? It was the methods of practice. He was asked to explain himself. He stated that he would stay only on one consideration—that he should have the liberty to plainly state to his patients the difference between his practice and Dr. Gibbs's and that he should state the errors of his practice by expressing freely his opinions.*5LtMs, Lt 53, 1888, par. 15*

This would not, he was told, be tolerated for it was just this course that Dr. Burke pursued and brought about a state of things that would break down the institution.*5LtMs, Lt 53, 1888, par. 16*

At another meeting of the board it was proposed that it be recommended by the board that Dr. Maxson reconsider this matter of his disconnecting from the Rural Health Retreat. Elder Rice promptly answered that it would not be of the least use, for this was no hasty conclusion but a matter of deliberate thought and arriving at decided conclusions. So his resignation was accepted. There seemed to be a good understanding between himself and his wife and Elder Rice. All were perfectly united in their plans and purposes.*5LtMs, Lt 53, 1888, par. 17*

Elder Rice could not be kept as superintendent for he was considering himself [as] constituting the whole board, planning and managing, buying and selling; and the board knew not the first syllable of the matter. *5LtMs, Lt 53, 1888, par. 18*

He was incurring great expenses and without one word of advice or counsel from the board of directors. His sharp dealing with outsiders has cut off outside patronage, and he seems to lack the power of discrimination. He asks all the price that is set in the terms, which is looked upon as very high for board and treatment, and then if one asks for a hot water bag to be supplied with hot water, he or she is charged extra. [On] every little favor is put an extra price until they go away mad, vowing they will never enter the institution again and telling their friends never to enter. These cases are being revealed more and more, and in a very agony of distress we have been unable to correct the evil. *5LtMs, Lt 53, 1888, par. 19*

I think now it was understood [that] if Eld. Rice did not remain, Dr. Maxson and his wife would also leave. They have formed a bond of union from the first. I wrote a letter to Eld. Rice but he made no response; but [as] soon as possible comes one from Dr. Maxson making all [the] excuses for Eld. Rice. It was evident that a firm bond of union has been formed with these parties. I will go to St. Helena in a few days and will then obtain something definite from Dr. Maxson. *5LtMs, Lt 53, 1888, par. 20*

Eld. Rice has been very imprudent with Mrs. or Sister Heald, and I have handled this familiarity with decision in the fear of God under a great burden. Elder Rice was warned, but he persistently kept on his course. He stated that it was his privilege for the superintendent to ride with the matron, and he told me, quite aggrieved, that the church members had much talk of his always taking Sister Heald to the meeting. When the matter came up in the camp meeting at Oakland in the presence of about twenty, he justified himself that he had, he said, been spoken to in regard to Sister Heald's riding with him and her husband not being with them, but he knew that this was no moral wrong, and therefore he went on just the same. *5LtMs, Lt 53, 1888, par. 21*

I just arose and told him plainly he was not a Bible Christian; that

the Word of the Lord was positive—abstain from the very appearance of evil and give no action for reproach to fall upon the cause of God. But, knowing that much talk was being made over his close association with another man’s wife, he had not sought in his own course of action to cut off the reproach, but justified his course. Had he seen another man taking the same liberties with his wife when she was living, he would have felt indignant. Had he seen any of the men connected with the institution, young or old, thus intimate with a married woman or young girls, he would have seen the evil and with no soothing words would have made short work of this matter.*5LtMs, Lt 53, 1888, par. 22*

He stated he should have done so, but that he considered he was a minister, above suspicion and above temptation, he had thought, and therefore it was safe for him to do that which would be sin in another. He acknowledged that this was wrong reasoning, but every time the matter was talked upon he brought forward the same excuses.*5LtMs, Lt 53, 1888, par. 23*

I first took Sister Heald, for I had in a dream been shown some things. Then I talked with her. Nothing, not one thing, was specified as wrong until I urged the matter and asked pointed questions and then drew out by direct questioning that Elder Rice had lain upon the bed with Bro. and Sister Heald, [and] that this was done several times. They had kissed each other and she had sat on his lap. This matter was all through the institution and has gone far and near. Bro. and Sister Maxson stated to me this was all talk. No such things had been done as were talked of, but in a few hours I had the statement from Sister Heald’s lips.*5LtMs, Lt 53, 1888, par. 24*

After this, just about the last interview we had with Dr. Maxson and wife, Sister Maxson stated that Sister Manoah, Bro. Rice’s mother, told her all the circumstances of that one occasion of their lying on the bed together and made it a very innocent, accidental affair. I said to Sister Maxson, “I do not accept this statement, for I have had the matter from Sister Heald’s lips.”*5LtMs, Lt 53, 1888, par. 25*

Everything shows that these parties, Bro. and Sister Heald, and Bro. and Sister Maxson, and Elder Rice have been closely connected in bonds of sympathy, and when the board felt, for the

prosperity of the institution, that Eld. Rice must not officiate any longer, then all agreed to leave together and did leave together.*5LtMs, Lt 53, 1888, par. 26*

There has been some thought that they will unite together to start an institution on this coast, and this he has plainly stated in a letter to me that a wealthy man was urging them to do this and would help them. It is not improbable that Eld. Rice may marry Dr. Maxson's niece.*5LtMs, Lt 53, 1888, par. 27*

**Lt 54, 1888**

Butler, G. I.

Salmar, California

March 23, 1888

Previously unpublished.

Dear Brother Butler:

Brother Rice has come to Fresno in company with Brother and Sister Maxson and so presented matters before Brother Church that he decided to build a health institute at once.*5LtMs, Lt 54, 1888, par. 1*

Now this is not in God's order. Brother Church could not manage such an institution in his best days and now, when over seventy-years old, he is no more fitted for this work than he has been.*5LtMs, Lt 54, 1888, par. 2*

Now Brother Maxson was sent to Battle Creek to get counsel of those who understood scarcely anything of the situation, and he has not counseled with anyone here, only those who have drawn off—Dr. Burke, Elder Rice, Dr. Maxson and his wife—and this is a corrupt union.*5LtMs, Lt 54, 1888, par. 3*

I send you this because John Church told me last night that he supposed that Brother Butler had sanctioned this enterprise, for Dr. Maxson telegraphed, "All right, go ahead."*5LtMs, Lt 54, 1888, par. 4*

I will write no more except [that] Brother Church is expecting to draw his means out of the *Signs* office to put [them] into this building. What kind of moves our people will make next, the Lord only knows. I send you this that I have written to read to Brother Church. He will be here the last of next week.*5LtMs, Lt 54, 1888, par. 5*

Love to all.*5LtMs, Lt 54, 1888, par. 6*

Satan is determined to have a controlling power. I had great liberty in speaking to the people. We had three meetings, raised in pledges thirty thousand dollars for meetinghouse and college and mission house. I thought this would be something to divert the mind of Brother Church, but he has gone to St. Helena to see Burke and answer a telegram in regard to some matters at the Institute.<sup>5</sup>*LtMs, Lt 54, 1888, par. 7*

**Lt 55, 1888**

Maxson, Dr.

Burrough Valley, California

April 3, 1888

Previously unpublished.

Dr. Maxson:

A letter you had written to Brother Church providentially came into my hands. I was much surprised at the contents of that letter. First, that without consulting on this coast who have the burden and cause of God at heart and who are engaged at the present time as God's workmen in the salvation of souls, you crossed the Rocky Mountains and opened the matter to others. You were called to the Pacific Coast to help them in the Rural Health Retreat. You left of your own accord because you claimed you could not conscientiously harmonize with the methods of Dr. Gibbs in the administering of drugs. You claimed you had been treated kindly, liberally, and well by the board and all connected with the institution, that you left them with the best of feelings, that you had not a complaint to make in regard to the way that you had been used.*5LtMs, Lt 55, 1888, par. 1*

Now we would make a complaint of you that we are not satisfied at all with the way you have treated us on this coast—not in a Christian manner, certainly. You have laid your plans in a most secretive manner. You have not counseled with anyone on this coast. You have asked no advice. You have talked with Brother Church and have encouraged him to engage in an enterprise of erecting a sanitarium. You have put on the outside an appearance in your letter to him that this move was not to be a rival institution and was not to injure the Health Retreat at all.*5LtMs, Lt 55, 1888, par. 2*

If you possessed such disinterested feelings, I will say you have a very poor way of showing it. You claim to believe that the Lord has given Sister White light and has been working through her as His

agent to bear testimonies of reproof, of wrongs, to correct evils, and set in order things in the church. But notwithstanding, you did not intimate your purpose to Sister White, only that if you connected with any institution, it would be in remote or far distant Southern California. Then you stated you should not make a move in anything of this kind until you first laid the whole matter in all its bearings before our leading, responsible men and had their fullest sanction of the matter.*5LtMs, Lt 55, 1888, par. 3*

Well, you laid all your plans with Brother Church. You then went across the plains with the stated purpose to him of consulting Elder Butler and obtaining his counsel. Then, if there were no objections, you would write or telegraph to Brother Church. Well, the telegram came, "All right, go ahead," which was taken by those here that you had consulted with Elder Butler and others and they harmonized with your presentation of the case and hence the decided message. What else could be conjectured—"All right, go ahead"?*5LtMs, Lt 55, 1888, par. 4*

I immediately wrote to Elder Butler [asking] what this meant, and a telegram comes, "None of the committee favors, neither have they favored, the building of a sanitarium in Fresno." We wait [for] letters of explanation from them. But why this manner of working and injuring us on the Pacific Coast? Why does Dr. Maxson leave California out of the question and go to parties across the Rocky Mountains for them to favor his schemes when the Lord has His appointed agents and guardians of His work right here on this Pacific Coast? These men of God's appointed are not to have the particular oversight of the work in all its branches over the other side of the Rocky Mountains, but right here they have their appointed work. Then why have you not, Dr. Maxson, openly and frankly laid matters which must have a material influence upon this cause and work of God in California before the proper ones in California, the guardians of the cause here?*5LtMs, Lt 55, 1888, par. 5*

Every branch of the work on this coast concerns the cause right here. Why does Dr. Maxson show disrespect to God's appointed agencies right within his reach? Is this the way men are to work in the Western vineyard who claim to be moving in these last days

with unselfish interest? Will this manner of work be in harmony with their brethren? Will it have [a] favorable impression upon minds? Is this the manner of work that is to come forth from their hands, and is it of a character to create the best of harmony and to have unity in action that will be answering the prayer of Christ that His disciples may be one even as He is One with the Father?*5LtMs, Lt 55, 1888, par. 6*

The responsible workers engaged in preparing a people to stand in the great day of God which is just before us must have concerted action. Are not these movements a second edition of the same work that Dr. Burke has been doing when he sent in his resignation to the Health Retreat and set up a health institute right in the city of St. Helena for the only reason that he was not made first in the Health Retreat institution?*5LtMs, Lt 55, 1888, par. 7*

He has withdrawn, acted as traitor. He has carried on his work as a traitor would do, and the leaven has been at work. Here we see a worse course pursued by Dr. Maxson, without saying anything of his plans to the president of the State Conference at California, without making [known] his plans and purposes to me, whom God has connected with the work from its first rise and to whom God has been pleased to reveal light in regard to the great subject of health reform and that an institution should be established in California.*5LtMs, Lt 55, 1888, par. 8*

The Lord has for years been revealing [to me] the characters of men, their dangers, their defects of character, the course different ones would pursue that would imperil the soul, and the course they must pursue in order to overcome as Christ overcame and escape the dangerous perils of these last days. The Lord has given light to His people for the last thirty-six years.*5LtMs, Lt 55, 1888, par. 9*

Dr. Maxson becomes closely connected in unsanctified sympathy with Elder Rice and shows no respect to this gift the Lord has placed in the church. He enters into and lays plans with one man, Bro. Church, to establish a large institution in Fresno. Has he any knowledge of Bro. Church as a man adapted for any such work? No, but he seizes the first thing that promises to place him first.*5LtMs, Lt 55, 1888, par. 10*

Bro. Church has recently lost his wife. He feels almost uprooted, is unsettled, confused, [and] perplexed. How important that someone who understands him shall help him at this time! It seemed congenial to his inclination to establish a large sanitarium in Fresno. His motive was good, but what light has he from God that his entrusted capital shall be used in this way; what evidence that these elements that could not unite with the Health Retreat in St. Helena could unite and work harmoniously? We know that these are not safe. They would flatter and misconstrue and prevaricate and work under a false pretense, all the time claiming to be very conscientious.*5LtMs, Lt 55, 1888, par. 11*

By their fruits ye shall know them, and with all lamblike pretensions, with wonderful apparent conscientiousness, they see the opportunity they have long desired to be at the head, and they take advantage of the mind and purposes of Bro. Church, strengthen his ideas, help him along in his plans, engage with ardor in the enterprise, exalt his ideas, and unite with him in all he suggests. They have not, neither do they care to learn whether this would be the mind of the Spirit of God and evidence this by their saying nothing to those who have a right to know. They do not inquire whether it would place Bro. Church in circumstances where temptations would come powerfully upon him.*5LtMs, Lt 55, 1888, par. 12*

He is about seventy years old and these men who have had no acquaintance with Bro. Church do not consider whether this would prove his ruin or be a detriment to the cause. Brother Maxson has accepted Bro. Church's ideas, strengthened them, and united to help them forward without any knowledge of whether you were working in harmony with the Spirit of God or against it.*5LtMs, Lt 55, 1888, par. 13*

The Lord has opened the past life of Bro. Church before me. I have sent warnings and counsel to him. I know his dangers. I know if he will use his capabilities in a right direction the Lord will bless him.*5LtMs, Lt 55, 1888, par. 14*

If you are, Dr. Maxson, moving in God's order, then the Lord is not leading and teaching me. For His Spirit is urging me to do all in my

power to influence Bro. Church in an opposite direction, to give up his purpose to erect a sanitarium in Fresno. And I shall make most earnest efforts to be in harmony with the Spirit of God who doth not look as man upon outward appearance, but at the heart. He knoweth the end from the beginning whether this or that shall prosper, whether the plans of man will in the end redound to His glory or result in the loss of souls, and whether the plans of shortsighted mortals will be the upbuilding of His cause or for the detriment of His kingdom upon the earth.*5LtMs, Lt 55, 1888, par. 15*

If you have decided to move and work independent of God's laborers whom He has placed in His vineyard and consider yourself a competent, independent body here in California, you could not have taken a more thorough course to represent the same than you have done in your movements of late. Have you decided that the Lord has no head here in California, that there are no pastors, no teachers, none whom God calls His watchmen, shepherds of His flock, that you feel all wisdom is invested in yourself?*5LtMs, Lt 55, 1888, par. 16*

Satan is bound to get in strife and dissension among us as a people by drawing apart, acting independently. You need more of Jesus and less of self. One object must be kept in view constantly, that is harmony of cooperation is our strength. Our work is worldwide. Respect and attention must be shown to all God's ordained agencies if we expect the Lord to work with our efforts.*5LtMs, Lt 55, 1888, par. 17*

Your work is now outside the Lord's agencies. Your work is an independent matter without one word to the responsible men God has ordained [for] this coast. Those who refuse to hearken to instruction will work on the enemy's side, and a bitter tide will be started from him which will result in every sort of trouble; souls will be wounded, alienations will exist, and if this is the policy that men claiming to be commandment-keepers feel at liberty to work upon them, the enemy's cause will be served rather than the cause of God. Say not, in the words of a man who imagined himself to be better than the Lord saw him to be, "What is thy servant a dog, that he should do this great thing?" *2 Kings 8:13.5LtMs, Lt 55, 1888, par. 18*

Feel not indigent at this illustration and the suggestion of a possibility that you may be left to pursue a course which will not only imperil your own soul but the souls of others. You are strong, ardent, confident, you think, in God, but it is in your own strength, trusting to your own heart.*5LtMs, Lt 55, 1888, par. 19*

I speak that which I know. It is another spirit that is leading you. Dream not that your mountain stands so strong that you can never be moved. I do not doubt but that you think that you are moving in the counsel of God, but you are deceived. You have united with influences that lead you to give a little honor or respect to the instrumentalities the Lord has placed in the church for the perfecting of the saints until we all come into the unity of the faith.*5LtMs, Lt 55, 1888, par. 20*

You have put confidence in men who mislead you, and your own unsanctified ambition harmonizes with every suggestion whereby there seems to be a possibility of exalting yourself. There is a busy, tempting devil. Once place the feet in a wrong path, and it pleases the devil, and he will be too well pleased to lead you on avenues leading off from the right path open on every side.*5LtMs, Lt 55, 1888, par. 21*

None are more exposed than those who feel fully capable of guiding themselves and think there is no peril and become impatient at words of caution and counsel that may be addressed to them. They will not be forewarned. Every plan looks like perfection to their inexperienced, unsanctified [judgment] to the watchman on the walls of Zion on this coast. You have passed them by. What for? Was it not because you feared they would not harmonize with your ideas and plans, and your haste to do this great work is not after the wisdom of God.*5LtMs, Lt 55, 1888, par. 22*

If one and still another follow your example, where would be the unity that must exist in the body that they be of the same mind, of the same judgment, and speak the same things? Now if every one feels at liberty to do as you have done, how is this Christlike harmony to be preserved? Where can the unity exist that God has enjoined? If Dr. Maxson is so conscientious to do nothing that will injure the Health Retreat, why is he so careful to observe such

secrecy and consult with no responsible men on this coast, unless he is sure they will sanction his movements? Why did he not consult with me before crossing the plains to engage in the enterprise of carrying out his plans? Why does he express his fears, and he is sure this is of God, fearing Bro. Church's mind may be changed?*5LtMs, Lt 55, 1888, par. 23*

He says, "I suppose you must have gotten my telegram and my letter following, and that you are finishing the work as rapidly as possible. I hope so, at least, and I have faith to believe we shall never need to take a back step." He expects the work to be rushed through without time for thorough contemplation. There are all kinds of faith. There is a presumptuous faith that rushes on without good foundation.*5LtMs, Lt 55, 1888, par. 24*

"The Devil will work hard to frustrate our plan if it is a good one, and he will work in a way we little suspect." Sister White may come in, "I suppose he thinks," and the Devil use her [to] hinder this work. "I believe it is a right move and if we can maintain right relations to God and have His guiding Spirit to sanctify our judgment and be in a condition that we can ask the blessing of God on every plan we make and every step we take, then and only then will we have confidence toward God and work in harmony with His Spirit."*5LtMs, Lt 55, 1888, par. 25*

Does Brother Maxson consider that unless he is working in harmony with the body, the church of God on earth—God's delegated power upon the earth—that he cannot be working in harmony with God? The Lord never leads one member of His church to move independent of the body when these plans must necessarily affect that body either for good or for evil. This great haste without so much as taking counsel of any of the leading workers on the Pacific Coast looks suspicious.*5LtMs, Lt 55, 1888, par. 26*

His fears expressed that the Devil will do all he can to hinder it in a way we little suspect. Does not Bro. Maxson know that by appointment Sister White would be at Fresno and attend the camp meeting to be held only fifteen miles from Fresno [and] would not be united as he has been so fully with Elder Rice? Suppose I might say

something to change their plans in this matter and would he not set the mind of Bro. Church to think that Sister White would be the evil agent to thwart their plans?*5LtMs, Lt 55, 1888, par. 27*

The wonderful desire to have the Lord's help is well put in, but he might look and consider that the Lord has ways and means through whom He works. He has set in the church the very means to reflect light to His people. If Satan can blind the eyes of the watchmen through the cunning, artful plans of men who have need to be closely connected with the body, but who feel fully sufficient in themselves to do wonderful things, he will do it.*5LtMs, Lt 55, 1888, par. 28*

The Lord has in His church some men of experience. Christ and angels are identified with His appointed sentinels upon the earth. The church above is united with the church upon the earth, and every enterprise entered into that is of a character to have an influence upon the people should be made a matter of counsel with the workers God employs in His vineyard that one man's mind and one man's judgment should not place his mold upon the work, but that if there is defect in one man's plans and judgment, that other minds shall discern this and shall avoid entering into plans and schemes that will not only be hazardous to the cause of God, but imperil the souls of those who shall be seduced into it and take these responsibilities independent of the body.*5LtMs, Lt 55, 1888, par. 29*

I would say of Dr. Maxson, when you do according to your word in the expression of your faith, you will feel much smaller than you do now, and will feel to respect the body and feel that amid a multitude of counselors there is safety. Warnings are not heeded because your spiritual eyesight is blinded and you think they are [not] applicable to you. "If we take a step that will take advantage of the work to the detriment of the Health Retreat or to our cause at large, it will be a step that we will regret some time, I think." So do I. What blindness! What want of wisdom? He just as well knows that his plans are calculated to injure the Health Retreat.*5LtMs, Lt 55, 1888, par. 30*

But like Dr. Maxson's character, he is superficial. He does not think

deep or reason deep. Advice he does not want, else he would seek it. If he wants to move understandingly, why not canvass this matter? Why does he rush on in such haste? Why does he conceal everything from the workers for God on this coast whose business it is to watch for souls as they that must give an account? Why not consult the very ones who have the cause of God in all its branches at heart on this coast? Why rush the matter through without time to premeditate and counsel in reference to this work? "Let me assure you that as long as it is run in harmony with the Bible and the Spirit of God, we will be with you, one mind and one heart, and our great wish will be to carry out your wishes."*5LtMs, Lt 55, 1888, par. 31*

What kind of a standard has Dr. Maxson lifted, which he names the Bible standard? When Dr. Maxson and wife are to be the judges whether it is run according to the Bible and the Spirit of God, I should beg to have more accurate, spiritualized judges.*5LtMs, Lt 55, 1888, par. 32*

"As one of the Board, I pledge you hearty cooperation in all your plans up to the point of sacrificing principle, and that I would endeavor never to do. I know your plans I could heartily endorse, and in working for you I should be in the work of our blessed Lord." Here again we see the weakness of the man's character. He is so ardent to have these plans carried out that he submits himself to endorse and cooperate with the mind and judgment of one erring man who needs to be counseled, who needs kindly to be bound about in many of his ideas, whom I have been shown needs to heed the counsel and light God has sent to him in order that his feet shall not stumble in following the bent of his own mind.*5LtMs, Lt 55, 1888, par. 33*

Satan baits his hook skillfully that the first intimation that it is a hook is found in the pricking of its hook. Here Dr. Maxson passes by God's appointed agencies, does not counsel and advise with the church, but consents to take one man's plans and ideas that have not been submitted to the body and carefully scrutinized by men of experience. He ignores altogether the watchmen who are to see the sword coming and warn the people.*5LtMs, Lt 55, 1888, par. 34*

Dr. Maxson says, "I know that there is a position that we can take

and that you have already expressed in our talk that day I was with you that I think will exonerate us from any suspicion of intending to injure them.” If Dr. Maxson is so true in his purposes, so loyal to the Health Retreat, why does he not act this? Why does he work in an underhanded manner? Why not be frank? Why not be open as the day and lay these plans before the body for their endorsement? For the very reason he does not wish his plans to be criticized, he would have them rushed through without delay. These plans are kept from the very ones he knows will question them.*5LtMs, Lt 55, 1888, par. 35*

Here is where our institutions all have suffered and will suffer because we have self-sufficient men who have so high an estimate of themselves that they will not feel the need of counsel and who will make their individual mind supreme. Professedly, they say, “Lord, Lord,” but when the Lord speaks to them through His appointed agencies, they are deaf to His words and do not His words.*5LtMs, Lt 55, 1888, par. 36*

When we see open, frank work like a Christian working in harmony with God’s appointed agencies, then we will have more confidence in these words of Dr. Maxson; but we say to him now in the words of Christ to the Pharisees, “Ye will not come to the light lest your deeds shall be reproved.” [*John 3:20.*]*5LtMs, Lt 55, 1888, par. 37*

“My mind is at rest if you carry out the policy you laid before me and make a strong team to carry out your plans.” Now the Lord has shown me for the last thirty-five years that one man’s mind and one man’s judgment never should be a controlling power because that mind and judgment were liable to grave mistakes and serious errors, but if Bro. Church is linked up with Dr. Maxson and wife, they “will make a strong team to carry out his plans.”*5LtMs, Lt 55, 1888, par. 38*

If the spirit of self-sufficiency, of egotism, is not here revealed, tell me by what name shall we call it? These words reveal the character of the man. “We shall go into it with all our mind, might, and strength and shall be willing to sacrifice comfort, and as long as it is in a good cause, we will almost sacrifice life before it shall go to the world as a failure.”*5LtMs, Lt 55, 1888, par. 39*

Mark, Dr. Maxson and his wife were called to this coast to help the Rural Health Retreat, but as has been stated he was not willing to sacrifice his ideas and feelings. He did not take hold with the spirit of self-sacrifice to build up the institution which the Lord has revealed should be established in order to do a special work. Great light has been given but these two received \$25.00 per week for their labor, all that the institution could reasonably pay them. Knowing the light God had given in regard to this instrumentality, they sent in their resignation and refused to connect with it longer. What a pity that the Spirit of sacrifice was not felt in doing the good work with "mind, might, and strength" to make the institution already established all God would have it. *5LtMs, Lt 55, 1888, par. 40*

Dr. Maxson expects to sacrifice nothing. He expects to [be] benefitted financially, and he expects to be just that which I was shown years ago. He aspired to be the head physician and manager, which he is not qualified to be, and I fear never will be. This talk of sacrificing is superficial, cheap talk revealing the character of the man. *5LtMs, Lt 55, 1888, par. 41*

Dr. Maxson—"All the institutions I have visited have their leading lady physicians, and I can assure you that none are as well equipped as my wife is for the work, except it be Dr. [Kate] Lindsay, for she certainly is a remarkable woman, and Dr. Kellogg could not well get along without her." *5LtMs, Lt 55, 1888, par. 42*

This statement may be critically examined. I think that Dr. Maxson had little or no experience as a practitioner until she came to California. She had but little experimental knowledge of disease and how to treat the sick as a physician until she came to the Rural Health Retreat, except that [which she] found in books. I never should have made this statement if this wonderful position had not been taken in reference to the qualifications of his wife. *5LtMs, Lt 55, 1888, par. 43*

We have confidence that Sister Maxson, if she is humble and connects with God, will have ability to do a good work. But we take this statement for all that it is worth like many other things from the lips of a man who is undesignedly placing a false coloring upon many things. I do not doubt his honesty in this because he thinks

this was. "But my wife is quite well known and favorably well so too in the East, which will help us to secure a certain kind of eastern practice which we would not otherwise." *5LtMs, Lt 55, 1888, par. 44*

What a pity that all this knowledge and capacity and [these] advantages were not used when employed by the board at the Health Retreat. But then they were not the first; they were not made managers because we did not dare to make them thus with the light God had given me in regard to them before they came to the Health Retreat. What a power Dr. Maxson will make now when he is put in first, and how things will move in the new institution in order to make it a success, that it shall not go to the world as a failure! *5LtMs, Lt 55, 1888, par. 45*

I wonder how much the Lord had to do in imparting His Holy Spirit to Dr. Maxson in writing this letter. "I have my eye on some of the very best of bathroom help also. I have no doubt but that we can start even with as good help as they have there which will be of no small consideration. I am surprised that I can secure so good help without manifesting unfriendly interest toward the work here. It is most gratifying to me that my relation with our bath help in the past has been such that now I can get plenty of the best help and all I want, without trouble. That has always been the plague of the sanitarium to know how to train and keep good help, and it is an important problem [with which] we shall have to deal. Keeping up a good nursing school will help very much to solve the problem." *5LtMs, Lt 55, 1888, par. 46*

Here again is developed the secretive work of Dr. Maxson. He comes in as on friendly terms and works with an undercurrent to secure or steal the best help that has been [trained] carefully and with painstaking effort to fill in as nurses and bath hands. Like a lamb he enters the fold and then steals away that help by offering them higher wages, and they be employed by a new institution in a beautiful country, set out in language that is of equal force to many things said in this letter. And this is the conscientious man that is going to move just as God wants him to, that is not going to take one step that will hurt the Rural Health Retreat. The fact is, he acts like a man who [is] spiritually blinded and is trying to lead the blind. *5LtMs, Lt 55, 1888, par. 47*

“It will help to put our work on a good medical basis before the world and gives us a large amount of help that will cost us nothing.” The man here talks of stealing help which the sanitarium has sought out and trained—ignorant, inexperienced hands—and when made efficient, depended on to do the essential work, someone comes in, holds out flattering inducements, and takes them away to a new institution. Dr. Maxson sees this bad thing and must take measures to prevent others doing just as he is doing, so that institution comes out full-fledged without any trouble or cost to themselves.*5LtMs, Lt 55, 1888, par. 48*

“The way I feel [is] like this, that the trio, yourself, my wife, and myself, would in fact be the medical superintendent, and no steps should be taken on our part without your knowledge and counsel. We could spend much time in maturing plans for you to look over and approve if you thought best, and we three be one in execution of plans that we adopt, while I should bear the medical superintendency. In name, in heart, and hand I should want our three beings to act as one even in this department, while I should expect to take very little responsibility in other departments to do this work in this department and do it well and to the glory of God. [It] would be a great work and a heavy burden. My great aim would be to do what little I could and do it well.”*5LtMs, Lt 55, 1888, par. 49*

Wonderful, wonderful!—a large institution to be managed by a company who know literally nothing and have had no experience in bearing responsibilities. Brother Church has not been educated in a school that qualifies him for any such work. In this statement is again revealed the character of Dr. Maxson—fully able, he thinks, to grasp the higher rounds of the ladder while he has never climbed step by step by painful effort to reach that eminence. I am plain to state that this arrangement will crush out the life and confidence in men who claim to be Sabbathkeepers.*5LtMs, Lt 55, 1888, par. 50*

As we see this gauzy covering thrown over a course of action that is condemned by the Scriptures, in the fear of God, we tear it off. There are such glaring inconsistencies with Bible rule while [there are] thrown in many strong statements to vindicate and cover up and justify the departing from the laws of God, that I want these things to be discerned and stand out in full relief. Such a course of

action may be in accordance with Dr. Maxson's standard, but not in accordance with God's great moral standard of righteousness.*5LtMs, Lt 55, 1888, par. 51*

Selfish interests will lead to the wronging of your neighbor to serve your own ends. There are all kinds of deceptions practiced by those who are not full of wisdom from above. They have a kind of wisdom which is from beneath. Something will occur to make the disguise or the acting of falsehood apparent. Deception will be detected although they may think their way is covered up.*5LtMs, Lt 55, 1888, par. 52*

How much better to do the works of a Christian, to be open and frank. The self-praise, the exaltation is making others think them what they are not and to have an high estimate of their capabilities which they will be disappointed in. These embellishments will not bear in being compared with facts.*5LtMs, Lt 55, 1888, par. 53*

There are many reasons that the truth should always be spoken one with another. Falsehood in any form is sin. Ye shall not deal falsely, neither lie one to another. God is a God of truth. The Bible is a book of truth. Jesus is a faithful and true witness. The church is the pillar and ground of the truth, and every precept of the Most High is true and righteous all together. How then must these perverted, exaggerated statements appear in the books of heaven? Even life itself is not to be purchased at the price of falsehood.*5LtMs, Lt 55, 1888, par. 54*

**Lt 55a, 1888**

Friends at St. Helena

Burrough Valley, California

April 4, 1888

Portions of this letter are published in *3Bio 379*.

Dear Friends at St. Helena:

We will probably leave Fresno Monday morning and shall be in St. Helena on the evening train, but if I shall think best to go directly to Oakland to do some special business, I shall not be there until the noon train next day. You had better have a carriage for me at the night train or every train till I come, after Monday night.*5LtMs, Lt 55a, 1888, par. 1*

I was so unfortunate as to take a severe cold somewhere, which has taken a firm hold on me. I have been working earnestly to break it up. Took sitz bath Tuesday night, brandy sweat last night, and shall repeat it tonight.*5LtMs, Lt 55a, 1888, par. 2*

Why I shall go to Oakland is, Brother Joe Hutchins is in danger of losing his place by mortgage [foreclosure], and if he can raise five thousand five hundred dollars, he will tide over and be able to settle this matter in one year. Parties are coming in here to buy property—our own people—but they cannot sell till this mortgage is cleared, and the fifteenth of April the place goes if the money is not on hand. So I may go to Oakland and see if the money can be raised; if not, then I will make an effort to get it from Healdsburg and give my note for it.*5LtMs, Lt 55a, 1888, par. 3*

This is a beautiful valley and as healthful a place as I have been in California, St. Helena not excepted. The atmosphere is mild and no strong winds—none. The people here want Mary and her children to come here and make a visit in the heat of summer.*5LtMs, Lt 55a, 1888, par. 4*

The first of June a party goes to the Yosemite, and I am to be a

passenger. If it was possible for Mary to come here and go to the Yosemite, I would be glad. We could make it very comfortable for her. If not, she can remain here a couple of months and have a change. It will be an advantage to her. I wish she could do this. I am really improved in health; if it was not for this cold, I should be first-rate.*5LtMs, Lt 55a, 1888, par. 5*

I am exploring all the places in the valley, taking in its advantages and its disadvantages. The latter are not to be compared with the advantages.*5LtMs, Lt 55a, 1888, par. 6*

We leave here Friday for Fresno. I have had much labor with Brother Church and in regard to Fresno Sanitarium, and I think that he will not carry through his purposes. We intend to remain a few days at our place, then go to Healdsburg.*5LtMs, Lt 55a, 1888, par. 7*

Love to all.*5LtMs, Lt 55a, 1888, par. 8*

Mother.

**Lt 56, 1888**

Burke, Brother

Reno, Nevada

May 28, 1888

Portions of this letter are published in *UL 162*.

Dear Brother Burke:

I have not been able to obtain a calligraphic copy until now. I received your letter before I left St. Helena. I was sorry that you did not immediately act upon the light God had given you and manifest greater zeal in setting things in order. I always feel that if there is a wrong to be repaired, delays are dangerous, for Satan may put a soothing plaster upon the bruise and leave the pestilent matter unobserved to work until it may be incurable.*5LtMs, Lt 56, 1888, par. 1*

My mind has been much exercised the past night in regard to our condition as a people. I was looking over the discouraging attitude of our people in regard to their unity and love one for another, and I was very sad and heart-burdened. Then the promises came up before me in such clear light that my courage revived. I devoted the early morning hours, while all on the encampment was quiet, to earnest supplication to God for heavenly wisdom to know how to speak a word in season to my brethren, and deep impressions were made upon my mind that those who had walked in darkness needed special help to bring them to the light. There is no one who has pursued a wrong course whom Jesus will not pardon and receive and bless if he will come to Him believingly and cast himself in his conscious weakness and helplessness upon His sympathy and His strength.*5LtMs, Lt 56, 1888, par. 2*

My mind labors for you that you may come fully to the light, that peace and comfort and joy might be your portion. What a comforting thought that Jesus is touched with the feelings of our infirmities! He has been tempted in all points as we are tempted, and just the right kind of help has been provided for us, that if we

only put our feet in the prints of Jesus' footsteps, we will be safe. He has hallowed the path His feet have trod. We hear His inviting voice, "Follow me. I am the light of the world. They that follow me shall not walk in darkness. In the world ye shall have tribulation, but be of good cheer, I have overcome the world." [*John 8:12; 16:33.*]*5LtMs, Lt 56, 1888, par. 3*

In actual experience Christ has overcome the world, and how great His love to us when He invites us to come to Him in all our afflictions, distresses, heartaches, and perplexities, with the assurance that He will help us! He will bring health and brightness into our lives. If we place our hand in the hand of Jesus Christ, He will place our feet on solid rock, a better foundation than we ever had before. He will make us more strong in His strength and He will work with all our efforts.*5LtMs, Lt 56, 1888, par. 4*

Then when our own souls have experienced His healing touch we are brought into close fellowship with Jesus, and we will be laborers together with God not only to restore the erring, to repair broken hearts and souls, but to impart courage and faith and confidence. This is the work of God's laborers—to bring to Jesus souls who have gone away from His direct teachings and have apparently gone to pieces on the rocks and reefs of sin. These broken lives, that have been apparently hopeless, He promises to make whole.*5LtMs, Lt 56, 1888, par. 5*

It is more difficult to teach one who thinks he knows it all than one who feels his inefficiency and his ignorance. I speak understandingly when I say, The work of repairing souls broken down through errors, through manifest sin, is the most difficult we can do. Some pet sin has been cultivated which has taken the lines of control, one bad habit has not been vigorously fought and conquered, and oh, how hard [it is] to efface the bruises that soul has sustained! Where there is success made in a few cases, there is failure in the many.*5LtMs, Lt 56, 1888, par. 6*

Brother Burke, I appeal to you to delay not, but to be a wise worker for God, to put forth every effort to redeem the time. Let nothing deter you. God can do without you, but you cannot do without God. But the Lord will accept consecrated, devoted effort on your

part.5*LtMs, Lt 56, 1888, par. 7*

**Lt 57, 1888**

Harper, Laura

Fresno, California

June 8, 1888

This letter is published in entirety in *TSB 54-57*.

Dear Sister Harper:

I wish to present before you some few points. Why do you not regard facts as they are? You two registered an oath that has been recorded upon the record books of heaven by the recording angel that you would love one another until death does you part. Why do you not remember this? Do you so lightly put aside your vows? Should you yield to evil counsel your honor, your oath, your duty? If evil thoughts have come in upon you, if you have had evil advice suggesting your estrangement, is that a reason you should lightly cast aside your oath? Is an oath nothing? Are your own whims everything?<sup>5</sup>*LtMs, Lt 57, 1888, par. 1*

You may say you do not love your husband. Is that a reason you should not try to do so? Is this life so long and of such value to you that you will choose to have your own way and set aside God's law? I see no possible grounds for you to obtain a divorce. If your husband deceived you, even so, there is your oath. If he told you, as he says he did do, and denies that he deceived you, then you married him, how can you obtain a divorce? I wish you would pursue a course in accordance with the advice I gave you, for I cannot give you any other counsel.<sup>5</sup>*LtMs, Lt 57, 1888, par. 2*

My heart is sick when I see the loose way that the marriage vows are held. We are nearing the judgment. I ask you to consider carefully, candidly, your position. There is, perhaps, upon more thorough acquaintance, a dislike of your husband's ways and manners. Will not many people find the same, after the marriage novelty has passed? But when you made your vow before God and holy angels, you knew you were not perfect and your husband was not perfect; but this is no excuse for breaking your marriage vow.

There is a need of training your mind and heart that you shall bear with one another, to be kind to one another, and not to allow distrust and hatred to come in.*5LtMs, Lt 57, 1888, par. 3*

I love you, my sister, and I do not want you should take a course to ruin your own happiness and that of your husband. Those who have come in to teach you to do this had better be searching their own hearts. When you bring your will more to your aid and conscientiously move in the fear of God, then the love you now suppose to be dead will be found to have a resurrection, unless you play upon each other's evil nature and stir up the worst qualities of the human heart. The fountain of love will increase day by day and will exclude in time all bitterness and disappointments.*5LtMs, Lt 57, 1888, par. 4*

You know you have kindly feelings towards your husband for he is your husband and he loves you with all his heart. Your love would be precious to him, a light, an inspiration to his life. Your husband will appreciate your love; he will value it, and it will have a modifying, elevating influence upon his life. You may have fancies and ideas and whims that you may not at once surrender, and your husband may have to bear humbly and patiently with you, but you have noble traits of character that, if not disregarded and abused, will come to your help.*5LtMs, Lt 57, 1888, par. 5*

Now I tell you that you cannot break your marriage vow and be guiltless before God. Unite your interest with your husband. Love him and bear with him and work with him. Bid the evil advisers depart. The case is between you and your husband and your God. It is a pride of heart that shuts your eyes that you cannot and do not discover the justice and righteousness in the case of fidelity to your husband. Adhere faithfully to your marriage vows because you are upright of heart, and will you regret this keeping of your vows when you shall be clothed in the garments of Christ's righteousness?*5LtMs, Lt 57, 1888, par. 6*

We have only a brief season here upon the earth, a time when licentious practices under the marriage vow are ruining thousands and tens of thousands. While you have some cross to lift, do not, I beg you for Christ's sake, depart from justice and righteousness.

Let your lives be in sobriety and bring your will power into the matter, looking not for perfection in each other, but looking unto Jesus who is the Author and Finisher of your faith. Strive to run the Christian race with patience, keeping the crown of life in view, seeking to have a knowledge of the will of God, striving for precedence in His acquaintance and affections.*5LtMs, Lt 57, 1888, par. 7*

You will, I know, when convinced of the right way, act resolutely, not as a child, but according to your convictions and [not] according to your feelings. Give yourself to God without reserve, soul, body, and spirit. Go to work in the cause of God, doing good, and the Lord will bless you. Do not become self-centered. Think of someone's soul; think of the self-denying, self-sacrificing life of Jesus. Turn your attention away from yourself to Jesus and His life and His character.*5LtMs, Lt 57, 1888, par. 8*

**Lt 58, 1888**

Kellogg, Brother and Sister [J. H.]

Burrough Valley Tollhouse, Fresno County, California

June 22, 1888

Previously unpublished.

Dear Brother and Sister Kellogg:

I am now sitting in my tent with Sister Sawyer upon a high rise of ground overlooking the valley, and where we can lift our eyes to the everlasting hills which encircle the valley as the mountains are round about Jerusalem. Mary [White] and Sister McOmer came here accompanied by Willie [White] and Charlie Taylor. Willie could only remain a couple of days.<sup>5</sup>*LtMs, Lt 58, 1888, par. 1*

There is a little wood house which we have been occupying for a couple of weeks. Mary remains there still. It is only boarded up. Has one room 16 x 16, and two bedrooms 8 x 10 a rough lean-to kitchen and bedroom—rough enough for miners and woodsmen. But it is as a palace to us. The scenery is restful. The climate (is) even, not extremely hot or cold. There are no severe winds here but a gentle breeze. The mornings are lovely, the evenings beautiful. You may be out of doors all night and not have that sense of chilliness that is so common in most places.<sup>5</sup>*LtMs, Lt 58, 1888, par. 2*

Mary has improved here decidedly, and it will be a good place for her, we think. I am about to invest \$1,000 in a place here for Mary. Brother and Sister Sawyer contemplate purchasing twenty-five acres for \$1,000. Sister Sawyer coughs badly. Oakland is no place for her. She had been quite sick for several weeks; and since coming here her cough is a great deal less trying. She thinks if they can purchase a little place, Robert could set it out to fruit and it would be best for her to continue in the boarding house through the winter as there is no one to come in her place. She can then earn something towards increasing the sum for the place which she will have to hire and pay interest on.<sup>5</sup>*LtMs, Lt 58, 1888, par. 3*

They are good standbys to the cause. Must get them a home that they can call their own for the time is not far ahead when they must retire to private life. Both are much worn. This place is in the mountains thirty-five miles from Fresno. No malaria here. Not a particle of fog. We have had one cloudy day and some rain. While it, the heat, is almost unbearable in Fresno, it is very pleasant here. We have a gentle breeze here and dry atmosphere.*5LtMs, Lt 58, 1888, par. 4*

We made an attempt to go up thirty miles higher. We had to climb miles and miles up in the mountains, and we feared that Mary could not endure the higher altitude. Some told us that the doctors said persons with lung difficulties must not come up into the high altitude of the mountains. We saw the dust was bad for Mary, and we ate our dinner in the pine grove and went back to Burrough Valley.*5LtMs, Lt 58, 1888, par. 5*

We have today pitched our tent in a pleasant grove of pines where we will have a taste of tent life without the camp meeting experience. Sara McEnterfer will come next week. Sister Sawyer leaves for home when we take her down to Fresno. We will probably meet W.C.W. [W. C. White] and Sara for the team to bring back. Here I wish to remain, away from all camp meetings that I can, and finish *Vol. 1, "Great Controversy."**5LtMs, Lt 58, 1888, par. 6*

I have many calls all over the States, east and west, north and south, but I have passed through such struggles, such wearing labor for years, that I dare not venture to go farther just now. I have at times great exhaustion and then comes high fever and loss of appetite and the difficulty of breathing. If I can feel reconciled to rest and feel that I am not neglecting my duty in not attending camp meetings, I shall do so, and I must improve. As yet I am too weary to do anything.*5LtMs, Lt 58, 1888, par. 7*

I have dealt very plainly by letter and by personal counsel with Dr. Maxson and wife. They are gaining an experience in hard, practical work. I do not know what Brother M. J. Church will decide to do. He has not received his last money for his ditch. Yet sometimes I think it would be best if he never did receive it, for I think he would put it

to a wrong use if he did receive it, and it would be a snare to his soul. I have labored faithfully with him. One week ago last Sabbath I spoke with great plainness to the church in Fresno. Brother Church responded heartily, and many others.*5LtMs, Lt 58, 1888, par. 8*

But there is constant danger of becoming worldly blind, worldly deaf, and worldly privileged, where there are brethren and sisters who engage in land speculations—making the truth of God a matter of minor importance. Self and selfish interests become all absorbing and eternal interests are neglected and forgotten. We would certainly think by the energy exercised, the zeal put forth in this eager, hungering pursuit to make haste to be rich, that to secure heaven depended upon this strife and wrestling for worldly possessions.*5LtMs, Lt 58, 1888, par. 9*

In regard to matters at Fresno, they must work out. Dr. Maxson and his wife are manifesting endurance, and I believe are gaining an experience. They seem to have excellent success with many disadvantages. They seem to think Fresno a good place, but I fail to see its advantages [in] burning sands and great heat in abundance—much fruit grown through irrigation. I could not live in Fresno if you gave me the richest place there upon condition I should live there. There are a large number of people brought in to Fresno for some cause, and nearly all are engaged in land speculation. I know excellent material has come into Fresno, but how long their religious life and growth will continue is a question. The strength of many weak churches has centered in Fresno and I tremble for their future.*5LtMs, Lt 58, 1888, par. 10*

**Lt 59, 1888**

Butler, Brother and Sister [G. I.]

Healdsburg, California

August 1, 1888

Portions of this letter are published in *FBS 2*.

Dear Bro. and Sister Butler:

I have received and am receiving many letters from the different state conferences making most urgent pleas for me to come to their camp meetings, and I would be glad to go if the Lord directed me; but the question is, What is my duty? Have not had time to settle down in my home to accomplish much writing for constantly changing from place to place where it has seemed circumstances compelled me; [it] has so broken me up [that] I could not accomplish any writings further than the writing out of matters which related to these different cases which seemed to be forced upon me in these places.*5LtMs, Lt 59, 1888, par. 1*

I have had much labor for Fresno, and we could have had much less perplexity and wearing labor had it not been for the case of Brother [E. P.] Daniels' family. I had so much labor at the April meeting that I was burdened day and night. I worked privately with individuals and publicly with those assembled at this meeting, and when it seemed we were about gaining a special victory, then some few seemed to feel so deeply over their sins that they lost their balance and went to extremes in confessing and fasting and praying. Oh, what a devil we have to contend with!*5LtMs, Lt 59, 1888, par. 2*

As it seemed sure that the Lord was working with us, and one of the most terrible rebellions had been prevented, I was relieved for a little and felt so grateful to God; but as soon as one burden was rolled off there were others that came upon me.*5LtMs, Lt 59, 1888, par. 3*

Elder Daniels went to Fresno. He found the church in a bad

condition, and he labored most zealously. All acknowledge that the Lord did work through him, and many in the church sought the Lord and a good work was apparently done.*5LtMs, Lt 59, 1888, par. 4*

Then come the same things which have been the curse of some of our ministers: praise, flattery, and gifts which blind the eyes and tend to ruin the man. When he needs reproof or correction, all this kind of flattery and exaltation are just so many barriers to hinder reproof from taking effect. He feels his importance, that he is a necessity and that they can afford to give to him liberally. The Lord is dishonored and man is petted and glorified. This is painful to my heart, and I feel deeply over the matter that, through want of wisdom in our brethren, our ministers should be plunged into temptation, fierce and strong, making it next to impossible for the Lord to correct them or to lead them by any earthly means.*5LtMs, Lt 59, 1888, par. 5*

I have written many pages. I have talked faithfully with both of them, separately and together, and yet I have but little encouragement. In response to my earnest efforts, Elder Daniels enclosed his credentials and sent them to me. I returned them and told him that this was not my work to receive yielded-up credentials from our ministering brethren. They must be returned to the president of our conference.*5LtMs, Lt 59, 1888, par. 6*

I had still another faithful conversation with Elder Daniels, but the brethren have hurt him, and he has hurt the church by preaching straight truth and contradicting it in his life. This I set before him in a most decided manner, and I think now of little else I can do. I leave the matter with the Lord.*5LtMs, Lt 59, 1888, par. 7*

I have spoken two Sabbaths here in Healdsburg. There was no minister to speak to them. The Lord did bless the word spoken. On both occasions quite a number of outsiders were in. Oh, how I do long for these souls to see the truth!*5LtMs, Lt 59, 1888, par. 8*

Last Sabbath we had a goodly number assembled in the church, and men of intellect not of our faith were present. My heart was subdued and melted by the Spirit of God, and there was weeping all through the house. We then had a second meeting in [the] afternoon, a social meeting. I spoke about twenty minutes and I

think it was the best meeting of the kind I have attended in Healdsburg. I spoke again Sunday night, and the Lord did help me to speak. Many not of our faith were present. The Lord's name be glorified!*5LtMs, Lt 59, 1888, par. 9*

I feel so deeply for the church and those not of our faith that I am often prostrated. This is the case yesterday and today. Poor souls confessing their sins and returning from their backslidings stir every fiber of my soul. We want the work to go forward deep and full and thorough. I cannot rest unless I see the church awake and a working church.*5LtMs, Lt 59, 1888, par. 10*

How I long to speak to the large meetings in our several conferences, but I see enough that requires most decided effort here in California, and I fear I shall not cross the Rocky Mountains this year. They insist here I must attend the camp meetings, and if I do I cannot attend meetings [in the] East, and I do not think it would be prudent or wisdom to do this.*5LtMs, Lt 59, 1888, par. 11*

I have not been in my home to remain one week for many months. My workers are now together, and while I feel anxious to bear my testimony to your camp meetings [in the] East, and I feel at times that I have words from God that I must speak to the people, I consider at what great disadvantage I have to work. Every meeting I attend revives before me some things in different individual cases that occupy all my time in writing to them, and the writing that has been neglected for years lies neglected still.*5LtMs, Lt 59, 1888, par. 12*

The work on sanctification should come before the people, for spurious sanctification—so-called holiness—is everywhere abounding. Then, on [the subject of] temperance I have much to present. “Mother’s Influence” should be brought before the people.*5LtMs, Lt 59, 1888, par. 13*

I ought to have out another testimony for the church, but I cannot obtain brain workers like Eliza [Burnham] and Marian [Davis]. She is now on *Volume One*; Eliza [is] in Australia. Fannie Bolton is fitted well for the work she is now doing, but she cannot take these matters that require attention and arrange them, for she has not experience.*5LtMs, Lt 59, 1888, par. 14*

I have been broken up so much I cannot do anything to advantage. I must be with my workers or else it will be at great loss to me. I mean as soon as possible to get something out of Sister Ings in the interest of works mentioned.*5LtMs, Lt 59, 1888, par. 15*

Now you see the situation, and as it now stands, I cannot see how it can be wisdom for me to pull up again here and leave my workers and go to even the General Conference, for I must stay here till after the camp meeting. Then it is too late to attend important meetings [in the] East. I think I will remain here until the early camp meetings [in the] East and then cross the plains to remain some little time. I ask every day the Lord to direct. I have no one to counsel with.*5LtMs, Lt 59, 1888, par. 16*

Brother Lockwood and his good wife are in St. Helena. He [is a] cripple all of a sudden so that he cannot walk without crutches. We have to do the best we can, we women, alone. It is sad that I cannot have any help from Willie [White]. He is full of work early and late. I have not a soul to advise or counsel with. Well, I counsel with the Lord.*5LtMs, Lt 59, 1888, par. 17*

Let me hear from you.*5LtMs, Lt 59, 1888, par. 18*

Elder Butler, please send this to Brother King of Dallas. I am not sure of his address. Call the attention of Brother Kilgore to this matter.*5LtMs, Lt 59, 1888, par. 19*

**Lt 60, 1888**

Daniels, E. P.

Healdsburg, California

August 12, 1888

Previously unpublished.

Dear Brother Daniels:

I received your letter, written to me a few days since, in regard to Brother Sawyer. I have talked with him and set the matter plainly before him and cannot know what he wishes to do. I think you had better talk with or write to him, but do not set out the place in glowing colors. I dare not do this, but leave him to his own judgment. By communicating with him, you may learn more particulars. I sincerely hope that Brother Cushing will obtain no place in the valley until he is a thoroughly converted man, for he would [be] holding his present views [and] be a curse to Burrough Valley. I am sorry that your wife is sick, and I hope she will not have a hard attack.*5LtMs, Lt 60, 1888, par. 1*

I think it is time we were closely examining our own hearts to see whether we be in the faith and love of God. I tell you, if there is not an awakening among us who have had so great light and so many privileges, we will sink to ruin, and our fate [will] be worse than that of Chorazin or Bethsaida, for if the mighty works that have been done in these had been done in Tyre and Sidon, they would long ago have repented in dust and ashes.*5LtMs, Lt 60, 1888, par. 2*

I am alarmed for you and for your children because your wisdom seems in some respects to be foolishness. When I saw when in Fresno the cards prepared and sent out by your daughter, invitations to a gathering, a party at your house, I thought as many others must think, "Vanity of vanities, your little boy sick, just escaping with his life, the mother worn out with watching, while the daughter and sister who ought to [have] shared this taxing care was amusing herself."*5LtMs, Lt 60, 1888, par. 3*

When I was her age, yes, younger than she was, cart and oxen could not have drawn me from my mother's side. Had your daughter done her duty, she would have remained with her mother, but it was the mother's fault that she did not. And the little weight these serious things in life have upon her mind is revealed in the way that mind works in actions. Serious and solemn impressions have no abiding influence upon the mind, and in the place of encouraging in your child that which you would condemn in others, you should restrain and lead her mind in the right channel.*5LtMs, Lt 60, 1888, par. 4*

I am sore distressed over the outlook of your family, for I see but little firm, steady, God-fearing course of action pursued that God can approve. I am sad over these things. You told several with your own lips that you had purchased a horse and saddle, etc., for Zua, and she was to take it to Oakland, and it would cost you not much less than from three to four dollars per week to keep the horse. And then comes up to mind that which looks to others like ingenious methods of your obtaining money [and] helps by laying bare your necessities, and how difficult it is for you to support your family. Every little needless indulgence will force upon minds, "My children cannot have these things and I have felt great sympathy for Elder Daniels and have tried to help him."*5LtMs, Lt 60, 1888, par. 5*

May the Lord help you, my brother, to come speedily to your senses and move like a man with a well-balanced mind, and may you take up your work with heart sanctified [and] lips sanctified, and [may] you walk humbly with your God. It is high time that you were deeply in earnest for the salvation of your soul and the souls of your children. Your calling, your work require this.*5LtMs, Lt 60, 1888, par. 6*

My soul is weighed down with grief for I know unless you are a transformed man that you will be anchored nowhere long. Oh, seek the Lord, seek the Lord while He may be found, call ye upon Him while He is nigh. I entreat of you to humble your heart before God and never, never give over the effort till you are a different man. Let all your influence be on the Lord's side. Let your children see in you a firm, unwavering principle. Let them see that you are not a creature of impulse, for you have a molding influence upon them.

They copy the pattern you give them.*5LtMs, Lt 60, 1888, par. 7*

But I shall plead with you and exhort you until I see a change for the better in you. I want to say to you, my brother, that we are nearing the close of time. We want not only to preach present truth in the pulpit, but to live the truth out of the pulpit, our words and works corresponding with our teachings in the pulpit.*5LtMs, Lt 60, 1888, par. 8*

I expect you wish Sister White would let you alone, but I dare not do this. I want you should closely examine the foundation of your hopes of salvation. While you have stood in the position you have as a herald of truth, a watchman upon the walls of Zion, [you] cannot have [your] interests interwoven with any mines or real estate business and yet do that work which effectually is sacred, where the souls of men are at stake, where eternal interests are involved. The interests cannot safely be divided, and this is especially so in your case. You have talked the advantages of investing in lands in Fresno. To many you have represented the advantages to be gained in a money point of view. This was your part of the contract, and again and again have you been engrossed in picturing out the advantages of the purchasing of lands in Fresno.*5LtMs, Lt 60, 1888, par. 9*

When you were, as an ordained minister of Christ, pledged to the giving of soul, body, and spirit to the work of the salvation of souls, receiving money from the treasury to support you and your family in [your] own humble, economical manner, your talk was calculated to call the attention and money of men and women away from the business of promoting the Redeemer's kingdom on the earth and beget within them a desire to withdraw their means from our institutions and place it where it would double itself in a short time with the pleasing prospect [that] they could help the cause a great deal more in so doing. You may not have advised them knowingly to withdraw their means from the cause of God, but they had no means to handle unless they did do this; and it has been done while your attention has been directed to mines and real estate. There has not been with you the cultivation of heartfelt piety. There has been a feverish desire to obtain possession of means.*5LtMs, Lt 60, 1888, par. 10*

We individually hold a relation to souls who may, through the merits of Jesus Christ, seek for immortality and eternal life. The purity, the sincerity, the real consistency and piety is affected by our words, by our works, our deportment, our prayers, our faithful discharge of our duty. Ye are the light of the world. The ministers of Jesus Christ must inculcate both on the church and [on] individuals that all profession of the faith, even as Seventh-day Adventists, does not proceed from heartfelt piety and is powerless for good [if] they are false guides.*5LtMs, Lt 60, 1888, par. 11*

Religious light is to shine forth from the church and especially the ministers in steady, clear, unflinching rays. It is not to flame up on special occasions and then grow dim and flicker as if about to go out. The excellency of the religion of Jesus Christ must ever shine in the character of true believers. Then we adorn the doctrine of Christ our Saviour. The excellency and also the power of the gospel is revealed, and each individual member of the church is bound to be in living connection with the source of all light and to be [a] spiritual worker, doing his part to reflect light in good works to our world.*5LtMs, Lt 60, 1888, par. 12*

Especially should the minister keep himself from every worldly entanglement and bind himself to the living Source of all power that he may represent correctly what it means to be a Christian. Christ expects you, as His employed servant, in mind, in thoughts, in words, in actions, to be like Jesus. [He] expects every man who opens the Scriptures to others to do his duty, not to work unwisely, but to carefully and intelligently exercise his powers in his work that he will not destroy or over-weary nature so that he is unfitted to do good work for the Lord. Every soul is called into active labor in the vineyard of the Lord in some of the various departments of the work, and the shepherd of the flock is [to] lead and guide his flock.*5LtMs, Lt 60, 1888, par. 13*

The tongue of the minister is not to be employed in telling the best means to bury his money in the earth. He is [to] tell him how to invest safely in the bank of heaven, and may the good Lord give you spiritual discernment is my prayer, for you will as surely make shipwreck of faith unless you are in a different condition spiritually than you now are. You work with your statements of your tongue

away from Christ. You need the converting power of God, and unless you are changed, you will surely let go your hold of the truth, and although you should gain the whole world and lose your own soul it would be a poor bargain for you to make.*5LtMs, Lt 60, 1888, par. 14*

I will write no more now, but beg of you to be true to your soul's interest. Cut loose from everything that in any way shall divert your mind from God and the great work for this time. My heart is sick and sad and sore as I contemplate your condition and that of your family.*5LtMs, Lt 60, 1888, par. 15*

I love your souls and want to see you striving earnestly for the salvation of yourself and the salvation of your dear children whom I know are managed very much after the same order Eli managed his children.*5LtMs, Lt 60, 1888, par. 16*

**Lt 61, 1888**

Daniels, Brother and Sister [E. P.]

Healdsburg, California

August 24, 1888

Previously unpublished.

Dear Bro. and Sister Daniels:

Sister Clemens has consulted me only a little too late in regard to means you have persuaded her to invest in Fresno land, first \$125, then two, or between two or three hundred. You write stating to her how much you have paid for the lots which you have purchased for her. You were in want of money and she withdrew the money from the college to send a draft to you. This little means is all the woman has that she can call her own.*5LtMs, Lt 61, 1888, par. 1*

Now, Elder Daniels, I do not approve of this kind of work coming from your hands. And how much of this work you purpose to do to obtain [money] to carry out your plans, I can only conjecture; but I hope you will ere long stop and consider and bind about your plans and pay your debts before you go deeper into any investments.*5LtMs, Lt 61, 1888, par. 2*

I know perfectly your disposition to invest and go into debt to borrow and serve your own peculiar ideas, and I want you to stop before you involve yourself too strongly and then you see your situation, you become desperate and will give up the truth.*5LtMs, Lt 61, 1888, par. 3*

[Regarding] your planning and management in which you glory to gain means of which you boast of making so much and showing your financial ability, I have told you in the name of the Lord that you had not good judgment as a financier. Now that your way has been a straightforward, unselfish course to obtain the money you boast of possessing, \$17,000, when you had nothing when you came to Fresno, is not because of your wise, economical habits. It is not because you have learned to bind about your inclinations and

plan wisely to live within your means, but you have managed to divert from the cause and work of God means dedicated by some to God to carry forward His work. I do not want to hurt you, my brother, but my duty to my brethren from whom I have withheld the knowledge of your failures will compel me to give cautions and warnings not to hurt your soul or your morals by tempting you with gifts or lending you means. Did you not promise me ... [incomplete.]*5LtMs, Lt 61, 1888, par. 4*

**Lt 62, 1888**

Roth, Mary

Healdsburg, California

September 1888

Previously unpublished.

Dear Mary Roth:

I was pained to received a letter from Professor Prescott stating that you were not doing well, that you were lodging or boarding at Swedberger's. Now, my Mary, if you have discernment and the love of Jesus and the love of the truth, you cannot be in harmony with Mrs. Swedberger, and I seriously object to your having any association with her. I wonder if no one has objected to your being at that place, for you can do her no good while she can do you real harm with her conversation, her habits, and her practice. I greatly grieve over this.*5LtMs, Lt 62, 1888, par. 1*

I learn that I am held responsible for your expenses to the amount of above one hundred dollars, and that while I have felt that interest in you to place you in the sanitarium, and you have had at least some advantages of the college, you are found to be finding fault with the college and sanitarium. My sister, I am distressed at this state of things. Has no one come to you and talked with you kindly? And has no one had a care for your soul to lay open before you the danger of your association with persons who are not of that character that can in any way prove to be any help to you? I have thought if you took a correct and proper course in caring for your health that ere this you could be fully able to bear your own weight.*5LtMs, Lt 62, 1888, par. 2*

I am sadly perplexed that, when I flattered myself that you were being placed in the very best class of society to be molded and your character fashioned, you should choose associates or places where you would receive wrong impressions and in your turn give wrong impressions, and you would do injury to the very institutions that are calculated to be a great help and a great blessing to you if you

manifest the right disposition.*5LtMs, Lt 62, 1888, par. 3*

I cannot longer be responsible for any of your expenses. For one year I have stood prepared to help you, and it is not right for me to do this while you in any way injure the institutions of God's appointment by one word of complaint. Suppose you do see some things that are not perfection: is there perfection in everything in your own home? We see something we may question and find fault with if we are on that side of the question, but if we are individually considerate, we will, although we see some things not exactly as we call perfect, say nothing about them unless they are sins which need to be spoken of to the very ones who are guilty. If you see that anyone is wrong, or imagine he is wrong, then go to that very one. Use no deception; do not pretend to his face to be pleased and in unison with him and then open your lips of complaint to some one or ones around you. I hate double dealing or any deception.*5LtMs, Lt 62, 1888, par. 4*

I have had great confidence in you, Mary, and I hope that my confidence is not misplaced. I hope that you will be a wise, conscientious, pure-hearted, Christian girl; and if you have linked up with society that is not right, break with it at once and connect yourself with those who are calculated to help you in attaining a solid, religious experience.*5LtMs, Lt 62, 1888, par. 5*

I am sick and am writing sitting up in bed. I cannot entertain the idea that you have, through irreligious and improper associates, become leavened with faultfinding and with distrust and suspicion. Has anything gone wrong? If so, am I not the one to be informed of it? Or is not Professor Prescott or some persons who are responsible, the ones for you to talk with? I hope to hear from you at once as to what course you propose to pursue. What plans have you in view? What are your aims or object in life? Have you the love of Jesus in your heart? Have you backslidden from God? And shall I have reason to regret that we made interested efforts to secure to you life and health? I love you, and I have a deep interest and love for your father's family.*5LtMs, Lt 62, 1888, par. 6*

I can write no more now for my head aches.*5LtMs, Lt 62, 1888, par.*

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In love.5LtMs, Lt 62, 1888, par. 8

## Lt 63, 1888

Lucas, Brother

Minneapolis, Minnesota

October 15, 1888

Previously unpublished.

Brother Lucas:

As I see your face in the congregation some things come forcibly to my mind which the Lord has presented before me. Your past record, what have you done about it? Have you stepped into the ministry without making past wrongs right? Have you by humble confession cleansed the soul temple? How stands your record in the books of heaven? God does not accept a polluted sacrifice. You have a work to do that none other can do for you, and if you do not see and sense the work that you ought to do, then your heart and conscience is not in that condition that you can be a blessing to others, and you need to be converted.*5LtMs, Lt 63, 1888, par. 1*

I am so grateful that it is not too late for wrongs to be righted. If your sins remain unconfessed, they will remain unpardoned, to stand to your account in the day of final account, and what can you answer to the Lord in the day of the execution of the judgment? You attempted to be a guide to others when your own soul was stained with sins unconfessed and unrepented of. Will Christ place upon you His robe of righteousness to cover the deformities of your character? Never. There are deeds of dishonesty in your life since you professed to be a Christian. These deeds are registered against you, and unless you repent of them they will stand against you, and your name will be blotted out of the book of life.*5LtMs, Lt 63, 1888, par. 2*

You have a work to do for yourself before the Lord can use you as His instrument to do His work. You are full of pride and self-sufficiency and destitute of the faith that works by love and purifies the soul.*5LtMs, Lt 63, 1888, par. 3*

Will you go from this meeting just as you are? Will you not here make thorough work? Will you not see that the words of Jesus are applicable to you: "He that is faithful in that which is least is faithful in much"? [*Luke 16:10.*] The sacred and common are altogether too much on a level with you. Christ seemed to say of you, were He in our assemblies, "Ye know not the Scriptures, or the power of God." [*Mark 12:24.*]*5LtMs, Lt 63, 1888, par. 4*

May the Lord give you courage to make straight your errors in the past is my prayer.*5LtMs, Lt 63, 1888, par. 5*

I wish this returned to me.*5LtMs, Lt 63, 1888, par. 6*

**Lt 64, 1888**

Collie, Brother and Sister [Joseph]

Minneapolis, Minnesota

November 5, 1888

Portions of this letter are published in *OHC 239; 12MR 42*.

Brother and Sister [Joseph] Collie:

I have many fears that you will fail to be Bible Christians and will be firmly weighed in the balance and found wanting. I beseech of you to make a business of seeking God. You have both been very weak in self-control. You have not moral power to hold in restraint your own impulses and passions. If you could only have opened before you the books of heaven and read there the record that has been daily carried up by God's appointed messengers, you would be so overcome with the sight, that you would know that if your case should come up in the judgment just as it now appears, it would be eternal loss on your side. To lose heaven is to lose everything. The lesson that you both must learn is that true goodness alone gives true greatness.*5LtMs, Lt 64, 1888, par. 1*

Sister Collie, you have need of the converting power of God upon your own heart. You do not exert that influence upon your husband that you should. You do not control your tongue, and where there are many words there wanteth not sin. You talk at random and do not always speak the truth. You frequently stir up the fires of passion in your husband by presenting before him in a perverted light the words and the faults of your brethren. You work at this until he looks at the matter in an exaggerated light. Frequently there is no real cause for your statements. If there is some truth in your utterances, there is much spoken that is from your own evil imaginings. You complain and murmur, first at one thing, then at another thing, charging your brethren unjustly until the seeds of evil have been sown and the fruit is envy, jealousy, evil surmising, hatred, strife, variance.*5LtMs, Lt 64, 1888, par. 2*

You ought to know well the influence these things have upon your

husband's character. He becomes exasperated, like a man who has lost his reason. He certainly did not need you to stir him up. He becomes excited easily and manifests passion that is unreasonable, untamable, and in the place of humbling his heart before God and confessing his sins, he encourages this wicked spirit, prompted by Satan, by his unreasonable talk. His tongue, the unruly member, is set on fire of hell, and he goes to great lengths. Satan exults, hell triumphs. It may well be said, "How great a matter a little fire kindleth." [*James 3:5.*]*5LtMs, Lt 64, 1888, par. 3*

Do you both consider that there is a Watcher looking upon you, a pen tracing your words, your deeds, that you must meet these words with their effect in the judgment, and that you must render an account to God for all your works? Christ says, "I know thy works." [*Revelation 3:15.*] Will you please consider, when you lose your patience and self-control, that you are in the presence of God and angels, that you grieve the Holy Spirit of God and put your Redeemer to open shame? Whom do you represent in words and character? Certainly not Jesus Christ. You bear not His stamp and His image, but you bear the image of the enemy of God and man. You represent him in character and deny Christ before the world in representing His worst enemy when you become angry.*5LtMs, Lt 64, 1888, par. 4*

Remember, now is your day; now, in this thy day, seek for those things which make for your peace. It is not pleasant or profitable for you to be giving way to envy, to jealousies, to evil surmisings. They make you very wretched. But remember this is not Christ's yoke, but a yoke you have manufactured for your own stubborn necks, and the yoke galls you and is grievous to be borne. You both have been drawing in uneven cords. You have been cultivating traits of character that grieve Jesus and make you anything but representatives of Jesus Christ.*5LtMs, Lt 64, 1888, par. 5*

I must tell you, you are not Christians until you will, in meekness and lowliness of heart, learn in the school of Christ the precious lessons of humility, to be blameless and harmless, the children of God in a wicked and crooked generation, among whom ye shine as lights in the world. Then you will be happy and you will be Christlike. You will serve God from principle, not serve God a little while, then

mammon, then the devil a while. All the money or possessions you may have will not make you precious in the sight of God. It is moral worth that the Lord estimates. Now with such service as you give God is not well pleased. Who would once suppose when they see you excited, unreasonable, without power of self-control, your tongue speaking perverse things in harmony with your perverse spirit, that you were representing Christ, that you were shining as a light in the world, showing forth the praises of Him who hath called you out of darkness into His marvelous light?*5LtMs, Lt 64, 1888, par. 6*

I wish, if possible, to present to you a picture of yourself. The moral law, the great looking glass, reveals the defects in your moral character. I have been shown your case as it is. At times you have good and generous feelings. Then you will give of your means to the cause of God. And when anything transpires to displease you, when your track is crossed, you get provoked. Then you act in a revengeful manner, and you are full of a spirit of revenge, and God hears your words which are against Himself. Supposing He should take you at your word and count your offering as a gift taken back, do you not see that you would have no treasure laid up in heaven? A black cross is placed by your offering as a gift taken back. He does not accept gifts that are bestowed in this way, and He bestows no rewards for any such offerings.*5LtMs, Lt 64, 1888, par. 7*

How can God be glorified with such service as you render to Him? If you think your brethren do not praise you and show you honor, then you are both filled with discontent and envy and jealousy and evil-surmising and hatred. They cannot justify your course, for it is not right. Oh, my dear Brother and Sister, this is an offense to God.*5LtMs, Lt 64, 1888, par. 8*

I present your cases before you as the Lord has presented them to me. Wherever you go you will keep yourselves stirred up by imaginary trials just as long as you shall live in any place where you shall go, because you carry your own selves with you. You will talk against every one with whom you associate and see no good in your own relatives because they do not come up to your ideas. You will be at constant variance with humanity until your own hearts are changed and you are converted. Out of the heart are the issues of

life or of death. Your words, your characters, are unlike Christ, and unless His transforming grace shall take possession of your souls you cannot see the kingdom of God.*5LtMs, Lt 64, 1888, par. 9*

You have no respect for God's messengers if they do not please you. You do not regard them as the Lord's delegated ambassadors, but as common men, and you talk against them and make the burdens of God's workmen more grievous and perplexing than they otherwise would be; and you think you are misused, and you appeal to your own sympathies and mourn and weep and afflict your soul over something that has no foundation in truth. All this pleases the enemy.*5LtMs, Lt 64, 1888, par. 10*

We are in this world to meet with persons of varied minds and different temperaments, and you must consider that they do not differ with you any more than you differ with them. Kindness, forbearance, and love are the elements to be brought into the Christian character. By mutual contact our minds should receive polish, refinement, and elevation. We are dependent upon one another, and it is the duty we owe to one another to keep back our free-flowing words of bitterness. Words are spoken which bruise the soul of others, but our own souls more. Our evil surmisings are to be put away. We are to cultivate forbearance, longsuffering, gentleness, goodness, and love, and be bound together by the ties of human brotherhood.*5LtMs, Lt 64, 1888, par. 11*

May the dear Saviour be a welcome guest in your heart. If Christ is abiding in your heart, you will manifest Christ in your words, the law of kindness will be upon your tongues, and you will have peace within. Then all will be peace without, and you will make melody to God in your hearts. Then you will be happy. You will take sweet counsel with your brethren, those of like precious faith. You will love to talk of Jesus and to dwell upon His matchless love. The battle is before you. Will you enter upon it without delay?*5LtMs, Lt 64, 1888, par. 12*

Christ addresses you, "This is the way, walk ye in it." [*Isaiah 30:21.*] You must, if a servant of Christ, be strictly honest in all your dealing in business transactions. You must give to the world an example in purity of principle and incorruption in your words. You must not give

yourself to the practice of deception, prevaricating, misstating facts, or the least dishonesty in dealing with your fellow men, because, if you do, God marks it against you, and the world judges your doctrines by your actions. You must be firm as a rock to principle, and then you will give evidence to the world that the truth has a sanctifying power upon your heart and your character. Jesus is coming. You have not any time to lose. Should Christ come and find you with the character you now possess, Brother Collie, you are lost. But I know that Jesus will not leave you to perish in your own unworthy defects of character if you will humble your heart before God.*5LtMs, Lt 64, 1888, par. 13*

Your wife is afraid of you and afraid of your violent passions, and she has a long list of equivocations, misrepresentations, and falsehoods marked against her name in the books of record in heaven. All this may be changed. If you, Brother Collie, are a man who loves God and the truth, if you see yourself in the light in which the Lord views you, you will control your unhappy temper; and your wife should now plead with God in behalf of herself for a pure heart and clean lips. She talks too much about everything and everybody with whom she has had association by acquaintance. I dare not place myself while in Minnesota under the power of her tongue, for I should be misinterpreted, misrepresented. Oh that she would feel that Jesus is her helper! By the aid of His Spirit she can gain victories over her own spirit day by day. Through Jesus Christ you may both gain daily victories. The transforming power of His grace upon your minds and hearts, deformed by false habits and defiled by sin, may make you Christlike in character. It will require effort, persevering effort, to overcome self. Christ may be in your hearts, abiding there, if you will cleanse the soul of its moral defilement.*5LtMs, Lt 64, 1888, par. 14*

You have a work to do which no one can do for you. Will you neglect it? Will you lose eternal life? Watch and pray. Read your Bible together and when you begin to feel that your spirit is like a boiling caldron, begin to pray and sing psalms and the devil will be cast out. Your health will indeed improve. Your spirit will be sweetened by the love of Christ. Your works will be in conformity to the will of God. You will be fitting for a holy heaven. Then work and watch and pray.*5LtMs, Lt 64, 1888, par. 15*

Ellen G. White.

Brother and Sister Collie, I would that you were altogether that which the Lord would have you. I would that Sister Collie were a woman who possessed discretion, that she would hold her peace and not stir up strife in the heart of her husband. Keep thy tongue as with a bridle. The words that are struggling for the mastery, subdue, hold back, let them not be uttered. Would, my dear sister, that you loved to pray as well as you love to talk; but your much talk unfits you for sincere prayer. *5LtMs, Lt 64, 1888, par. 16*

“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. And who is he that will harm you, if ye be followers of that which is good?” *1 Peter 3:8-13. 5LtMs, Lt 64, 1888, par. 17*

“If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain.” *James 1:26*. “Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof.” *Proverbs 18:21*. “For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” *Matthew 12:37*. “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.” *Verse 36*. “Whosoever keepeth his mouth and his tongue keepeth his soul from troubles. Proud and haughty scorner is his name, who dealeth in proud wrath.” *Proverbs 21:23, 24. 5LtMs, Lt 64, 1888, par. 18*

Will my brother consider this statement carefully and prayerfully? Will he see how often his pride and self-esteem are touched, and he deals in proud wrath? Consider, my brother, my sister, that day by day, hour by hour, we are laying up the material for that searching judgment. Our whole lifework is bound up very solemnly

with the second coming of our Lord. We are trading with our Lord's entrusted goods. It becomes you both to consider.*5LtMs, Lt 64, 1888, par. 19*

“Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. ... But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing.*5LtMs, Lt 64, 1888, par. 20*

“My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work. But the wisdom that cometh from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” *James 3:5-18.5LtMs, Lt 64, 1888, par. 21*

Will you carefully review your life, your practice, and see wherein you have failed to be Bible Christians? Will you seek diligently for the grace of God that you may overcome the satanic traits in your characters? You are filled with pride, self-esteem, self-importance. “God resisteth the proud and giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your minds, ye double minded.” *James 4:6-8.5LtMs, Lt 64, 1888, par. 22*

This means just what it says. You are not to say words that you do

not mean. That false tongue needs to be treated with the hot coals of juniper. "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy into heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren." *James 4:9-11*. God's Word is speaking to you, and will you hear it? I want you to be saved, but I know you cannot be saved unless you are thoroughly transformed in character. *5LtMs, Lt 64, 1888, par. 23*

Now is the time, Brother and Sister Collie, for you to put away evil speaking, evil thoughts, evil doings. If you have aught against your brethren settle up this matter not by charging guilt upon others, but in confessing your own sins. Your hard spirit has led to hard speeches. You have hated your brethren. You have said most bitter things against those who were far more righteous than yourself. You have not known what manner of spirit you were of. You certainly have not been under the control of the Spirit of God. Hear what the Word of God saith: *5LtMs, Lt 64, 1888, par. 24*

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." *1 John 2:9-11*. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say 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 1:7-9. 5LtMs, Lt 64, 1888, par. 25*

**Lt 71, 1888**

White, Mary

Healdsburg, California

January 8, 1888

Previously unpublished.

Dear Mary:

I received your letter and was somewhat relieved. Do what you please with the old carpet. I will ere long send you a better one. It is a poor, worn-out, old dud.*5LtMs, Lt 71, 1888, par. 1*

I had rather a sorry time yesterday with heart difficulty; could not attend meeting or sit up much of the time. Am some better today.*5LtMs, Lt 71, 1888, par. 2*

I will say four flatirons were taken to St. Helena. One pair was the heaviest kind; the second was lighter, nearly new. These were taken to the laundry. I would like one of those heavy ones. You may keep the other three; if you need all four, keep them.*5LtMs, Lt 71, 1888, par. 3*

It is cold here and frozen, but this will not last long. We are all as well as usual. I am pleased to hear from you.*5LtMs, Lt 71, 1888, par. 4*

Mother.

**Lt 72, 1888**

Walling, Fred

Healdsburg, California

March 2, 1888

Previously unpublished.

Dear Nephew:

Your letter dated January 19 was received and read last evening. It was not directed to any number or to the Pacific Press so it has lain in the office until it was sent to Pacific Press. I had been absent from home two weeks and returned last night. Found many letters waiting my return; among them was one from you. I was glad to hear from you and was sorry to learn of the accident to your father; also that Addie [Walling] would be detained. We need her very much.*5LtMs, Lt 72, 1888, par. 1*

I wish to visit Los Angeles. They have sent earnest invitations for me to come; also San Diego and Nevada and Fresno and Lemoore, and a camp meeting in the southern country. I cannot possibly attend meetings in all of these places, and I must have Addie. I have no one to accompany me except one from Norway who knows not my wants and how to help me. I shall look for Addie every day. I want her to make no further delay in this matter, but to come home at once.*5LtMs, Lt 72, 1888, par. 2*

I will be glad to see you and talk with you. Why not accompany Addie to California? We shall expect her every day, as she promised. Now a whole month has gone, and I need her very much. You can say that much to the dear child. May [Walling] is here doing well. She is in good health.*5LtMs, Lt 72, 1888, par. 3*

**Lt 72a, 1888**

White, Mary

Healdsburg, California

March 6, 1888

Previously unpublished.

Dear Mary:

I have read the letter that you have written to Willie [White], and I had sent to Brother Lockwood the price of lumber in Healdsburg, and I think it best to put rough pickets about the orchard. Have a man do a good job that will stand and not have to be done over and over again. Take the fence from Brother Rogers and enclose it about the orchard on two sides, taking in all that spot of land that is set with trees. The road cannot be enclosed, but rabbits would not be very likely to come into the orchard from that way. I shall seek to lay all the stone wall I possibly can around my place, by the road, and would be glad to lay it some time clear to Roger's fence, then put a wire above the wall and it will be all safe from thieves and cattle.*5LtMs, Lt 72a, 1888, par. 1*

I have written about the work done by the lower cottage. Let the institute make half the fence and I half. Redwood pickets would do to enclose the orchard. Then have the hen yard and house made as cheaply as possible, yet good and strong and tasty, to not degrade the place.*5LtMs, Lt 72a, 1888, par. 2*

Now my dear child, I have told you all, I believe, that I have to tell. Please send my extra set of teeth to Lemoore or Fresno—care of E. P. Daniels at Fresno I think would be the safest. May [Walling] has today, and ever since we came home, done nearly all the work, with the exception of one day when Fannie [Bolton] helped her nearly all day. I think she does remarkably well. Today she has had all the work to do and the running to wait on us to get off Brother and Sister Reaser. She has many steps to take. It is a tax upon her but will do her good, I think. She does not complain at all.*5LtMs, Lt 72a, 1888, par. 3*

We leave here tomorrow noon and leave Oakland Thursday morning for Lemoore, arriving at nine o'clock. I cannot see the way before me. God hangs a mist over my eyes, and I am just to go on faith.*5LtMs, Lt 72a, 1888, par. 4*

Last night I had rather an ugly time with my limbs. The muscles contracted in the calves of my legs and so up to my body. It was just almost unbearable. I have felt it all day today, but not as last night.*5LtMs, Lt 72a, 1888, par. 5*

I am so glad to hear Mabel [White] was better. I am so sorry for the little one and for you all when any one of you is sick. I hope Brother and Sister Lockwood will stay with you a while now and oversee the work, but if he gets to doing it himself I shall feel bad. I value his looking after things to see that they are done. I think he can look after a good cow. I looked at the cow at Brother Harmon's but I would not give over forty dollars for her. I fear that would be five dollars too much. Mrs. Price now has a good milch cow which she offers for 35 dollars. The calf is a few days old. It looks just like our old red cow.*5LtMs, Lt 72a, 1888, par. 6*

I have just received a letter from Brother Daniels. He says his cow has a calf and the calf sucks two teats and from the other two he gets a gallon of milk, and the cow is gentle; but he forgot to tell us she will, if she takes a notion, jump over a four-foot fence. This is enough. We cannot buy the cow. He wants badly to sell the horse, but I would not give over \$100 for him. If I really needed him then that would alter the case.*5LtMs, Lt 72a, 1888, par. 7*

Read this to Brother Lockwood. I shall answer his letter at once. He is coming over for his mother soon.*5LtMs, Lt 72a, 1888, par. 8*

Love to all. I think of you on the hill and would love to be one of your company.*5LtMs, Lt 72a, 1888, par. 9*

Mother.

**Lt 73, 1888**

White, W. C.

Fresno, California

April 8, 1888

Previously unpublished.

Dear Willie:

I received your letter just as the Sabbath commenced. Was glad to hear from you that you intend to be at the April meeting for I am sure it is necessary you be at that meeting.<sup>5</sup>*LtMs, Lt 73, 1888, par.*

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After the Selma meeting, Cecelia and I rode with Mr. Paddock and his wife in a convenient, easy carriage to Burrough Valley. It was a very interesting and pleasant drive. The distance was forty miles. On the way I was very sleepy and next morning found myself in possession of one of the hardest colds that I have had for years. Where I was exposed I know not. I took hot baths, brandy sweats, and for the first time felt much relieved on Friday when we arose early, took breakfast at Brother Joe Hutchings', and at half past six left for a thirty-five mile ride to Fresno.<sup>5</sup>*LtMs, Lt 73, 1888, par. 2*

I felt anxious to see Brother Driver whom I visited in company with Brother Bell and wife before Selma meeting and found him very low. We talked about the disposition of his property, and he thought the most of the money in the *Signs* office he would leave there, but wished Brother Church to be there to do the business. But Brother Church was called by telegram to St. Helena and San Francisco. He designed to meet us at the Selma meeting. I urged Brother Church to go at once and settle up the matter legally before it was too late. When we reached Fresno, which was at twelve a.m., I was just tired out. I learned Maxson and wife had come the night before. I did not care to see them, being very weary.<sup>5</sup>*LtMs, Lt 73, 1888, par. 3*

Sabbath morning, while eating my breakfast, Brother Church called,

stating that Brother Driver had sent a message for himself and me to come to him at once for he was very low and in great suffering. We went and found him in much affliction, but his mind clear. His infidel son was in the room and his wife, but I did not mind either of them. I bowed down and offered most earnest prayer to God for relief to come and he did seem to be easier. I stood by his bed and talked with him. He could say but a word now and then.*5LtMs, Lt 73, 1888, par. 4*

Brother Church thought it best for him to go at once for his lawyer. I asked why this matter had been delayed. He said he had talked it up with Brother Driver, but he was not willing to have it completed until Sister White was present. It did seem that we were almost too late and Brother Driver felt loathe to give up his property to his family or to the cause until he knew he could not live. Although it was Sabbath, we thought it best to complete the business in a quiet way while he had strength left to sign his name. We thought of the sacrificial services more on Sabbath than any other day in the week, and this was only rendering back to God His own fifteen thousand of the seventeen thousand already in the office at the Pacific Press. Brother Church, after the matter was attended to, took the lawyer and me with his team back to Fresno to the hall. I was to speak at 11 o'clock.*5LtMs, Lt 73, 1888, par. 5*

The hall was crowded to its uttermost dimensions. I spoke to them from Luke where Christ announced that He was the anointed One.*5LtMs, Lt 73, 1888, par. 6*

This meeting was very impressive, and after I had ceased speaking there were many testimonies borne referring to the message given to them that day. We could see the Lord was at work upon hearts.*5LtMs, Lt 73, 1888, par. 7*

In the afternoon a meeting was appointed, and the good work went forward. There were humble confessions made, then the washing [of] feet and the ordinance of the Lord's supper was administered. All were highly gratified. I have hope that a good work was done.*5LtMs, Lt 73, 1888, par. 8*

April 9, yesterday, I spoke on temperance in the opera house to quite a large attendance. Had an interview with Dr. Maxson and his

wife in the evening. In the morning visited Brother Driver's home. I saw that which led me to suppose he could not last through the night. I told his wife the same. She is not pleased that he has, as she says, given away so much of his ... [Remainder missing.]<sup>5</sup>*LtMs*, *Lt 73, 1888, par. 9*

**Lt 74, 1888**

Scott, Sister

Oakland, California

April 1888

Portions of this letter are published in *OHC 239*.

Dear Sister Scott:

Let not your heart be troubled about the deed. It shall be made straight, and all things will be between us as God would have it. If I had means at my command, I would at once take the place on 38th Street off your hands. Tell me your price on the place. I may find someone who is moving into Oakland who would like to buy such a place. I cannot purchase it myself, but someone may be able to do this. If you will tell me the extra expense or, in short, the price you set on the place, then I will know what to say to those who wish to purchase. But the deed shall be made just as the law in California requires, cost what it may, so do not worry about this matter. *5LtMs, Lt 74, 1888, par. 1*

God does not want us to be constantly troubled or perplexed over these matters of an earthly character. My heart is sore and grieved over the hardness of heart that I meet everywhere, and I am sure if it were not for the thought that God rules and reigns, I should become discouraged. I am sorry you have so many perplexities, but I am also sorry to see you feel as you do in regard to Brother Rogers and Brother St. John, especially the latter. I know that the Spirit of God has naught to do with any such feelings. It is the work of the enemy. *5LtMs, Lt 74, 1888, par. 2*

You say I have tried to smooth things over, and it is not right, neither will it be right. You know what you said. I tell you, my sister, a blessing rests upon the peacemakers. "Blessed are the peacemakers; for they shall be called the children of God." *Matthew 5:9*. Oh that the Lord would imbue me with His Holy Spirit that I shall ever be what Christ calls a peacemaker! I do not love the atmosphere of strife and contention. I want to be able to say the

Lord's prayer. "Forgive us our trespasses, as we forgive those who trespass against us." Oh, how can we utter this prayer and be unforgiving?*5LtMs, Lt 74, 1888, par. 3*

The Lord is soon coming. Then shall we return and discern between him that serveth God and him that serveth Him not? To judge our brethren, to allow feelings to be cherished against them, even if we feel they have not done exactly right toward us, will bring no blessing to our hearts and will not help the case at all. I dare not allow my feelings to run in the channel of hunting up all my grievances and telling them over and over and dwelling in the atmosphere of distrust, enmity, and dissension. I dare not do those things which grieve my Saviour and dishonor His holy name.*5LtMs, Lt 74, 1888, par. 4*

There is light in following Jesus, talking of Jesus, loving Jesus, and I will not allow my mind to think or speak ill of my brethren. "Inasmuch," said Christ, "as ye have done it unto one of the least of these my brethren, ye have done it unto me." *Matthew 25:40*. I would not feel unkindness or hatred to anyone. I would not be an accuser of my brethren. Satan will try to stir up my mind to do this, but I cannot do it. I will cherish the forgiving Spirit of Jesus.*5LtMs, Lt 74, 1888, par. 5*

I was astonished that any Christian should entertain and express the feelings you did in regard to Brethren Rogers and St. John. I have no sympathy with this spirit in anyone, and if you cherish this spirit it will lead you to any lengths in suspicion and distrust and accusations if, in your estimation, anyone did not meet your ideas.*5LtMs, Lt 74, 1888, par. 6*

**Lt 75, 1888**

Scott, Sister

St. Helena, California

May 4, 1888

Portions of this letter are published in *3Bio 383*.

Dear Sister Scott:

We are here now in St. Helena. We find Mary [White] looking badly, and my heart is pained as I consider how the dear child labored in Switzerland, not saving herself. She contracted this difficulty there. She is patient and makes no complaints; not a murmur escapes her lips. She is cheerful and is daily gaining a precious experience in faith. She has a firm hold from above. It would be to me a sad chapter in my experience if we would have to part with Mary. It is a great comfort for her to have Willie [White] with her, although it is seldom she has the pleasure of his society. Stern duty calls him here and there, and although he bears a very sad heart as he sees Mary—who has been so unselfish, so forgetful of self—weak and an invalid, yet he tries to be cheerful and never speaks one word of repining. He talks with me, and weeps over these things sometimes. Mother Kelsey is quite ill just now.*5LtMs, Lt 75, 1888, par. 1*

Monday, May 7

Sabbath I spoke in town in the church. My burden was for the church. The house was full. Dr. Burke was there. I tried to reach the hearts, to impress them with the importance of all being doers of the words of Christ and not hearers only. I spoke upon the subject of Joshua and the angel. Satan was doing his work as an accuser; Christ rebuking him.*5LtMs, Lt 75, 1888, par. 2*

**Lt 76, 1888**

Lockwood, Brother and Sister; Davis, Marian; Bolton, Fannie;  
Walling, May

Reno, Nevada

May 24, 1888

Portions of this letter are published in *DG 175-179*.

Dear Brother and Sister Lockwood, Marian, Fannie, and May Walling:

We arrived here in good condition this morning a little before seven o'clock. We find it would have been exactly as well for us if we had waited one day longer. There are preparations going on for our tent. A board floor is laid, and they are looking for a carpet for the floor.*5LtMs, Lt 76, 1888, par. 1*

The sister that worked for Sister Leininger has decided to come to my house or go to St. Helena. She is disappointed in her visit and wants to return, so I think she had better come. I can give her twelve dollars per month now, and when I shall return, or when there are more responsibilities and more work to do, then I will increase her wages.*5LtMs, Lt 76, 1888, par. 2*

When we found out I could not have her, I altered my plans materially, and that leaves but a small family at St. Helena and a small [one] at Healdsburg which May could manage; but if May should have a place to work and learn a trade, she needs clothing made for her. She has the material, and I want her dresses made respectably. The black dress I brought from Europe is to be finished and others are to be made, and if Fannie has not employed a seamstress, let this girl do the sewing. If she cannot cut, let another seamstress cut; but tell them it is my positive orders that sleeves and waist be made loose and not so tight that there will be compression anywhere. Every muscle must be left free to do its work without having to strain the cloth to use the arms freely.*5LtMs, Lt 76, 1888, par. 3*

This pinching is the fashion, but none of it must be done in my house, for I have some regard for the health of my workers. Give the lungs ample room to exercise, the heart ample room to do its work without one particle of pinching. The standard of fashion I do not respect and will not have these new inventions practiced. I want to stand out clear and free from everything that will be the least detrimental to breathing or to perfect freedom of action. Let this sister have the sewing from Fannie to do. If she cannot cut and fit, she can work with one who does cut and fit. And I am decided that these close, skin-tight sleeves cannot be wise or healthful, and whether it be fashionable or unfashionable, I advise that they be not made after the tight order. Read this to the ones who do my sewing.*5LtMs, Lt 76, 1888, par. 4*

I would be pleased to have May's clothing prepared, that she may go anywhere that it shall be necessary to learn a trade or go to St. Helena in time. I want her to be fitted with good clothing. She needs a good sack of some kind made. There is that sack cloth in the trunk—beaver. May can have a cloak from that. Again, I give positive orders that it shall be made roomy and not so tight that she cannot get it on or off without tugging and pulling. Now, if this girl at Brother Leininger's can sew, May can do the work and get her sewing done.*5LtMs, Lt 76, 1888, par. 5*

If the Fairman's cow comes from Brother Ross, then have the girl milk, if she has done milking. May knows how Sister Leininger has managed in feeding cows and calves. Let May take the care of the calves. She may need help in some of these things, but if she does her work systematically and considers in the morning and jot down upon paper just what she intends to do in the orderly accomplishment of her work, she will not lose time but can take up one thing after another. The dishes are not to be left, to do any other part of the work. Attend to the kitchen work first. Then the beds have had a chance to air and may be made up. Of course, the milking and the feeding of calves must be done early in the morning at a specified time, and at noon, as regularly as possible.*5LtMs, Lt 76, 1888, par. 6*

It is a very bad habit to let the work drag and drive one. Drive the work, and then you will not become discouraged. It is a bad plan to

give way to impulse. If you see a book you would like to read and sit down in the midst of your work and read during the precious hours of the day when there is work that needs to be done, then the work is neglected. Make it [a] habit not to sit up after nine o'clock. Every light should be extinguished. This turning night into day is a wretched, health-destroying habit, and this reading much by brain workers, up to the sleeping hours, is very injurious to health. It calls the blood to the brain and then there is restlessness and wakefulness, and the precious sleep, that should rest the body, does not come when desired.*5LtMs, Lt 76, 1888, par. 7*

It is needful to take care of the body and to study its needs and preserve it from unnecessary exposure. It is a sin to be ignorant of how to care for the wants of this habitation God has given us. Especially should brain workers begin to be soothed and not in any way excited as they draw nigh their hours for sleep. Let the blood be attracted from the brain by some kind of exercise, if need be. Let not the brain be taxed even to read, and, of course, not to put forth literary effort. You shall, Marian and Fannie, have one or two hours, as well best please you, in the daytime, and you will not feel so starved for intellectual food that you will partake of it in the night hours. God designed that the night shall be given to sleep.*5LtMs, Lt 76, 1888, par. 8*

Well, enough upon this point, I am sure. If we are not aroused to obey the laws God has established in our being, we need not expect that the Lord will work a miracle to counteract our own wrong course of action. We must put reason to work and do our utmost to learn what we must do, not to form habits to pursue a certain course because we are inclined to do this, but to break up every habit that is the least injurious to health, for this God requires of us. Then we may ask God in faith to help and He will do it.*5LtMs, Lt 76, 1888, par. 9*

Especially do I feel concerned for Fannie. I want her to recover from this nervousness and wakefulness, and in order to do this she must take time to rest the brain that the nerves may not be completely out of tune like our old organ. When Fannie takes herself in hand, then she will see ways that she can improve her health. I feel so sorry for Fannie. She has a good frame, large bones, and should

have good, sound nerves and muscles; and the reason she has not is because she has abused her brain and nerve power by overtaxation, keeping herself upon a strain, keyed up, when reason should take the reins and hold her in obedience to the laws of God which control the human system. I wish Fannie could hear the lectures given now upon health at the [Rural Health] Retreat. She needs her mind and conscience stirred up on these things, and needs to use every power God has bestowed upon her to get well, that she may use these powers as God's entrusted gifts, that she may have healthful powers to exercise in all her work.*5LtMs, Lt 76, 1888, par. 10*

Fannie, you need some physical exercise indoors and out each day. If you get tired, it will relieve the brain. What this exercise shall be, I leave you to determine. You can plan it yourself. Use your tact and powers of brain to devise what you will do daily in the line of physical exercise. And I want you to get waked up to this matter. Do not be a creature of impulse, but just bring yourself to regular rules and order. Take yourself in hand, bring yourself to time, and when the Lord sees you are doing what you can for yourself to keep in health, He will do on His part that which you cannot do.*5LtMs, Lt 76, 1888, par. 11*

I now commit the keeping of your souls and bodies to your enlightened conscience and to the power of God which will work with your intelligent efforts to be well that you may render to God better service because it is not a sickly, diseased offering.*5LtMs, Lt 76, 1888, par. 12*

I want that May Walling should feel that she must take care of her health and fence against colds and needless exposure. I want you all there to keep in health, as a solemn duty that is devolving upon you. You must not be creatures of circumstances or impulse, but of sound reason. You must all study from cause to effect. I do not want one of you to overwork, but I want you to so systematize your work that you will be able to accomplish that which you do without friction and constant wear. God wants you to do this, and He will help you to do it, only be true to yourself.*5LtMs, Lt 76, 1888, par. 13*

Wake up in the mornings; set your hour to rise early, and bring

yourself to it; then retire at an early hour, and you will see that you will overcome many painful disorders which distress the mind, cause gloomy feelings, discouragement, and unhappy friction, and disqualify you for doing anything without great taxation.*5LtMs, Lt 76, 1888, par. 14*

I hope and pray that these words may not prove to be idle tales to you, but that you will act upon them. May, especially, must consider what she has to do and then not be slow and heartless, but do her work promptly and with cheerfulness as if doing it for Jesus Christ.*5LtMs, Lt 76, 1888, par. 15*

In much love.*5LtMs, Lt 76, 1888, par. 16*

Please get the Harmon cow at once. I wrote to Sister Fairman that I would take the cow. Have Brother Ross's people take the cow over at once.*5LtMs, Lt 76, 1888, par. 17*

**Lt 78, 1888**

White, Mary; McOمبر, Sister

Healdsburg, California

July 27, 1888

Portions of this letter are published in *3Bio 383*.

Dear Daughter Mary and Sister McOمبر:

I am now in my own good home at Healdsburg, and I mean to remain here for a time at least. I found all well at St. Helena. Mabel was very much pleased to see me. Rheba [?] is filling her place well. Brother Lockwood can get around some on crutches. Sister Lockwood as well as himself have infirmities and I am certain that both should be released from cares and responsibilities.*5LtMs, Lt 78, 1888, par. 1*

The fruit is of a superior quality. I wish you were right here now to use it. It ripens slowly. The white peaches are ripe. The early strawberry peaches not all gone. They have sold \$300.00 worth only. I told them to sell no more but put up all they did not need to eat. At any rate, I think there will be all the peaches of the very finest quality [that] you and I will want on the two places. But I do wish you were here to eat the fruit off these trees.*5LtMs, Lt 78, 1888, par. 2*

There are some foggy mornings, and it is pleasant and much cooler through the day here. I hope they will get my house moved and our things into it, or your things [section torn]. ...*5LtMs, Lt 78, 1888, par. 3*

... to pray for you and believe that the Lord has heard prayer and that He is working in your behalf and that He will give you the victory and that you will stand as a living monument of the mercy and power of our God. You must cling in faith to Jesus. He is your helper and your God. He will not turn aside the prayer of faith.*5LtMs, Lt 78, 1888, par. 4*

It is for us to believe and for the Lord to fulfil His promise. "Let him take hold of my strength and make peace with me and he shall make peace with me." [*Isaiah 27:5.*] Now if we had virtue and righteousness and strength to rely upon of our own, the promise and invitation would not be worded just as it is, but it shows us we must cast our entire care upon Jesus and hope and trust in Him and Him alone. He has the merits, the strength, the power, and the will to help us. "And he shall make peace with me." The promise is positive and there is no excuse for our doubting. Only believe, only trust in the Lord fully, and we shall see the salvation of God. He will reveal Himself as a prayer-hearing and a prayer-answering God.*5LtMs, Lt 78, 1888, par. 5*

I know we have been too faithless, distrusting our very best and ever faithful friend. But let us do this no longer. Let us believe and talk faith and act faith. I do not know as we can set a special hour of prayer where we both can come to the Lord the same. ... [corner torn.]*5LtMs, Lt 78, 1888, par. 6*

I find Sister Ings rather thin in flesh but very pleasant and of good heart. Apparently she and May Walling were putting up fruit—peaches—and we will have a good big job to take care of the plums. They are just coming on now. The days are not hot though, as in Burrough Valley and in Fresno. This is in our favor. Shall try to sell some to the cannery if I can, and dry what we cannot sell. It is a most beautiful sight to look upon our fruit now. Peaches [are] very large and of the deepest color, rich in flavor. They seem like the fruit the first year when you saw them. There are none equal to them in Healdsburg and none in St. Helena equal to my peaches there. I have two trees of nectarines here in Healdsburg—bright red, nice and healthful looking. The trees seem to be in a good condition to do good work another year.*5LtMs, Lt 78, 1888, par. 7*

Marian [Davis] is not here yet. Will come next week, she thinks. Shall be glad to get all together again and settle in to earnest work. This morning is as clear as a bell. Fitch mountain is looking very fine. I wish you all were here—John, Ella May White, and you two. I hardly feel that it is just right that you are not here. I fear the early peaches will be all gone before you get around. The place at St. Helena is much improved. The poison oak [is] all gone—dug out

about the house and ... [corner torn.]*5LtMs, Lt 78, 1888, par. 8*

I ought to say a word more about Mabel. She seems well and happy. Sister Lockwood takes her with her whenever she goes outdoors, and this pleases her much, the little dear. I was so glad to see her and to find her in as good a condition all around. I wish Ella were here, and then I think she is fully as well where she is. But I would like to have her eat the peaches, and there are many growing low [so] that she could pick them herself. The Fresno peaches cannot compare with these of mine. I have but few peaches this year. I think fully as many were picked off as need be, but the tree will be better next year for it.*5LtMs, Lt 78, 1888, par. 9*

Well, I do want to see you so much, and I do hope that that house is moved and in position on the hill. Write to us as often as possible.*5LtMs, Lt 78, 1888, par. 10*

Mother.

**Lt 78a, 1888**

White, Mary

Fresno, California

July 22, 1888

Previously unpublished.

Dear Daughter Mary:

We have suffered considerably with heat. Wanted to go from Fresno in the early morning, but we decided to remain over Sunday to see Elder Daniels and have a talk with him. W. C. White remained tonight to be present at a trial between Brother Everits and Brother M. J. Church.*5LtMs, Lt 78a, 1888, par. 1*

I spoke at eleven o'clock with much freedom. Then we had meetings in the evening. There was quite a spirited social meeting. I spoke some twenty minutes in that; then at half past seven o'clock there was a business meeting. I spoke in that meeting half an hour in regard to taking hold with interest and building the church and school and mission. W. C. White talked to the point, setting before them the manner of school they should have. He set matter before them in a sensible light. We think there were excellent impressions made. The old committee resigned, and a new committee was made so that some matters may be pushed.*5LtMs, Lt 78a, 1888, par. 2*

I have been in a wash of sweat just running off of me, and I have ridden out in the country with Brother and Sister Bowen to find fruit. Peaches—the best—are two cents a pound; grapes, two cents per pound; pears, two cents per pound. I have ridden many miles in going to Elder Daniels' home and Brother Will Smith's home.*5LtMs, Lt 78a, 1888, par. 3*

The sand today was very hot. The breeze was as if from a burning furnace. It burned my face and hands. Well, well, I shall be very glad to leave here in the morning for St. Helena. Willie will go to Oakland, and I will go, perhaps, for we may not make connections

with the boat.*5LtMs, Lt 78a, 1888, par. 4*

There is fruit enough here, but there is not real good fruit. It begins to decay at the pit, and in this hot weather, spoils quickly. The heat is almost unendurable.*5LtMs, Lt 78a, 1888, par. 5*

Fannie [Bolton] wants to come up, but is afraid to come until the house where there has been so much fever is thoroughly cleansed. I told her she could go in the house we left, and she may do this. I hope you do not suffer with the heat as we have done.*5LtMs, Lt 78a, 1888, par. 6*

I hope you will be strong in faith and courage and have good hope. "Bless the Lord, O my soul, and all that is within me praise his holy name." [*Psalm 103:1.*] This is the language of my heart in reference to you. Hold on, without a doubt, to the promises of God. I must believe, you must believe.*5LtMs, Lt 78a, 1888, par. 7*

With much love to Sister McOمبر and Ella May White*5LtMs, Lt 78a, 1888, par. 8*

Mother.

P.S. The night that John left was the most distressing—no air, and oppressive heat. I wish I knew what kind of a time he had journeying back to Burrough Valley.*5LtMs, Lt 78a, 1888, par. 9*

Mother.

**Lt 79, 1888**

White, W. C.; White, Mary

Healdsburg, California

August 17, 1888

Previously unpublished.

Dear Children:

I wrote you a few pages yesterday morning, but I cannot find it and will write you again.*5LtMs, Lt 79, 1888, par. 1*

You must not be surprised if I write you only a few lines as I have been much hindered by the fruit and many other things to look after. I have, as you well know, not one soul to counsel with. I am obliged to go forward as best I can and lay my plans and do my business as well as I am able.*5LtMs, Lt 79, 1888, par. 2*

I think I could do far more work if I were away from home. Marian [Davis] can get along. Fannie [Bolton] has a large amount of matter on hand. I am furnishing her with matter, and if I were away from here, I would not be perplexed so much as I am. Not that I do not like my home, but it is hard to explain all about the many things that come upon me here.*5LtMs, Lt 79, 1888, par. 3*

I have now sent May Walling to St. Helena to learn what she can. I expect her to stay one year. It is the best I could do in her case. She wanted to learn the bindery trade, but you know Oakland would be no place for her unless there was a mother to look after her, and I cannot think of any place where it would be well for her to be.*5LtMs, Lt 79, 1888, par. 4*

I have the girl that everybody prizes so much, Anne Horning. They want her at the college boarding house. They want her at the [Rural] Health [Retreat], and they were very loathe to have her go, but I urged my claims, and she is here. Sister Ings is in much better health and has worked hard ever since I came home. Brother Lockwood came from St. Helena last Monday with Anne Horning. I

did not care to feel all the time that I was dependent upon Sister Ings to do my work.*5LtMs, Lt 79, 1888, par. 5*

May has done well in regard to the caring for the fruit. I do not know what I could have done had it not been for her help, but I thought I could not afford to pay for two girls, and May should be learning something, so I consented in my mind to give her up. I do not expect they will consider it a great favor to have her; nevertheless, I felt that it was my best thing to send her and their duty to take her, so we shall see how this will work. Anne can do the work with some help, and the less around, the better.*5LtMs, Lt 79, 1888, par. 6*

Sara [McEnterfer] is my hired man. I have let Charlie go. He seems to have no inclination to serve the Lord, and I do not feel that such an one is reliable to be with me. I shall therefore wait until John shall come or shall take one from the college to work for his board.*5LtMs, Lt 79, 1888, par. 7*

I was very thankful for the good news from you. The Lord is good. Praise His Holy name. I believe in His mighty power to save to the uttermost all who come unto Him in faith. We have dishonored God by our unbelief, and now we must, as never before, trust in God to do those things for us we ask of Him.*5LtMs, Lt 79, 1888, par. 8*

I have had great freedom in speaking in this place. There are quite a number of outsiders out on Sabbath. Last Sabbath there were two Methodist ministers.*5LtMs, Lt 79, 1888, par. 9*

Sunday night had quite a large attendance. After the Sunday night services there was a large [group that came] into the church. I spoke some thirty minutes after they came in. There is much to be done in this church. I am published to speak next Sabbath forenoon and Sunday evening. When I do not have much to perplex and trouble me, I am able to do considerable work.*5LtMs, Lt 79, 1888, par. 10*

Last evening I was in at Rosenberg's and met Sister Morrison, who was Sister Nigby, also Sister Cale from Dallas, Texas. They came to Healdsburg but can get nothing to do and are living up their little all. I told them of Burrough Valley, and I think they will go there and look at once for land. They are farmers. Sister Cale is a widow and

her daughter married Sister Morrison's son.*5LtMs, Lt 79, 1888, par. 11*

She has property that she designs to put in the cause somewhere. She wants to buy a small place in Healdsburg to school her children. She has three who will attend school. She is getting rather discouraged. Land is so high. I thought I would take her round a little today to see the place you and I were looking at. I might sell her my land at five thousand, I think. What do you think of this move? It is just as much care to have a little place like this full of fruit that you have to care for, as to have a larger place with a little pasturage.*5LtMs, Lt 79, 1888, par. 12*

Well, I shall show her the place and if she wants to buy, she has plenty of money to buy. But Willie, had I better offer the land in Burrough Valley for sale to these parties at twenty five hundred? I am urging them to go there and see the place, and I expect they will come. What do you think of my holding a place in Burrough Valley? I mean to get out of Healdsburg somewhere if I can. A place between here and St. Helena would place me where I hope I should have less care and live at home.*5LtMs, Lt 79, 1888, par. 13*

**Lt 80, 1888**

White, Mary

Campground, Kansas City

October 8, 1888

Portions of this letter are published in *3Bio 387*.

Dear Mary:

We arrived in Kansas City last evening at half past five o'clock p.m., just a little too late to make connections with the train we wished to take, or that our tickets would take us over to Minneapolis. We had all our baggage placed on a truck, and quite a little army stood about it. We went into the waiting room, but it was so full and there was such confusion of men, women, and children we were glad to make our way some distance farther up on the platform; but trucks and any amount of trunks were constantly unloading about us, and we had to keep on the move. We would just get comfortably seated on a trunk when [someone would say] "I will oblige you to move, please." We felt rather disheartened when we learned that we must tarry till the half-past-nine-o'clock train.*5LtMs, Lt 80, 1888, par. 1*

Willie [White], John, and Elder Haskell then started out to find some of our brethren. We knew Brother Shireman [?] lived in Kansas City, but we had not his address. While these three were searching, a fine-looking young lady came to me with hand extended and said, "Is not this Sister White?" I quickly responded. She said, "My name is Mallory. We are from Missouri. My father is here. I will find him. He would give ten dollars to see you." She left me a few moments and returned with her father, with whom I was acquainted, and soon there were no less than one dozen surrounding us. They told us they were just attending to their baggage. They had been attending the Kansas camp meeting which would close the next morning. They urged our going directly to the grounds and spending the night in camp, and we would get to our destination just as soon if we took the train the next day at half past eleven o'clock. If we went on, we would have to stop at some place all night. They were so urgent, the company decided to remain a few hours longer.*5LtMs, Lt 80,*

1888, par. 2

They shouldered the bedding, walked three blocks, took cable cars and rode out three miles to a nice encampment. We were conducted into the reception tent, and it was neatly and comfortably furnished. This they gave to the company with us, and Elder Jones gave me his tent where we had a good bed; but Willie went back to the depot for his satchel; and John says he took a good bath. I slept little last night for the confusion was just indescribable in [the] Kansas depot.<sup>5</sup>*LtMs, Lt 80, 1888, par. 3*

This morning we were up early, for Willie informed me I was to speak in the early morning meeting. Elder Haskell spoke last evening. I drank a cup of warm water, ate a cracker, and went on the stand. Before me was a large number of intelligent-looking faces. I spoke with great freedom and clearness for about one hour. The audience listened as if spellbound. The Lord did help me. Praise His holy name! I spoke from *1 John 3*, "Behold, what manner of love," etc.<sup>5</sup>*LtMs, Lt 80, 1888, par. 4*

Breakfast is over; eight o'clock meeting is in session. Elder A. T. Jones is now speaking. You cannot tell what a gladness our coming here has brought to this camp meeting company, and they bemoan those who have gone home. Those we met at the depot returned, in the place of going home. I believe this was in the providence of God.<sup>5</sup>*LtMs, Lt 80, 1888, par. 5*

I have had only one ill turn, this much-dreaded sinking spell on the cars the night after we started, I think it was. I was so weak after it, I kept quite still, would not visit or knit or do anything save look over a few exchange papers and select a few pieces.<sup>5</sup>*LtMs, Lt 80, 1888, par. 6*

I am in much better condition than I thought I should be in. Willie and the ministers have had their Bible readings and searchings on the law. I did not even listen, for I wanted rest of mind and body. I kept my window open day and night and the thick curtains furnished by the railroad company drawn about me. I lay or sat on the bed nearly all the time. We all kept well, no accident or harm has befallen us and we are, I hope, fastening our hold more firmly upon God.<sup>5</sup>*LtMs, Lt 80, 1888, par. 7*

Now Mary, I want you to leave your case fully and entirely with the Lord. Do not be anxious, do not keep yourself reined up, do not take your case into your own keeping. This will be your danger, but just rely on the arms of a compassionate, loving Saviour who hath loved you and given His life for you. He is your best and truest Friend. He loves you as no human being can love. Mary, rest in this love. If you can do anything in your power to improve your health, do it. This is in God's order. But should you go to earthly physicians who claim to do wonderful works of healing, then it would be out of God's order, and the reproof might come to you as to one of ancient times, "Thou hast forsaken God," and because he went to the god of Ekron to inquire and not to the living God, the judgment was pronounced that the afflicted would die. [*2 Kings 1:16.*] But Mary, you have not done this thing, and you may use anything for your good that Providence has furnished for the ills of man.*5LtMs, Lt 80, 1888, par. 8*

Now do not worry one bit but just trust, and the peace of God will abide upon you and light will arise out of darkness. If the atmosphere of Healdsburg oppresses you, then, dear child, go to Burrough Valley. You can get someone to help you to get there and to get your pony there and the phaeton there by the way of Stockton. You go as you came back from Fresno. While you stay in Healdsburg keep out of doors all that you can.*5LtMs, Lt 80, 1888, par. 9*

I had a good visit with Brother and Sister Hutchings. They express earnest desire for you to come to Burrough Valley and spend the winter. Our family will so work in that you may arrange for Ella [White] and Rheba to stay, and the baby, if you see it best, but let nothing hold you if the air and climate seem harsh. Take with you any fruit you please that I have in my cellar or in my storeroom, dried.*5LtMs, Lt 80, 1888, par. 10*

I expect, when I return, to spend the winter in Burrough Valley. I must have less care, more retirement, else I shall become old and dilapidated. I look at Burrough Valley as a restful place.*5LtMs, Lt 80, 1888, par. 11*

If you could get another little pony like Daisy then you could take my

mountain wagon, put your ponies to it, and let a trusty hand take them and [the] wagon to the valley. I want the wagon got from St. Helena and the top fixed up as it should be. It has new springs, new tires and is all ready for use, except the top. I will pay all the expenses of getting the wagon and horses over to Burrough Valley. Willie talked of having my lumber wagon taken over there. This would require two larger horses to draw it, and he designed the mountain wagon should be hitched on behind, to take the boat at San Francisco or at Stockton. Of course, this would be slow work, and this can be done after we come. The first-mentioned plan is the best. Get the mountain wagon over for your immediate, present use. You mind, I will pay the cost.*5LtMs, Lt 80, 1888, par. 12*

I lay this before you if you should find that Healdsburg is too harsh a climate for you. The time is nearly come when we must be thinking of leaving this ground. But Mary, be of good courage in the Lord. Trust in Him as a child trusts in a parent.*5LtMs, Lt 80, 1888, par. 13*

Love to Sister McOmbler and Rheba and our household across the way, and to your little ones, Ella and Mabel, and receive my sincere love for yourself.*5LtMs, Lt 80, 1888, par. 14*

Mother.

**Lt 81, 1888**

White, Mary

Minneapolis, Minnesota

October 9, 1888

This letter is published in entirety in *1888 66-68*.

Dear daughter Mary:

We arrived at this place yesterday at about ten o'clock a.m. It rained all night and rained all day Wednesday. Tuesday night we had berths in [the] palace car. There were no berths, and we were given berths in the drawing room car. Had nice chance but could not get Will [White] to leave company and come in the sleeper. And it was not a very pleasant night for those in the day coaches. Passengers were so crowded.*5LtMs, Lt 81, 1888, par. 1*

We arrived safely and were pleasantly located in two good, hired rooms, richly furnished with plush chairs and sofas. Willie's room was next to ours, but it did not look just in place to pile all our trunks and bundles in these nicely furnished rooms. We had to walk a few rods to our meals. We decided to find other rooms and we found rooms in the boarding house, hired for that purpose, and we have, Sara [McEnterfer] and I, in one room, plainly furnished, but it has the blessings of a fireplace which is of value, you well know to me. Will has a chamber above with a stove in his room. Two brethren sleep in a bed in the same room. Then they have a small room to do their writing in. Willie is just as pleased with this as he can be.*5LtMs, Lt 81, 1888, par. 2*

I spoke Thursday morning. There is a large number of our ministering brethren assembled, and I do not know but a few of them.*5LtMs, Lt 81, 1888, par. 3*

Today, Friday, at nine o'clock, I read some important matter to the conference and then bore a very plain testimony to our brethren. This had quite an effect upon them. Elder Butler has sent me a long letter, a most curious production of accusations and charges

against me, but these things do not move me. I believe it was my duty to come. I worry nothing about the future, but try to do my duty for today.*5LtMs, Lt 81, 1888, par. 4*

I shall have to go to Battle Creek with Willie and [spend] some little time. Since the severe trial I passed through in Healdsburg, I think things of like character will not have such an influence upon me again. I am glad Willie [is] where we can look after him a little and he look after us. I think it bad to be in different houses, but we are hoping and praying to see the work of God move forward just in that manner as shall reflect glory to God and good to His people.*5LtMs, Lt 81, 1888, par. 5*

Elder Goodrich is here from Maine; Elder Underwood from Ohio; Sands Lane and his brother Otto Godsmark; Decker from Oregon; [J. O.] Corliss, [Uriah] Smith; [I. D.] Van Horn; [I.] Sanborn; [J.] Fargo; Rupert; Dr. [E. J.] Waggoner and wife—many, many I cannot think of now. We do not forget you, but we pray for you. We long to see the power and Spirit of God working upon the hearts of our ministers. We long to see that humility which we must have to do the work of God acceptably. Everything is done here that can be done to furnish good, clean bedding and good, wholesome food.*5LtMs, Lt 81, 1888, par. 6*

Elders Smith and Butler are very loathe to have anything said upon the law in Galatians, but I cannot see how it can be avoided. We must take the Bible as our standard, and we must diligently search its pages for light and evidences of truth.*5LtMs, Lt 81, 1888, par. 7*

Well, the sun is setting, and I cannot see very well. Please write us [as] often as you can [even] if it is only a word or two, and I will try to write quite often to you.*5LtMs, Lt 81, 1888, par. 8*

Sunday morning, October 14

Yesterday was a very important period in our meeting. Elder Smith preached in forenoon upon the signs of the times. It was, I think, a good discourse—timely. In the afternoon I spoke upon *1 John 3*. “Behold what manner of love,” etc. The blessing of the Lord rested upon me and put words in my mouth, and I had much freedom in trying to impress upon our brethren the importance of dwelling upon

the love of God much more and letting gloomy pictures alone.*5LtMs, Lt 81, 1888, par. 9*

The effect on the people was most happy. Believers and unbelievers bore testimony that the Lord had blessed them in the word spoken and that from this time [on] they would not look on the dark side and dwell upon the great power of Satan, but talk of the goodness and the love and compassion of Jesus, and praise God more.*5LtMs, Lt 81, 1888, par. 10*

At the commencement of the Sabbath Elder Farnsworth preached a most gloomy discourse telling of the great wickedness and corruption in our midst and dwelling upon the apostasies among us, and there was no light, no good cheer, no spiritual encouragement in this discourse. There was a general gloom diffused among the delegates to the conference. But the Lord gave me testimony calculated to encourage. My own soul was blessed and light seemed to spring up amid the darkness. I am not attending meetings today.*5LtMs, Lt 81, 1888, par. 11*

Last evening we had several of the ministering brethren together and read a long communication from Elder Butler which kept us up till ten o'clock at night. This morning they had an excellent social meeting. Today they have a Bible reading upon predestination or election. Tomorrow noon the law in Galatians is to be brought up and discussed. There is a good, humble spirit among the delegates as far as we can learn. The letter written by Elder Butler was a good thing to open this question, so we are in for it.*5LtMs, Lt 81, 1888, par. 12*

Charlie Jones came yesterday, Sabbath morning. W. C. White has gone to visit Elder Mattison who is in the city two miles from the meeting. The report is he is sick. Elder Corliss is sick. We fear he may have the run of a fever unless the Lord shall stay the progress of disease.*5LtMs, Lt 81, 1888, par. 13*

John and Sara are at work upon notes of the discourses I have given. It is cold and has been foggy here most of the time since we have been here. I shall be pleased to see the beautiful God-given sunshine once more. I wish I knew how many were at the meeting. Perhaps I can tell you in my next letter. I hope to hear from our

home across the way soon. I have received no letters since I came here.*5LtMs, Lt 81, 1888, par. 14*

It is getting dark and I will say good night. Love to all the dear ones in the family—Sister McOmber, Babe, and the dear children.*5LtMs, Lt 81, 1888, par. 15*

Mother.

I was going to write to our family but things have transpired so I could not. Will write them if I can, tomorrow.*5LtMs, Lt 81, 1888, par. 16*

Mother.

**Lt 82, 1888**

White, Mary

Minneapolis, Minnesota

November 4, 1888

This letter is published in entirety in *1888 182-185*.

Dear daughter Mary:

Our meeting is closed. I have on last Sabbath given my last discourse. There seemed to be considerable feeling in the congregation for the first time. I called them forward for prayers although the church was densely packed. Quite a number came forward. The Lord gave me the spirit of supplication, and His blessing came upon me.*5LtMs, Lt 82, 1888, par. 1*

I did not go out to meeting this morning. This has been a most laborious meeting for Willie, and I have had to watch at every point lest there should be moves made, resolutions passed, that would prove detrimental to the future work.*5LtMs, Lt 82, 1888, par. 2*

I have spoken nearly twenty times with great freedom, and we believe that this meeting will result in great good. We know not the future, but we feel that Jesus stands at the helm, and we shall not be shipwrecked. My courage and faith have been good and have not failed me, notwithstanding we have had the hardest and most incomprehensible tug of war we have ever had among our people. The matter cannot be explained by pen unless I should write many, many pages, so I had better not undertake the job.*5LtMs, Lt 82, 1888, par. 3*

Elder [O. A.] Olsen is to be president of the General Conference and Brother Dan Jones of Kansas is to help him. Elder Haskell will serve until Brother Olsen shall come from Europe.*5LtMs, Lt 82, 1888, par. 4*

I cannot tell what the future may reveal, but we shall remain for about four weeks in Battle Creek and get out a testimony that

should come out just now without delay. Then we can see how matters are moving at the great center of the work. We are determined to do all we can in the fear of God to help our people in this emergency.*5LtMs, Lt 82, 1888, par. 5*

A sick man's mind has had a controlling power over the General Conference Committee, and the ministers have been the shadow and echo of Elder Butler about as long as it is healthy and for the good of the cause. Envy, evil surmisings, jealousies have been working like leaven until the whole lump seemed to be leavened.*5LtMs, Lt 82, 1888, par. 6*

Elder Butler, we think, has been in the office three years too long, and now all humility and lowliness of mind have departed from him. He thinks his position gives him such power that his voice is infallible. To get this off from the minds of our brethren has been a difficult matter. His case will be difficult to handle, but we trust in God.*5LtMs, Lt 82, 1888, par. 7*

Willie [White] has gone a few miles to Minnehaha Falls—the first time he has had a moment to be off sentinel duty—committees, committees, committees. He has not yet come back.*5LtMs, Lt 82, 1888, par. 8*

We have it quite cool here. We have all had colds, but we have had considerable sunshine and but very little rain. We have had good food and that which we could enjoy. Sara is some better of her cold. I could not spend any time to nurse a cold for I have been in the harness every day.*5LtMs, Lt 82, 1888, par. 9*

Today, Sunday, I have not attended meeting but have had to visit considerably. I am grateful to God for the strength and freedom and power of His Spirit in bearing my testimony, although it has made the least impression upon many minds than at any period before in my history. Satan has seemed to have power to hinder my work in a wonderful degree, but I tremble to think what would have been in this meeting if we had not been here. God would have worked in some way to prevent this spirit brought to the meeting, having a controlling power. But we are not the least discouraged. We trust in the Lord God of Israel. The truth will triumph and we mean to triumph with it.*5LtMs, Lt 82, 1888, par. 10*

We think of you all at home and would be pleased to be with you, but our wishes are not to be consulted. The Lord is our Leader; let Him direct our course, and we will follow where He leads the way.*5LtMs, Lt 82, 1888, par. 11*

I hope and pray that you may be improving in health and strength. The Lord is a mighty Healer. His name shall be glorified. We leave this place tomorrow morning for Chicago by way of Iowa, calling upon Edson the same day, Monday. Monday eve at 6 o'clock [we] go on our way to Chicago. Cannot get a sleeper before half past nine o'clock which takes us in to Chicago about nine o'clock. We go out to the mission, spend a few hours, then take the cars Tuesday eve for Battle Creek.*5LtMs, Lt 82, 1888, par. 12*

John has gone on his way to Chicago today and many others. We sent our trunks and luggage by the delegates.*5LtMs, Lt 82, 1888, par. 13*

Now I shall write you something more as soon as we can after we reach Battle Creek. Excuse this hasty line. Much love to all the family, especially Ella and Mabel.*5LtMs, Lt 82, 1888, par. 14*

Mother.

P.S. I have one nice warm pair of stockings knit for Willie, and I have the second pair almost done.*5LtMs, Lt 82, 1888, par. 15*

Just as I was folding this letter, this great blotch came to make it look badly.*5LtMs, Lt 82, 1888, par. 16*

Mother.

**Lt 82a, 1888**

White, Mary

Battle Creek, Michigan

November 29, 1888

Portions of this letter are published in *3Bio 419*.

Dear daughter Mary:

I am home again in our pleasant rooms in the new building of [the] sanitarium. Soon after I arrived, all tired out with labor, sisters began to come in, and I did not mistrust anything for some time and at last learned that it was a little party of my old friends to celebrate my sixty-first birthday. We all took dinner which had been arranged at the sanitarium. All passed off well and pleasantly. I was too thoroughly wearied out to enjoy the matter as I otherwise would.*5LtMs, Lt 82a, 1888, par. 1*

I spoke at Potterville [on] Friday afternoon, Sabbath afternoon, Sunday twice, at half past two and at five o'clock p.m. [I] spoke Monday at eight o'clock and went from the meeting to the cars to meet my friends as soon as I arrived home.*5LtMs, Lt 82a, 1888, par. 2*

It is thought best for me to attend State Minister's meeting in Des Moines. Start today. Willie says he writes you, so he must give an account of himself which I will not undertake to do. He seems in good health. All your letters I have the reading of.*5LtMs, Lt 82a, 1888, par. 3*

I received the sad intelligence of [the death of] Mr. Foss, my sister's husband. He dropped dead after eating his dinner. He was placing the dishes from the table to the sink for Mary when he fell heavily to the floor, groaned and died at once. I am writing her this morning. Marian [Davis] will. Have you the letter written to her?*5LtMs, Lt 82a, 1888, par. 4*

I still believe the Lord will raise you up to health. Be strong in the

Lord, yea, be strong. Cling to divine power with unwavering faith.*5LtMs, Lt 82a, 1888, par. 5*

I would write more if it were not next to impossible because other matters of writing must be done.*5LtMs, Lt 82a, 1888, par. 6*

Love to dear little Ella [White] and to the little one, Mabel, and to each member of the family.*5LtMs, Lt 82a, 1888, par. 7*

Mother.

**Lt 83, 1888**

White, Mary

Refiled as *Lt 83, 1889*.

**Lt 84, 1888**

Managers of the Health Institute

Refiled as *Lt 6a, 1890*.

**Lt 85, 1888**

Caldwell, Dr.; Gibbs, Dr.

Healdsburg, California

May 10, 1888

Portions of this letter are published in *7MR 224-225; 8MR 330-331; 13MR 371-372.*

Dear Brethren Caldwell and Gibbs:

I feel very much burdened. While I was at Crystal Springs, I was far from feeling that it was the wisest plan to have you two physicians together for the reason that there is not that fine delicacy of address and high sense of propriety in your association and treatment of women and girls that there should be. I tell you plainly that there needs to be far greater refinement and delicacy in the treatment of delicate diseases than either of you manifests. When I know that there will be in your influence with youth and with women a tendency to break down the barriers of reserve that ever should exist between women and men, I am more and more grieved and burdened over the present state of things existing in the [Rural] Health Retreat.*5LtMs, Lt 85, 1888, par. 1*

I am far from feeling that there is a proper education being given to those who are now under drill upon subjects of physiology, and while I know there is a want of refinement and delicacy with you both, I am greatly alarmed.*5LtMs, Lt 85, 1888, par. 2*

Dr. Caldwell, you desired to read to me some things in regard to sexual practices of married people. I have not encouraged it. I have taken the position that the least possible familiarity that could be encouraged in conversation between men and women, especially [between] physicians and young girls, on these subjects, the better,*5LtMs, Lt 85, 1888, par. 3*

In many things in regard to these subjects, ignorance is bliss. I know it is not productive of pure thoughts and chaste conduct, by the confessions that have been made to me, that every girl and

woman should make it a common matter of thought and conversation, even with medical men. The very first impure thoughts and practices commenced with the free common talk upon these things.*5LtMs, Lt 85, 1888, par. 4*

I knew, Dr. Caldwell, that, as a practicing physician, you needed far greater refinement and delicacy than you possess. I do not doubt but that you think it is best that others should become acquainted with all that you know in regard to these delicate subjects, but I differ with you. I fear through their education and training, young girls now attending our school will be left in a more dangerous condition in thought and in regard to temptations than when they came to the Health Retreat, for the reason that you both, Dr. Caldwell and Dr. Gibbs, are not as reserved and elevated on these points as you ought to be. I cannot sanction this kind of (I call it indelicate and familiar) talk and attitudes and practice. There is not that natural dignity clothing your words or your practice that there ought to be.*5LtMs, Lt 85, 1888, par. 5*

The association of Dr. Caldwell with Dr. Gibbs will not have an elevating influence in the very points upon which he needs to possess dignity and reserve.*5LtMs, Lt 85, 1888, par. 6*

Your medical knowledge in regard to delicate subjects is not to be made so common as you make it. I was, Dr. Caldwell, shocked to hear you converse as you did before \_\_\_\_\_ in regard to the birth of your child. You went on to state all the particulars to a young, unmarried girl. With her it might do no positive harm, as her interest and her work had been in this line of preparing matter for medical journals. In Europe familiarity on these subjects is far more common than in America. But this talk would do harm to some, and you know not who. This conversation has not increased my confidence in you as a wise manager in these matters. I have some knowledge of your dangers and of your want of dignity and reserve in your conversation, and your familiarity toward young women and married women is not as it ought to be.*5LtMs, Lt 85, 1888, par. 7*

We are living in a time when the world is represented as in Noah's time and as in the days of Sodom, and I am constantly being shown the dangers of this time to which youth and men and women who

have reached manhood and womanhood, and also of men and women of mature years are exposed, and I dare not hold my peace. There is need of greater refinement both in thought and association. There is need of Christians being more elevated and delicate in words and deportment.*5LtMs, Lt 85, 1888, par. 8*

The work of a physician is of that character that, if there is a coarseness in his nature, it will be revealed. I cannot consent for Dr. Caldwell or Dr. Gibbs to take charge of the Health Retreat unless there is a higher, purer atmosphere surrounding them. Strive to meet a higher standard. Be refined in your expressions and avoid all commonness in conversation.*5LtMs, Lt 85, 1888, par. 9*

I cannot admit a possibility of men in such sacred trust in the institution, professing to believe the truth, but possessing so [few] high and holy thoughts and practices in your profession. If you did not claim to be Sabbathkeepers or Seventh-day Adventists, then I should not feel so great danger of your misleading others and putting a reproach upon the truth. But I am exceedingly troubled. It is painful to think that this common, low, cheap conversation and familiarity shall get standing for one moment in our institution. Remember that the people of the world are sharp and critical. Every patient you treat is reading the tone of your morals and the traits of your character by the way you talk and by your actions.*5LtMs, Lt 85, 1888, par. 10*

Always feel that it is a sacred thing to preserve the privacy of persons who feel that they must submit to an examination. The manner in which you do this work may be of that character to inspire confidence in you, or disgust with you and hatred of you.*5LtMs, Lt 85, 1888, par. 11*

Women should be educated to a high intelligence to work for women, men to work for men.*5LtMs, Lt 85, 1888, par. 12*

I cannot express to you the burden I feel, the distress of mind I am under. I am at times overwhelmed at the revelations of immoral practices among us as a people. I feel the remorse as if I myself were guilty.*5LtMs, Lt 85, 1888, par. 13*

I was taken through the rooms where you were performing your

work as physicians in delicate cases.*5LtMs, Lt 85, 1888, par. 14*

I was shocked with the careless familiarity of the works and words of those associated with you, all unnecessary. I had less confidence in you both than I had heretofore as wise, dignified physicians. I am compelled to say that if our institution is to be molded after this order of your influence, it will become such as God will frown upon.*5LtMs, Lt 85, 1888, par. 15*

You have lessons to learn that unless you do learn, you will never give the right mold to youth, and there will be a commonness, a cheapness and want of refinement with our youth and the workers in the institution that it would be better if it were burned to the ground. You both need to leave a different stamp of character. You need more refined delicacy of thought, to be more, very much more select in your words. You need sanctified minds and sanctified hearts and refinement of manners. Your work has a natural tendency to lower your estimate of women, and unless there is the cultivation of refinement and delicacy in you both, and strict purity of thought, you will be an offense to God; for you will break down the barriers of delicacy and bring in a forwardness, a boldness of speech, a coarse, common state of actions, and create thoughts and impure practices that the inexperienced youth would be led astray in these very things, to their ruin.*5LtMs, Lt 85, 1888, par. 16*

I see no necessity in physicians coming down in the least to any low, undignified management, even if you are physicians. I make my protest against this kind of work, and if there is not an entire and decided reform in these things, then we must consider your hopelessly defective, and we must seek other physicians.*5LtMs, Lt 85, 1888, par. 17*

We cannot, we will not, tolerate anything of the looseness that savors of immorality. I know what I am talking about, and I will not for one moment sanction any course of action that will leave impressions upon minds that may be carried away and reported to others, that which the physicians said or did, which will place a blot upon them or the institution.*5LtMs, Lt 85, 1888, par. 18*

The standard must be elevated and kept up, and not allowed to be lowered in the least degree. There must be a work done for you

both, which you may not or do not now think essential. You must see and feel your need of the Spirit of Christ every day. Your tastes, your habits, your practices, must be Christlike. In word and in deportment, show ever that you are refined Christian gentlemen.*5LtMs, Lt 85, 1888, par. 19*

If your hearts are sanctified, if Jesus is in all your thoughts, there is then no danger to be apprehended. The result of pure and undefiled religion in the heart will be to change the whole character. If any man is in Christ, he is a new creature. We will not, must not, be double-minded, unstable. The renewing grace of Christ renounces everything bad in action, in emotion, in thought. That which was good is purified from its selfishness and every taint of impurity. There is a decided change in the whole life.*5LtMs, Lt 85, 1888, par. 20*

If a brackish fountain has suddenly lost its bad qualities, the change will be discovered in the purity and sweetness of the streams that flow from it. There is a great responsibility resting upon Seventh-day Adventist physicians. This field is a peculiar one. He is sowing on the field of hearts, and he is to be careful whether the seed sown on the varied soil be pure wheat or foul grain, whether it is thorns sown or unadulterated wheat, whether the thirty, sixty, or one hundredfold to the reaper be pure grain or mingled with thistles and thorns, only fit to be burned. This matter demands your serious consideration.*5LtMs, Lt 85, 1888, par. 21*

No doubt your work leads to a depreciation of human beings, but remember that Christ considered them of great value, that He gave His life to save them from eternal ruin in the place of making the physician more careless as he ... [word(s) missing].*5LtMs, Lt 85, 1888, par. 22*

Brethren, there is ever to be a secrecy maintained and honorably preserved between men and women. Let it be considered that Satan is ever at work to demoralize, and all that is necessary to bring the soul into a condition of weakness is to break up the pure home associations. Let them—men, women, or youth—escape from the accustomed influences which hold power over them to preserve virtue and strengthen its power to resist temptation and

nourish the religious life, and they will more readily become the prey of their own evil propensities through the demoralizing influences that assail them from without. Impure influences are lurking everywhere, ready to seize upon any victim that gives them any chance by word or deportment, to make advances.*5LtMs, Lt 85, 1888, par. 23*

Some who have observed decorum, and appear exemplary young men or women at home, when in summer travel or even in such a place as the Rural Health Retreat, break down the barriers of propriety, show great familiarity, and those even who are in offices of trust in churches, in our institutions forget their high calling, become boyish, hilarious; the cords of the moral nature regarded and kept straight under other circumstances are broken when brought in certain relations bearing upon certain things. The soul, like the body, lives and grows upon that upon which it feeds.*5LtMs, Lt 85, 1888, par. 24*

Young men and young women who go to health resorts or boarding places find themselves in new conditions. The restraints of home are removed, and they plunge into various forms of sin.*5LtMs, Lt 85, 1888, par. 25*

The injunction of Peter is, "Add to your faith virtue; and to virtue knowledge." [2 *Peter* 1:5.] But there must be a living connection of the soul with the virtue of God, then with the fear of God before it, the mind is prepared for knowledge. Learning we cannot, dare not demerit, but I must say that, disconnected from God it has stood in the way of men and women really valuing the power and purity and glory of the divine power as much as it has contributed to it.*5LtMs, Lt 85, 1888, par. 26*

Now I come directly to the inculcation of knowledge of physiology. Were individuals to give themselves up to the decided aim to practice medicine, then the unfolding before the mind of the character of the abuses of private life and the actualities they will have to become acquainted with in sinful indulgences and in the abuse of the organs of the body in secret vice and in many ways that demoralize the soul and spirit and body may be essential. The young women and young men who listen to lectures which open

before them the secrets of the most private subjects need all the while an influence surrounding their souls that is firm, ennobling, elevating, constantly exerting its place upon them.*5LtMs, Lt 85, 1888, par. 27*

Both women and men have a knowledge that each knows what the other knows, and the barrier is broken down. If the knowledge is strictly guarded and bound about, if there is not manifest a willingness to dwell upon these subjects, [that is best, but if they are] putting the matter before them in its worst bearings, in not very select language, then they are far better off without this instruction.*5LtMs, Lt 85, 1888, par. 28*

The Bible speaks upon the subject of the [word(s) missing] of women as being attended by women, and thus it ought always to be, women educated and qualified just as thoroughly as possible to become practitioners in the delicate diseases which afflict women, that their secret parts shall not be exposed to the notice of men. And then women physicians should utterly refuse to look upon the secret parts of men. There are men physicians, plenty of them, who can be called to the treatment of men patients, but it is not as easy for a woman to obtain a skillful practitioner of her own sex. This ought not to be.*5LtMs, Lt 85, 1888, par. 29*

There should be a much larger number of lady physicians educated not only as trained nurses, but as physicians. It is a most horrible practice, this revealing the secret parts to men, or men being treated by women. Let men know they must go to those of their own sex, and not apply to lady physicians. It is an insult to women, and God looks upon these things of commonness with contempt. These things need to be adjusted.*5LtMs, Lt 85, 1888, par. 30*

While men are called to talked in regard to purity, why not practice that delicacy which is a constant lesson in practical purity? Women may do a noble work as practicing physicians, but when gentlemen would solicit a lady physician to examine and practice for them, which demands the exposure of private parts, let her refuse decidedly to do this kind of work.*5LtMs, Lt 85, 1888, par. 31*

There is very much which may be said to arouse the moral sensibilities that will aid the hearers in keeping up a balance

between the physical and mental powers and so fasten truth and their obligations to their Creator in their minds that they will see and sense their accountability; and not only the institution will be benefitted, but the world will be benefitted by the existence of such an institution.*5LtMs, Lt 85, 1888, par. 32*

Then, physicians should practice what they teach. They should teach that by studying after nine o'clock, there is nothing gained but much lost. Teach and practice that the time can be systematically employed, one duty after another attended to promptly, not allowed to lag, so that midnight hours will not have to be employed in laborious studies. I know from the testimonies given me from time to time for brain workers that sleep is worth far more before than after midnight. Two hours' good sleep before twelve o'clock is worth more than four hours after twelve o'clock.*5LtMs, Lt 85, 1888, par. 33*

There is a large field for you to work in. Both of you can give short lectures in the parlor at stated times, which will be select but plain, upon the human body and how to treat this wonderful house the Lord has given us, which will aid you in your work as physicians as nothing else can. The people are ignorant, and need to be enlightened on almost every point of how to treat their own bodies. Then there will not need to be a dwelling upon the delicate diseases near as much.*5LtMs, Lt 85, 1888, par. 34*

Tell those who are sick that if the hosts of those who are dyspeptics and consumptives could turn farmers they might overcome disease, dispense with drugs and doctors, and recover health. But farmers themselves must get educated to give heed to the laws of life and health by regulating their labor, even if there is some loss in their grain or the harvesting of crops. Farmers work too hard and too constantly, and violate the laws of God in their physical nature. This is the worst kind of economy. For a day he may accomplish more, yet in the end he is a loser by his ill management of himself.*5LtMs, Lt 85, 1888, par. 35*

Every day the people, be they few or many, need to be enlightened how to take care of themselves. To subject one's self to a severity of labor which is constantly straining the physical power of

endurance, the constitution cannot endure; it is a violation of physical law which sooner or later will bring its pain of penalty according to the transgression. Talk to them in regard to the necessity of resting after eating.*5LtMs, Lt 85, 1888, par. 36*

The ignorance is lamentable upon the matter of the digestive process. Rapid eating should be condemned. The food is to be masticated and thoroughly mixed with the saliva in order to do the good that nature designed it should.*5LtMs, Lt 85, 1888, par. 37*

Physical as well as mental workers should take a much longer time to eat than they generally allow; then one hour spent after eating, upon matters which are of little more consequence than to interest or amuse, before they subject themselves to hard labor again. He will be more able in one month if he strictly adheres to all the principles involved in healthful living, than if he occupied every moment of his time before eating and after eating.*5LtMs, Lt 85, 1888, par. 38*

They hurry down a hearty dinner, then go in to work while all the nervous energies are needed in the digestive process, and they force these powers away from their legitimate work and duty to the muscular system, and at the close of the day they are exhausted and overdone.*5LtMs, Lt 85, 1888, par. 39*

Oh, how much might be done in educating, giving short talks! I need now dwell on these points. You can take the matters up and carry them through and leave the best impression on minds if you will put your mind to the kind and quality of work to be done.*5LtMs, Lt 85, 1888, par. 40*

You can make up a lecture in regard to the prevailing vices and purity of character which will create in those who listen, lustful thoughts which lead to lustful practices. [Or] you can, from a pure, sanctified heart, present your lessons in a manner that will be elevating and which will make sin appear exceeding sinful and disgusting.*5LtMs, Lt 85, 1888, par. 41*

**Lt 86, 1888**

White, Mary

Healdsburg, California

May 11, 1888

Previously unpublished.

Dear Mary:

I send the enclosed to you, for I cannot tell the name of Sister King. Please hand this to her. I am unable to direct it to her.*5LtMs, Lt 86, 1888, par. 1*

We arrived home all safely, and we are all just as busy as we can be preparing for our trip to the valley. I am troubled about Fresno and shall go there as soon as we can.*5LtMs, Lt 86, 1888, par. 2*

W. C. W. [W. C. White] is writing fast. Cecelia came last evening, Thursday evening, and she is helping Willie all she possibly can. All well here. This must go into the mail.*5LtMs, Lt 86, 1888, par. 3*

How is Ella? How is Sister Kelsey? How are you all? Write a line and let us know if there is any fog. We have had none here for two mornings—beautiful weather.*5LtMs, Lt 86, 1888, par. 4*

Much depends on how you eat. May the Lord help you to get strong is my prayer.*5LtMs, Lt 86, 1888, par. 5*

Mother.

**Lt 87, 1888**

Maxson, Brother and Sister

Healdsburg, California

January 21, 1888

Previously unpublished.

Dear Brother and Sister Maxson:

In looking for a lost letter containing a draft, I came across a letter written by yourself which had been overlooked. I read this letter with interest, in which you speak of a plan in which you could work with Dr. Gibbs. My making no reference to this good-spirited letter, containing, as I fully believe, right principles for us as Sabbath-keeping Adventists to work upon, and I making no response or reference to said letter while seeking to present a similar manner of working, must have seemed unexplainable to you; therefore, I now at this time trace these lines and will send this letter to Elder Loughborough.*5LtMs, Lt 87, 1888, par. 1*

I was pleased with the letter, and I think it is the only right position we should work to. I am so glad I found this letter, for it certainly needed a response.*5LtMs, Lt 87, 1888, par. 2*

We regret the moves that you have made, and we think that you will regret it also. We feel deeply over the state of things that have occurred at the [Rural Health] Retreat. Elder Loughborough says that you are not willing to remain even a few weeks to give special attention to a class in hygiene and how to give treatment. I was sorry again for this. I am sure that it is a work that needs to be done, and I am fearful that you are following your own inclinations rather than duty. I fear that Ohio has been urging you to come there, and as it has been your desire from the first to do this, perhaps your own feelings and desires have unbalanced your judgment. I am sorry that this is the case, because it will lead, I greatly fear, to many unpleasant things in the future. I have some knowledge of how this matter has been going on. I see not one vestige of reason for your leaving only through misconceived ideas

which have no foundation in truth, as you must see in the future. The letter that I forward to Elder Loughborough is a ray of light. It makes the showing better on your part.*5LtMs, Lt 87, 1888, par. 3*

I told you when at Oakland that if you were desiring to leave, not to wait until there was a close, hard place, and then step out. I told you then, there were two physicians who could come in if you were of your same mind; that after we had passed this crisis, it would be bad to have another breakout with all the disagreeable consequences which attend such movements. But nothing was said or done about it till your resignations were sent in. You stated that things were now in a condition that you could leave better than at any time heretofore. This may be indeed; but this movement on your part will not result in good, be assured.*5LtMs, Lt 87, 1888, par. 4*

I will say nothing of the existing state of things at the Retreat. As far as the physicians' help and the treatment help is concerned, you must know all in respect to this as well as I do myself; and I will say nothing to influence you one way or the other, but it is, I fear, not as God would have it. It is a condition of things growing out of wrong ideas, and you will see it if it is not until the judgment shall sit and the books are opened.*5LtMs, Lt 87, 1888, par. 5*

I am sure that God reads every motive, every purpose of the heart, and while you may deceive yourselves in regard to your motives, your most secret purposes are read of the Lord.*5LtMs, Lt 87, 1888, par. 6*

May the Lord let His light shine upon us.*5LtMs, Lt 87, 1888, par. 7*

## Manuscripts

### Ms 1, 1888

Our Health Institutions

Healdsburg, California

February 1, 1888

Portions of this manuscript are published in *1MR 278-281; SpM 208-210*. +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.

[In EGW handwriting:] <This is a portion of a long article written and read before a large number of helpers and physicians. The private sentences were not read to but a limited selected few. Ellen G. White.>*5LtMs, Ms 1, 1888, par. 1*

The burden of inquiry is, How shall our institutions be made a success? How shall good work be done in them, work that will stand the test of the Judgment? Day by day God is testing and proving His people. The inspired Word plainly declares that by our works we are deciding our eternal destiny.*5LtMs, Ms 1, 1888, par. 2*

It is evident that the world is becoming as wicked as it was before the Flood. Christ said that thus it should be. The influence of the prevailing evil is felt even in our health institutions. Even here the iniquity that has been cherished in human hearts counterworks the work of God in restoring His moral image in man; and because iniquity abounds, the love of many (for God and righteousness) waxes cold.*5LtMs, Ms 1, 1888, par. 3*

In our health institutions a decided, firm principle should be maintained, not a vague belief. The blessings that God has provided for those who will stand firm as a rock to principle are worth all the efforts and sacrifice we may be called upon to make. We are to press our way upward, heavenward, notwithstanding all the corrupting, worldly influence that will oppose every step of

reformation and restoration and purification which God requires. The world's standard can never be the standard of the [Rural] Health Retreat. Those who are entrusted with sacred, holy principles should pray a great deal in faith for wisdom from God. If they meditate and hold converse with God, as is their privilege, they will be enabled to obey the Word of God; they will eat of that living bread which cometh down from heaven.*5LtMs, Ms 1, 1888, par. 4*

But selfishness has been cherished. High opinions of one's self will not give strength, but weakness. Guard the appetite, act intelligently, take a firm stand in harmony with the light God has given, and maintain your position. Many things that dishonor God have been practiced because of the perversity of the human heart. All who have a part to act in counsel or in educating should first show that they themselves have the true kind of education. Such an education will lead to practical results in the choice and preparation of food for the table.*5LtMs, Ms 1, 1888, par. 5*

Shall meat become the staple article of food because those who are in responsible positions have educated themselves to enjoy a meat diet? Shall the physicians be free to indulge their own habits, to gratify appetite they choose, and thus mold the sentiments of the institution? Shall those who have had great light and who are seeking to walk in that light and to reflect the light see their efforts counterworked by both precept and example?*5LtMs, Ms 1, 1888, par. 6*

In the name of the Lord I testify that those who plead for indulgence of appetite in meat-eating are the very ones who need most to reform and bring themselves into line. Then they will give fewer directions for the patients to eat the flesh of dead animals because their own appetites crave meat. When the habits and tastes are brought into correct lines, it will be seen that light and truth are guiding the ones who are acting as guides to poor, weak, self-indulgent, intemperate souls.*5LtMs, Ms 1, 1888, par. 7*

The physicians should educate the patients so as to lead them away from the use of hurtful things and should point out safe paths for the feet to walk in. If the minds of patients are left to their own direction, many will, of course, choose the gross diet of flesh rather

than the fruits of the ground and of the trees. When those who act as physicians lead away from health principles, God is not honored. Whatever may be the religious instruction, when this is the case, there is a dead fly in the ointment. *5LtMs, Ms 1, 1888, par. 8*

How can you plead that you are conscientious in the work? Know ye not that there is a good conscience and a bad conscience? Which is pure and elevating and ennobling? When one takes a course that is in harmony with his own perverted hereditary and cultivated taste in indulgence of appetite, shall his claims of conscientiousness be respected as of heavenly birth? Is it safe for him to follow his own human impulses? Shall he become a law unto himself and by precept and example encourage others in the indulgence of appetite, entirely contrary to the light which God in His mercy has been pleased to give? The development of evil in this age of the world is largely due to the indulgence of depraved appetite. The animal passions are excited and strengthened by that which is placed in the stomach for food. We are built up from that which we eat. Physicians should study from cause to effect. The animal propensities should not be educated and strengthened to rule the whole being. *5LtMs, Ms 1, 1888, par. 9*

“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.*] This expression, “bought with a price,” means everything to us. In consideration of the price paid for us, shall we not yield our bodies and souls up to Him who has bought us with His blood? Shall not that which He has redeemed be kept in as wholesome and pure and holy a condition as possible? Christ has redeemed us; our very flesh He has saved at an infinite cost, giving His own flesh for the life of the world. The lower passions have their seat in the body and work through it. The words “flesh” or “fleshly” or “carnal lusts” [1 *Peter 2:11*] embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to

be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness.*5LtMs, Ms 1, 1888, par. 10*

What is the result of giving loose reign to the lower passions? The delicate organs of women are worn out. The animals that have not reason have not debased their bodies as the human race have done. The bed chamber, where angels of God should preside, is made unholy by unholy practices. And because shameful animalism rules, bodies are corrupted; loathsome practices lead to loathsome diseases. That which God has given as a blessing is made a curse. In many cases the wife is little better than a bed-servant to the passions of him who should stand as the head of the wife as Christ is the head of the church. The most terrible diseases are the sure result of this course of incontinence that is pursued. And the animal propensities are inflamed by gross living, especially by a flesh diet. Children are taught to practice iniquity.*5LtMs, Ms 1, 1888, par. 11*

“Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.” [*Isaiah 3:16, 17.*] “For Jerusalem is ruined, and Judah is fallen, because their tongue and their doings is against the Lord, to provoke the eyes of his glory. The show of their countenance doth witness against them; and they declare their sin as Sodom. They hide it not. Woe unto their souls! For they have rewarded evil unto themselves. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him.” [*Verses 8-11.*]*5LtMs, Ms 1, 1888, par. 12*

When we see how much misery women are suffering in consequence of the indulgence of the base passions, we are led to cry in distress, Let, O Lord, the wickedness of the wicked come to an end. The earth is defiled under the inhabitants thereof.*5LtMs, Ms 1, 1888, par. 13*

What is the special work that we are called upon to do in our health institutions? Instead of giving, by precept and example, an education in the indulgence of perverted appetite, educate away from these things. Lift the standard of reform in every line. The apostle Paul lifts up his voice, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [*Romans 12:1, 2.*]5LtMs, Ms 1, 1888, par. 14

Our health institutions are established to present the living principles of a clean, pure, healthful diet. Knowledge must be imparted in regard to self-denial, self-control. Jesus, who made man and redeemed man, is to be held up before all who shall come to our institutions. The knowledge of the way to life, peace, health, must be given line upon line, precept upon precept, that men and women may see the need of reform. They must be led to renounce the debasing customs and practices which existed in Sodom and in the antediluvian world, which God destroyed because of their iniquity. Said Christ, "But 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 giving in marriage, until the day that Noah 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.*]5LtMs, Ms 1, 1888, par. 15

All who shall visit our health institutions are to be educated. The plan of redemption should be brought before all, high and low, rich and poor. Carefully prepared instruction is to be given, that indulgence in fashionable intemperance in eating and drinking may be seen as the cause of disease and suffering and of evil practices that follow as a result.5LtMs, Ms 1, 1888, par. 16

Shall these things go on and the victims be uninformed, unwarned? Are the youth to follow in the footsteps of the lovers of pleasure more than lovers of God? Shall the cleansing fountain be shown to all? Shall the last message of mercy be given to the world? Are

there to be no faithful sentinels who will work with all their God-given powers to reform those who are debased and restore the moral image of God in man? In Battle Creek they are doing a good work, but not half what they might do. Faithful workers need to be multiplied. Missionaries in every line are needed to reach the hearts and consciences of all that shall come in contact with those who have had the light, who know that the end of all things is at hand. Let all who fill important positions of trust know that God has placed a solemn work upon them to let their light shine in clear, strong rays to a world perishing in their sins.*5LtMs, Ms 1, 1888, par. 17*

## Ms 2, 1888

### Engaging in Worldly Speculation

NP

September 7, 1888

This manuscript is published in entirety in *1888 47-65*. +<sup>Note</sup>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.

I was completely prostrated with sickness. The time had arrived for our California camp meeting, which was to be held in Oakland, but there seemed little probability that I should be able to attend the meeting. While the workers meeting was in session, it was a question with me and my friends who attended me whether I should ever rise from my severe attack of sickness. I felt no desire to recover. I had no power even to pray and no desire to live. Rest, only rest, was my desire, quiet and rest. As I lay for two weeks in nervous prostration, I had hope that no one would beseech the throne of grace in my behalf. When the crisis came, it was the impression that I would die, and this was my thought. But it was not the will of my heavenly Father. My work was not yet done.*5LtMs, Ms 2, 1888, par. 1*

Word came from Oakland that a special season of prayer was held in my behalf in order to plead that the Lord would raise me up and give me strength to attend the meeting. I had been confined to my bed for two weeks. The members of the household could not see that there was any decided improvement, and they said there was no hope of my recovery unless the Lord would work in my behalf. But they decided that if I would consent to go to Oakland from my sick bed, the Lord would renew my strength. In answer to their solicitations, I was taken to the cars September 21, and a bed was made upon the seats, and I was strengthened to endure the journey. To walk out by faith against all the appearances was the very thing that the Lord required me to do.*5LtMs, Ms 2, 1888, par. 2*

I found a retired home in the Oakland Mission. Brother and Sister McClure were attentive to my every want. I was not made strong at once, but the Lord gave me strength and grace to be upon the campground a part of the time and to bear my testimony before the people. The burden of the work was rolled upon me, and although unable to sit up much of the time, I labored in public and with individuals.*5LtMs, Ms 2, 1888, par. 3*

I felt great burden of soul for certain cases, especially for some in the ministry whose condition had been presented before me, and I knew that they were unfitted to minister to the flock of God until they were transformed by the divine grace and power of God. The truth preached to others was not permitted to sanctify their own souls. Their changeable, unconsecrated life was a stumbling block to many, and they were like guideposts pointing the wrong way and directing souls on the road to death. How I longed to have the Spirit of God do a work in that meeting which God alone could do, that souls who were blinded by the enemy, walking in the sparks of their own kindling, might realize their condition and be saved. In the fear of God, I had counseled, warned, entreated, and reproved when under the influence of the Spirit of God, but the testimony had been unheeded.*5LtMs, Ms 2, 1888, par. 4*

After two years in mission fields in Europe, when again on American soil, I had constant anxiety, for the Lord laid burdens upon me for individual cases who were in blindness and in transgression of the law of God. When reproof came to correct evils in those who were not following God, in many cases they refused to be corrected. The spirit of opposition to the testimony would arise, and someone would say, "Someone is influencing Sister White; someone has been telling her about my case." They did not seem to see beyond the instrument. Unbelief and resistance to reproof prevailed everywhere. Such gross blindness, such a want of recognition as to where the Spirit of the Lord was working, I had never before witnessed in so marked a manner among our own people. I had been instructed in regard to many evils that had been coming in among us while I was in Europe and had written what was the mind of the Lord in reference to them. I had also been told that the testimony God had given me would not be received, because the hearts of those who had been reproved were not in

such a state of humility that they could be corrected and receive reproof.*5LtMs, Ms 2, 1888, par. 5*

Satan had been at work east of the Rocky Mountains as well as west, to make of none effect the messages of reproof and warning as well as the lessons of Christ and the messages of consolation. The evil one was determined to cut off the light which God had for His people, that every man might walk in his own light and follow his own judgment and no voice be heard, saying, "Why do ye so?" A strong, firm, resistance was manifested by many against anything that should interfere with their own personal ideas, their own course of action. This laid upon me the heaviest burdens I could possibly bear. But although the enemy had power over the minds of our brethren and sisters to make of none effect my labors, still my work did not change. I was not released at all from my responsibilities.*5LtMs, Ms 2, 1888, par. 6*

Messages came to me from the Lord, "Speak according to all the words which I shall give thee in warnings, in reproof, in correction, not only to those that are taught, but to those who are teachers of the Word." The first work is to be done for the shepherds of the flock, that they may be warned not to teach their own words instead of God's words, as did the scribes and Pharisees.*5LtMs, Ms 2, 1888, par. 7*

<Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [*John 3:3.*] His words were designed to be understood. It is not more learning that is essential, but life—the bringing into active operation the knowledge and ability you already have. This is no new lesson I present to you, but an old lesson. You need a new heart, and when that change shall take place, when the transforming grace is brought into active operation, all things will become new. It is not necessary that I enter into a discussion upon the evidences of Christianity. This would please your present state of mind—a sharp discussion; but what you need now is to see the necessity of life and its Source. The great want is in your own soul. Then you are on a solid Rock and are prepared in the Spirit of Christ to give the reason for your faith with meekness and with fear.>*5LtMs, Ms 2, 1888, par. 8*

The ministry must be elevated; the men in sacred office must be devoted and God-fearing. One reckless man, irreverent, careless in speech, <theatrical in attitude,> unconsecrated in spirit, will, through his influence, mold others to do as he does, to act as he acts, and to meet the same low standard which he has erected for himself in the place of meeting God's standard. Says Christ, "I know my sheep, and my sheep hear my voice." Again He says, "I am known of mine." [*John 10:27, 14.*]*5LtMs, Ms 2, 1888, par. 9*

We must have a converted ministry, and then the truth will be exalted because it is taught in the life and woven into the character. The truth is to become a living, active principle in converting the soul.*5LtMs, Ms 2, 1888, par. 10*

I was alarmed at the state of things, for I knew from the light which the Lord had been pleased to give me, not many were standing in a position before God where they could discern their own souls' needs and be a help and a blessing to the church. They professedly believed the truth, but they were far from being sanctified through the truth. Some had been separating their souls from God and were spiritually blind. Many of our brethren in Fresno had been engrossed in business, purchasing and selling real estate and investing in and selling shares in mines. This had been a snare to the <church, both laymen and ministers,> and was eating out of their hearts the interest in and love for the truth. Speculation swept in a large number of our brethren while the excitement lasted, and was becoming a common thing. The practices and customs of worldlings, the feverish ambition, the exciting, absorbing interest in speculation, were mixed and mingled with the sacred work of the minister. Men carrying credentials from the conference were engaged in such enterprises. God could not bless any such worldly ambition.*5LtMs, Ms 2, 1888, par. 11*

The condition and evidence of our discipleship is self-denial and the cross. Unless these are brought into our experience, we cannot know God; we cannot worship Him in spirit and in truth and in the beauty of holiness. But those who ought to have stood in the clear light, that they might present the attractions of Christ before the people, <and lift of Jesus before them,> as soon as out of the desk, were <earnestly preaching> of buying and selling real estate and of

investing money in mining stock. Their minds absorbed in business affairs could not distinguish between the sacred and the common; discernment was blunted; the deceptive power of the enemy was exercised over their minds.<sup>5</sup>*LtMs, Ms 2, 1888, par. 12*

Plain and decided testimonies were given me of God to bear to the Fresno church, some of whom we knew were under the displeasure of God. A burden was upon my soul for certain ones, day and night, for I knew that unless the Lord should impress their hearts and give them a true sense of their danger, that, in the strength of Christ they might break the snare that Satan had woven about them, they were lost to the ministry and to the cause of God, <and would not in their blindness discern where God was working.> Under the influence of the Spirit of God, I had written them many pages, imparting the light which God had given me concerning their cases. <How anxiously I watched to see if they [might] bow before God in humility,> but they refused to see the light. The natural heart strove against grace; the reasoning heart of unbelief was saying to the spirit of God, “Go thy way for this time, and when I have a more convenient season, I will call for thee.” [*Acts 24:25.*]<sup>5</sup>*LtMs, Ms 2, 1888, par. 13*

How easy and natural for the heart that is not under the constant control of the Spirit of God to see things in a perverted light, as a result of departing from the Word of God and from the testimonies of His Spirit, although they have followed them for years in admonitions, and warnings, entreaties and reproof! A voice had been saying, “This is the way, walk in it” [*Isaiah 30:21*], but self said, “No, I will follow my own judgment. <I want more liberty. I must have my independence.”><sup>5</sup>*LtMs, Ms 2, 1888, par. 14*

<How I longed to see them come to their senses and> see themselves as sinners, guilty before God and in need of a Saviour, and repent and be converted, or they would, in their blindness, turn away from the light sent to them from God and become completely enveloped in the mazes of unbelief and darkness. Day and night my burden was that the Saviour, rich in mercy and love, would reveal Himself to these souls who were in such great danger, for although professedly keeping and teaching the law of God, they were guilty before God as transgressors of that law. The least guilt left upon the conscience would be to their utter condemnation. By the law is the

knowledge of sin, but the law cannot pardon the transgressor; repentance toward God and faith toward our Lord Jesus Christ, would write pardon against their names in the books of heaven. I longed for many to have the blessing, the precious blessing, <gold tried in the fire that they might be rich, and> that they might cease to walk in the sparks of their own kindling; but their <ideas> were not in harmony with the Spirit of God. <Revelation 3:19, 20.>5LtMs, Ms 2, 1888, par. 15

The Way, the Truth, and the Life was seeking to make His voice heard, but they refused to hear; they refused to believe. The servants of God were charged with unworthy motives, with prejudice, and with receiving reports that were not true; therefore, those who were reprov'd refused to learn the way. The opinions of finite men, erring like themselves, had greater influence over their minds than the Spirit of God, that searched the depths of the heart. The Spirit of truth was not their wisdom and their salvation. Because of unbelief, they could not find peace and rest in Jesus, who had invited, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.] They had not kept the way of the Lord, and fear and anxiety brought a burden upon their souls. They had forgotten Him who seeth in secret. Their ways were right in their own eyes. The life and the Spirit of God was not leading and controlling them and therefore, they were not being led into all truth, living by every word that proceedeth out of the mouth of God.5LtMs, Ms 2, 1888, par. 16

When I became fully satisfied that nothing I could say or do would have any influence or make any impression upon the mind, my next course was to select about thirty and tell to the church the condition of one for whom I [had] labored much. This was a most painful duty to me, but I dared not neglect it. The Lord had opened to me the dangers threatening the people of God through the influence of one man in particular who was a minister and did not follow the way of the Lord, and I felt called upon to be a faithful steward of the grace of God. The Lord gave me strength to do this painful duty, but this minister did not receive the testimony. He was tempted to leave the ground, was persuaded not to make so rash a step, as the Lord would not favor any such move.5LtMs, Ms 2, 1888, par. 17

He went to a retired place and sought the Lord. There the Lord in His great goodness and lovingkindness drew nigh to him, and he came back to the campground entirely changed in spirit. He declared that the Lord had shown him himself, that he must be a converted man or he would be lost. *5LtMs, Ms 2, 1888, par. 18*

He was willing to go into the congregation at once and confess his sins and his backsliding from God. He was advised that this was not wisdom and would not result in glorifying God, but would give our enemies occasion to cast reflections upon the whole ministry. It is Satan's object to ensnare men who handle sacred things, that he may lead them to do things that will bring the ministry down on a level with common things, so that sinners may be furnished with an excuse for their own impenitence and sin. When the words and the deportment of the minister are not after Christ's example, but are in imitation of the words and ways of the great deceiver, our enemies have occasion to blaspheme. We decided that it would meet the approval of God for a few, thirty or forty, who had heard the testimony given me of God, to be present and hear his acknowledgment of the reproof given and hear his confession. *5LtMs, Ms 2, 1888, par. 19*

The Lord by His Spirit rolled back the cloud which had enveloped some minds; the snare of the enemy was discerned. After nine o'clock at night, a number met in the large tent. I said to my brethren that I wished to bear my testimony to them at the first of the meeting, for I was too weak to remain till its close. After I had borne my testimony, I felt that I could not leave. We humbly sought the Lord, the spirit of supplication came upon me, my faith fastened upon Jesus, the source of our strength, our only hope; confessions were made and many prayers were offered. The softening, subduing influence of the Spirit of God came into the meeting. Hearts were broken, more confessions were made, and this work continued—seasons of prayer, then of confessions of sin—till three o'clock in the morning. *5LtMs, Ms 2, 1888, par. 20*

A burden was upon my soul. I knew that the Lord would manifest His power. I was urged by the Spirit of God to make strong appeals to my brethren who were to cross the Rocky Mountains to attend the General Conference at Minneapolis. I urged them to humble

themselves before God and receive the assurance of His grace, to be baptized with the Holy Ghost, that they might be in a condition to impart light and strength and courage to those who should assemble in the conference, and that there might be a union between the east and the west. I knew that there must be a renewal of the grace of Christ; life and power must be infused into the work at this period of time when the powers of darkness were moved from beneath to take the field and in wily, crafty movements to outgeneral the church to which God has committed sacred, holy trusts. Although through the voices and pens of many, the trumpet had given a certain sound, others of the watchmen were asleep, and knew not the time of their visitation.*5LtMs, Ms 2, 1888, par. 21*

<Little did I think, when making these solemn appeals, that a letter had gone forth from one present at that meeting, stating things he thought were true but were not true, and which preceded us and built up a wall of difficulty, placing men prepared to fight everything those who crossed the Rocky Mountains should introduce. For long years prejudice had existed with those at Battle Creek [without] cause against the laborers on the Pacific coast and Satan used his influence to have that letter do a work which will prove to the loss of souls. God never prompted that letter. I was shown into the room where the letter was received. I stepped up and read the name distinctly and afterward asked Eld. Butler if Bro. [Healey] did not write to him certain things. He said he did. I asked if he would let me see the letter. I wanted to know what testimony was given to create such a state of things as we met at Minneapolis. He said he burned the letter, but the impress had made an indelible impression on his mind and on the minds of others which are still as if lead in the rock.>*5LtMs, Ms 2, 1888, par. 22*

The Lord had food whereby His servants might <become enlarged> and grow to the full stature of men and women in Christ Jesus. What is the chaff to the full kernels of wheat? How great was my burden in that tent, in my feebleness that night! I know that the Lord was graciously willing to forgive sins and pardon the sinner, and my heart was stirred with an intensity of desire that all upon the campground should see the salvation of the Lord. To this people God had committed sacred trusts. He had made them repositories of light in regard to His law, and should Christ say of these highly

avored, “Ye are both ignorant of the Scriptures and of the power of God”? [*Matthew 22:29.*] Should those who made so high a profession, because of their want of pure and undefiled religion dishonor the world’s Redeemer by their unconsecrated lives? “Ye are my witnesses,” saith the Lord. [*Isaiah 43:10.*] Should the people of God remain in a backslidden state, unconsecrated, unholy in life and in character? How then could Christ say of them, “Ye are the light of the world” and represent them as a city that is set upon a hill or a light upon a candlestick, giving light to all that are in the house? [*Matthew 5:14, 15.*]*5LtMs, Ms 2, 1888, par. 23*

Again and again I have been shown the high attainments which the Lord’s people may reach, but many have talked the truth, have preached the truth, while they were not sanctified through the truth. They did not bring the truth into their daily life and weave the principles of the truth into their characters. That they might be molded and fashioned as clay in the hands of the potter to become vessels of honor, there was needed in those assembled under that tent a deep heart work, repentance of sin, abandonment of self.*5LtMs, Ms 2, 1888, par. 24*

This meeting was indeed precious. I was strengthened to labor in that meeting. I heard the confessions of E. P. Daniels and his wife. I heard their earnest supplications to God. I knew that the Spirit of God was doing its work upon their hearts. I heard them testify that the Lord had given them a blessing such as they had never before received. They declared that they were indeed receiving afresh the converting power of God, and many testimonies of confession, and of victories gained were then made. Could our eyes have been opened, we could have seen Jesus in our midst with His holy angels. Many felt His grace and His presence in rich measure. With hearts broken by the Spirit of God, confessions of sins were made and precious testimonies of faith were given that declared that Jesus had pardoned their sin and spoken peace to their souls.*5LtMs, Ms 2, 1888, par. 25*

This season marked by so much of the power of God to those present, we could never forget. How thankful I felt that the Lord had given me strength to remain till the close of that meeting. He gave me a spirit of supplication. My faith fastened upon the promises of

God, and our prayers were answered, for this was the revealing of His presence, and His power.*5LtMs, Ms 2, 1888, par. 26*

A message must be given to our churches to arouse them to seek the Lord now while He is to be found, to draw nigh unto Him that He may draw nigh unto them. <The question is asked, Do you believe that work to be the power of God?> I have had the churches presented before me. Every church in our land is in need of awakening. The Lord has a special message for His people; precious gems of truth which have been hidden under the rubbish are to be revealed. The Lord would have His people search for truth as for hidden treasure. The shaft must sink deep in the mine of God's Word, which is rich with precious jewels of undiscovered truth that needs to be brought out and placed before the people. God's people want, and it is essential that they should have, all that the Lord has for them as meat in due season, that they may be fed with clean provender, thoroughly winnowed from chaff and everything which will not and cannot be appropriated as spiritual food. God will impart light and blessing to others. We humbled our hearts before God, we prayed earnestly to God, then arose and with weeping, made confessions of sins. Then again we urged our petitions to God for pardon and forgiveness of sins, and thus the time passed on till three o'clock in the morning. We knew that the sin-pardoning Saviour was in our midst. We knew that precious victories were gained. We had sufficient evidence that the Lord was working with power in our midst.*5LtMs, Ms 2, 1888, par. 27*

At the camp meeting Brother and Sister Daniels drew near to the Lord, and the Lord did indeed draw nigh to them. As by prayer and heartfelt confession they worked out their own salvation with fear and trembling, the Lord worked in them to will and to do of His good pleasure. The promise seemed to be indeed fulfilled on this occasion, "But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings." [*Malachi 4:2.*] I knew that Jesus was in our midst. I knew that He gave me sustaining grace to labor in the meeting. From that meeting Brother Daniels has, through the grace of Christ, labored for the Fresno church with the best results.*5LtMs, Ms 2, 1888, par. 28*

The enemy had laid a snare for the Fresno church. Brethren had

left the churches where they belonged and where their help was greatly needed to strengthen and encourage the weak churches and had moved into Fresno to add their presence and increase the numbers of the church at that place. If they cannot hear the voice of God saying, "What doest thou here Elijah?" [1 Kings 19:9], God will speak more plainly. It is not God's plan to have men of the same faith colonize and dwell together. We are living in the last days. Unless God moves the men, this moving mania will prove a snare, perhaps to the loss of souls of those who move as well as to the loss of many souls left discouraged in the small churches. *5LtMs, Ms 2, 1888, par. 29*

The land boom struck Fresno, and these good brethren in the faith were swept into land speculation, and some invested in mining stock. Speculation crowded out thoughts of eternal things. Unwary souls were beguiled and became infatuated. On the street, around the table, in the social visit, the theme of conversation was the purchasing of lots and mining stock. This, also, was the conversation of ministers whose business it was to work the mines of truth, to find and rescue the precious gems and jewels hidden beneath the rubbish of error. Just such a chapter is found in the history of the old world, when every imagination of man's heart was only evil and that continually. So it was in the city of Sodom. *5LtMs, Ms 2, 1888, par. 30*

When men who have had great light and great truth, who are to be God's witnesses to a people whose interests are in the world, become full of a feverish anxiety to buy and sell and get gain, Satan looks on with triumph. These men permit the alluring pictures of the world to captivate their senses; the alluring temptation with which Satan tempted Christ overcomes them, and the example of Christ in resisting temptation fades from the memory. They permit themselves to be drawn into the current which is sweeping man downward, and when Satan sees his plans work so well, he invents scheme after scheme, that the Lord's money may be diverted into channels where the cause of God will get none of it. Satan tells the speculator that if he will engage in this land scheme, he can make means to help the cause of God, and he presents illusions that fascinate the senses, and thousands of dollars are bound away from the cause of God, and the example of Christ is not followed.

Unwary souls are beguiled by representations that will never be realized. All who engage in enterprises of this order fail to give a worthy, Christlike example to the world as Seventh-day Adventists. *5LtMs, Ms 2, 1888, par. 31*

Satan designed to cut off the influence of the men who, by precept and example, should have borne a clear, unselfish, uncorrupted testimony against all such schemes of the enemy. Against such satanic schemes, there is no safeguard but one—the truth as it is in Jesus, planted in the heart by His Spirit and nurtured by His grace. Our piety, Bible integrity, our religion, will degenerate into commonness and earthliness before the world, before the God whom we profess to love and serve, if we do not keep a living connection with Christ. We claim to be the repositories of sacred truth, to be looking for the glorious appearing of our Lord and Saviour Jesus Christ in the clouds of heaven with power and great glory. *5LtMs, Ms 2, 1888, par. 32*

How does the Lord of heaven look upon those to whom He has committed truth to be proclaimed to the world, [truth] which is to prove to them a savor of life unto life or of death unto death, when they are untrue to their trust? Those who engage in speculation cannot keep the commandments of God in sincerity and in truth. The sacredness of the truth is marred by selfish interests, and in the judgment it will be seen that the words of reproof and warning, spoken by the minister who engaged in worldly schemes, pleased the people, but did not convict and convert them, for did they not see the same world-loving spirit in him who claimed to believe that the last message of warning was going to the world as in themselves? They said, “If he believes what he teaches, would he do as he is doing?” *5LtMs, Ms 2, 1888, par. 33*

We knew that work had to be done for the Fresno church before they could see the impression they were making on the public mind. They were building walls that would make the truth of none effect to those to whom it should be presented. I was praying earnestly when Elder Daniels was laboring in Fresno that the Lord would work through His servant to His own name’s glory. If the Lord has laid on Elder Daniels a work to do for the church, <then> those for whom he labored, <were> not [to] look to the instrument, but to God who

worked through him.*5LtMs, Ms 2, 1888, par. 34*

The Lord sent Gideon to do a special work, and He said to Gideon, "Go in this thy might." [*Judges 6:14.*] He directed Gideon to the strength that was back of his own strength, as if He said to Gideon, "I have chosen thee to do an errand for Me. In this I have regarded thee graciously, and let this be encouragement, because thou hast found grace in the eyes of the Lord. Go in thy strength and conquer."*5LtMs, Ms 2, 1888, par. 35*

We were glad that the fruits of the work in Fresno bore evidence that God was dealing with human minds. The Lord wrought upon hearts. Humble confessions were made and the work of restitution that was done, bore witness to the genuineness of the work. It may be that some did not bring forth the fruits of thorough repentance. There was some close, testing work to be done if the ploughshear of truth went deep enough to break up the fallow ground of the heart. The testimony of many, was, "I have never seen it on this wise before." The evidence was of a character that no one could doubt but that the work was of God. Confessions of sins were made, and like Zacchaeus, souls were impressed to say, "If I have taken aught from any man, I will restore him fourfold." [*Luke 19:8.*] This work of making things right as far as human power could, was in the order of God.*5LtMs, Ms 2, 1888, par. 36*

It is not agreeable to the human heart to do right. The spirit is in warfare against the flesh, but restitution will be made if the work goes forward as God shall direct. The work of true repentance goes deeper than the surface, and we discern and acknowledge the wisdom and power of God in this manifestation. As the work progressed, that faith which works by love and purifies the soul yielded its precious harvest of fruit. The language of the church in Fresno was, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God, which things also we speak not in the words which man teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." [*1 Corinthians 2:12, 13.*]*5LtMs, Ms 2, 1888, par. 37*

We praise the Lord with heart and pen and voice for this good work

which has been wrought in Fresno. What a powerful, gracious, and effectual call this has been to Fresno. <But did Elder Daniels originate that work? No. The work was of God and man should receive no glory.> Precious Redeemer, Thy grace was not given because of any man's merit or as the result of any man's worth or righteousness, but because of the righteousness of Christ. The sin-pardoning Saviour was holding forth the golden scepter of His matchless grace and mercy to wayward, sinful souls. We hope and pray that the good work may continue <in that church.>*5LtMs, Ms 2, 1888, par. 38*

When Matthew was called to follow the Lord, he dropped his former occupation as a publican and engaged in the service of the Master. He invited Jesus to his home. No sooner did Jesus open the heart of Matthew, than he opened his house as a home for Jesus. Let the same proofs of the good work of God be manifested in the same way by our brethren in Fresno. Take Jesus home to your hearts, to your houses, and present Him to your neighbors. Let your families, your children, see the sweet grace of Christ at work in your hearts and exemplified in your characters. Let the efficacy of the blood of Christ avail in your behalf and His righteousness become your righteousness. Let a living testimony be borne from every church member, "Oh, come hither, and hearken, all ye that love the Lord, and I will tell thee what he hath done for my soul."*5LtMs, Ms 2, 1888, par. 39*

The simplicity of the religion of Jesus is to be revealed to the world. Christ must be all and in all, fully satisfying every want of the soul. Let not your minds be entangled in worldly schemes, but dig deep in the mines of God's Word for the precious gems of truth which are there. Christ will qualify you to be partakers of His grace. You may improve the talents He had entrusted to you. You are to go forth with weeping to sow the precious grains of truth, for doubtless you will return again with rejoicing, bringing your sheaves with you.*5LtMs, Ms 2, 1888, par. 40*

But in behalf of Christ, I warn you to flatter no man. It is Satan's plan to flatter the pride of our natures, and we are in danger of shutting out Christ, His blood, His righteousness, and placing man where Jesus Christ should be. This is our constant danger. Let

Christ be lifted up before the people. Acknowledge His power revealed through the instrument in doing a good work, but let all the glory be given back to God. Grace always humbles the receiver. It never exalts man. The grace of Christ is to be recognized and exalted, but sinful man never. Rejoice with trembling; nevertheless, rejoice. *5LtMs, Ms 2, 1888, par. 41*

## Ms 3, 1888

Sermon/Living for God

Oakland, California

September 25, 1888

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*1 Corinthians 9:24*. “Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain.” I do not propose to preach a discourse this afternoon. I only want to bring before you the subject of temperance and the importance of our institutions and the importance of every one of us working at the right point.*5LtMs, Ms 3, 1888, par. 1*

We profess to believe a very great and solemn truth; we profess to believe that we are living in the very last scenes of this earth’s history, and if we practice our faith, we shall have a telling influence upon all that are around us. But if, while we claim to believe this great and divine truth, our works do not correspond with our faith, our influence is far less than though we made no profession to believe sacred and important truths.*5LtMs, Ms 3, 1888, par. 2*

The apostle continues, “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.” [*Verse 27.*] Everything in regard to his appetite, his words, his practices, and his passions—all his members—are brought under the controlling influence of the Spirit of God and sanctified intellect. He shows to those who are around him the advantages of the knowledge that he has gained through the Scriptures and the living oracles of God. By living in connection with God, he shows the advantages he has gained by having right principles and by practicing them in his daily life. He will deny himself; he will not indulge himself.*5LtMs, Ms 3, 1888, par. 3*

Every temptation and every suggestion that he has to gratify his inclination and passion, he meets and overcomes with his resolution, “I keep under my body and bring it into subjection.” Then

he gives the reason, "lest that by any means when I have preached to others I myself should be a castaway." What a tremendous result is here brought out! How clearly it is presented before us that he must carry out the principles of truth which he has accepted and claimed to believe. [He] must carry out these principles when he sits down at another's table or when he engages in conversation with others. There is one principle to be kept ever before him, and that is that, as a representative of Jesus Christ, he must gather the divine rays from glory. He must reveal that the light which he grasps with his intellect has reached not only the chambers of the mind but has taken possession of the inner sanctuary of the soul. He must exhibit all the aptness, all the advantages, of this kind, that he may elevate these ennobling truths and the light which is of heavenly origin.*5LtMs, Ms 3, 1888, par. 4*

Here is presented our work. We are so to labor that we shall not only save our own souls, but in working out our own salvation with fear and trembling, we shall have a decided influence upon those with whom we associate. Upon those who shall see us, upon those who will hear us, upon those who shall be in our presence, there will be manifest an unconscious influence as well as a conscious influence. As we work to the utmost of the ability that God has given us, God will do His part. "It is God that worketh in you both to will and to do of his own good pleasure." [*Philippians 2:13.*] Not for our own glory, but for His own good pleasure. Therefore, we must not consider it essential to please ourselves, but every power is to be brought under the controlling influence of the Spirit of God. But when we have done all that God has enjoined upon us to do, we are to stand in Christ, our efficiency, our righteousness. The Lord is our fullness and power and efficiency. His name is to receive all the glory.*5LtMs, Ms 3, 1888, par. 5*

When the Master went away, He gave to every man his work. Not one was excused to live in idleness and to please himself. The influence of the Spirit of God is brought to combine with human agencies. The power is all of God, but there must be a cooperation. The God of heaven does no work for man without his cooperation. The Spirit of God unites with the human effort. Thus it is that we become laborers together with God. We work out our own salvation, but with fear and trembling. Then it is not we who work, but it is God

that worketh in us, to will and to do of His own good pleasure.*5LtMs, Ms 3, 1888, par. 6*

Thus it is that we are to acknowledge always that in the great work of redemption, Jesus Christ is the ladder, the base of which rests upon the earth and the topmost round reaches unto the highest heaven. He connects earth with heaven, and finite man with the infinite God.*5LtMs, Ms 3, 1888, par. 7*

God has given us talents of reason, talents of ability. They are God's gifts to man, and it is for us to use these talents for His service, to employ them in doing good to mankind around us. We need not think that because we do not go to foreign countries there is no decided special work for us to do. There is missionary work to be done right at our own door. We want to know how to bless humanity. There is no soul before me today that will meet the high claims that God has upon him unless he will acknowledge that all his reasoning powers are a gift from God and that he must put every talent to use. He must use every ability that God has given him. The education that God has given him in his lifetime is never to cease. He is to continue reaching upward and forward, making the very most of his God-given abilities.*5LtMs, Ms 3, 1888, par. 8*

Our sisters may do a holy work in connection with the things of God. They are being brought in to take hold of this work and to use the powers that God has given to them to use to His own glory. And God's blessing is attending their efforts.*5LtMs, Ms 3, 1888, par. 9*

Now we want to speak particularly upon the subject of health reform. We want to bring before you the importance of self-denial and self-sacrifice and to show that this is an individual work. We are not to feel that we can abuse our abilities, eat and drink only to gratify our perverted tastes. It is because there is so little power in the people on this coast [spoken in California] to meet the claims of high heaven that we have tried to establish in your midst a health institute. You may rest assured that this has not been done without much prayer. It has been established and carried on with much self-sacrifice. It requires means, earnest effort, and talent.*5LtMs, Ms 3, 1888, par. 10*

We are living in an age of the world when self-indulgence is so

great and so common to human minds that they take our youth and make them devotees to passion, appetite, and pleasure, so that the powers are wasted that might be made to do a good and great work in various callings and positions of trust. They are totally unfitted for the service they might render. That is just as the devil meant it should be. He meant to control their intellect that they should become selfish, so that they could not devote their God-given powers to bless humanity in a character that should be rightly influencing those who are around them. They have not brought the very best material into their character building. The enemy brings in evil and seeks to engross the affections. He takes the youth from their very childhood and fashions them and molds them for his own service, so that they serve him in the place of serving Jesus Christ. *5LtMs, Ms 3, 1888, par. 11*

It is difficult to secure men and women to bear responsibility, men who will say, "all of Jesus and none of self," and who will enlist in the work as co-laborers with Jesus Christ, the world's Redeemer. But there are many who will gladly put their minds to work to invent and plan things that will please and satisfy their tastes. *5LtMs, Ms 3, 1888, par. 12*

There is a work to be done for humanity, a work to be carried over into the future eternal life, when every one of us will have an opportunity to work. God does not compel any to do this work. He laid out the great plan of redemption and then created the world. He placed Adam and Eve in the garden of Eden, but they fell, and the flood gates of woe were opened to our world. The world became corrupt before God, and because they would not believe, only a few were saved in the ark, Noah and his family. He has given to humanity the privilege of gaining back their God-given manhood and womanhood, that the immortal image of God may be restored in humanity. *5LtMs, Ms 3, 1888, par. 13*

Using our ability to God's glory, we are to make Christ first, best, and last in everything. If we stand thus, our Saviour is represented as the Saviour of the world. The devil says this shall not be. Yet, because Christ fought the battles for us in the likeness of Adam, we may become victors through His name and power. *5LtMs, Ms 3, 1888, par. 14*

Now brethren and sisters, is it not time for us to work? Is it not time for us to arouse our God-given capabilities, to catch holy zeal that we have not had as yet? And is it not time that we should stand as Calebs, come to the front, raise our voices, and cry out against the reports that are going all around us? Are we not able to possess the land? We are able in God to do a mighty work upon the point of temperance.*5LtMs, Ms 3, 1888, par. 15*

We have established our health institution in St. Helena—just such a place as the people love to go to—out from the cities and amid hills and mountains, where they can look and see how God balances the hills and how He weighs them in scales, and where they can look at the lofty trees and the mysterious works of the God of creation. All this aids in the recovery of health. Everything around them will call to their minds the majesty and goodness and love of our God. We can see His majesty; we can see His glory; we can talk of His power. It is away from the city. You can establish your health institutes in the cities, but they can never have the influence that they will have when located among God's mountains and the retirements of the hills and where there is the pure atmosphere of heaven.*5LtMs, Ms 3, 1888, par. 16*

We should get away from these fashionable resorts. The less we have to do with them the better. The earth is accursed with devotees of fashion. We want places of retirement. And there are those who delight to get away from these busy places. It is true the devil is not bound—every one of you is aware of that—and he will follow you even into the mountains. But we may with a united front do much to press back the powers of darkness.*5LtMs, Ms 3, 1888, par. 17*

There are many sick and suffering. What are we going to do about them? Shall we advise them to go to the drug [merchants?] Or shall we try to place them in positions where they can be taught how to preserve health? Shall we not awaken their moral sensibilities and intellect that they learn the reasons for their sickness?*5LtMs, Ms 3, 1888, par. 18*

Not one-half the mothers know how to cook or what to set before their children. They place before their little nervous children these

rich substances that burn in the throat and all the way down to the tender coats of the stomach, making it like a burnt boot, so it does not recognize healthful food. The little ones will come to the table, and they cannot eat this, or they cannot eat that. They take control and get just what they want, whether it is for their good or not. I would recommend letting them go without for at least three days, until they are hungry enough to enjoy good wholesome food. I would risk their starving. I have never placed on my table things which I did not allow my children to partake of. I would place before them just what I myself would eat. The children would eat of this food and never think of asking for things not on the table. We should not indulge the appetites of our children by placing before them these rich foods.*5LtMs, Ms 3, 1888, par. 19*

The health institute was established that we might teach persons how to cook, in order to have the best food. Housewives should know how to cook good bread. We want good bread on our tables at home. If there is a batch of sour bread, there is a cause for it. Go to these schools and be taught how to make sweet bread.*5LtMs, Ms 3, 1888, par. 20*

In our institutions the great difficulty is to get such meals as will not humor the tastes of everyone who shall come to that institution. They want tea, and they want coffee, and they want flesh meats all the time. But to serve such things is against the principles of the institution. It is difficult to get those in our institutions who will stand firm as a rock and try to bring up the institution[s] to the high standard on health reform, not health deform. There are many dishes we can prepare with rich substances, but we do not want them. It takes tact and thoughtfulness to prepare these dishes free from any rich substances and free from grease. The less of these dishes we have on our tables the better.*5LtMs, Ms 3, 1888, par. 21*

We need not go to China for our tea or to Java for our coffee. Some have said: "Sister White uses tea, she keeps it in her house;" and [that she] has placed it before them to drink. They have not told the truth, because I do not use it, neither do I keep it in my house. Once when crossing the waters, I was sick and could retain nothing on my stomach, and I did take a little weak tea as a medicine, but I don't want any of you again to make the remark that Sister White

uses tea. If you will come to my house I will show you the bag that contains my herb drink. I send to Michigan, across the mountains, and get the red-clover top. In regard to coffee, I never could drink it, so those who reported that Sister White drinks coffee made a mistake. But the question is, What are we going to do about this matter? Now we recommend that you tea drinkers and coffee drinkers let them alone. They are injurious to your nerves. Now we want to do away with all these things. You don't need them. We need not depend on coffee or tea. We want to educate the people away from these things—these darling luxuries. It is no denial, it is a blessing to let these things alone. Every time you indulge in your darling cup of tea, you are injuring your nervous system. What you want is health.*5LtMs, Ms 3, 1888, par. 22*

Now we have a proposition to make to you. Suppose you deny your appetite and leave alone your tea until this time next year, for there is nothing to be gained healthwise by its use. It makes you miserable at best. So leave it alone, and take the money you would spend for your tea and put it in a box, and at the end of the year when you come around to the next camp meeting, just see what kind of an offering you will have to give to the Health Retreat to help some of the sick poor to go to our Health Retreat. Educate the children also to put the money which they have been spending for candies and sweetmeats into a box, and see how much they can save for the foreign missions. We have a large mission to be supported in London.*5LtMs, Ms 3, 1888, par. 23*

In the last few days as I lay confined in my room, I saw how helpless I was to help anybody. I have seen how others sympathize with me in my affliction. It is my duty to keep my body in a healthful condition, that I may be a help to others. Therefore, it is my duty to recognize the laws of nature, that I may preserve the body in the very best condition for the use of the Master. I am to keep my body under. [Whether] I eat or drink or whatsoever I do, I am to do all to the glory of God.*5LtMs, Ms 3, 1888, par. 24*

Now, if you can sit down and ask the blessing of God upon a cup of tea or coffee, or upon your tobacco, I will change my ideas materially. But you cannot do it. You cannot with these habits and practices in life lift up holy hands to God. Brethren and sisters, we

want your help; we want the help of every one of you. We do not want that some of you will have all the blessing. Let the light of truth flash upon you pathway. "Oh, you must indulge your appetite! Oh, that darling cup of tea!" [But] it does you no good. Will you not stand by us? Will you help us in our work to build up the very institutions which God wants to build up?*5LtMs, Ms 3, 1888, par. 25*

Why is it that our sisters seem to be able to do so little in one direction? I speak of the missionary work. It is the greatest marvel to me, because they have the Bible. If they did not understand the great plan of redemption, that every soul is to be elevated and that we are to work with all our God-given powers for the salvation of our fellow men, then I should not be as astonished as I am. But when I see men and women claiming to be co-workers in God's vineyard doing nothing, I am astonished; I cannot understand it. I do not know what it means. Can it be that God has sent me since I was 14 years old to go from east to west and never let anything hinder me from doing His work, while you sit at home so comfortably and act as though you had nothing to do? Are the ministers to do all the work and the lay members nothing? Why was my husband laid in the grave? Why did he close his eyes in death? Why are there so many white heads that ought not to be? It is because there are so few men and women coming to the front to share their burdens.*5LtMs, Ms 3, 1888, par. 26*

God wants you to put your hands to the work, to educate your children. The very best thing you can do in the work is to present to the world a well-ordered and a well-educated family. Now God wants you to put your hand to the work. Every one of you has a missionary work at home to do, right among your neighbors, and you have to educate your children. We need efficient matrons in our health institution and in our boarding houses, for we have established boarding houses that our tables might be spread with good wholesome food, so that our youth will not be tempted to go to these places of intemperance. We have established a boarding house in Healdsburg in connection with our college, and we have appointed managers to take care of this institution and cooks to prepare food and to educate those who shall come there to prepare wholesome food.*5LtMs, Ms 3, 1888, par. 27*

Well now, here is our work. But we go into some houses and we see our sisters sitting with their little crochet needles, crocheting and spending their time in this way. Well, I am not idle either when I am on the cars, going from one place to another. I have my knitting, but what am I knitting for? Why, I am knitting stockings for this one and for that one and the other. I am not using the crochet needle, but am knitting for those who are in need around me. There are many of our ministers who go with their feet thinly clad. I can give these to them, and they do not come amiss; and I advise you to do the same.*5LtMs, Ms 3, 1888, par. 28*

While in Europe we saw the women with their lap dogs, carrying them in their arms and petting them and spending their money on them, when they might have taken some poor child and educated it to become useful. Well, there is something better for us than such activities. There are many needy souls around us; there are children to take out of ignorance and educate and bring them up for eternal life. I beg of you to put your means into some institution, and when you begin to do something, you will find that you will have more of the religion of God than ever before. I think it is time that we begin to work for time and eternity.*5LtMs, Ms 3, 1888, par. 29*

I once went into a house and there sat a man reading his Bible. Soon there came in four or five little ragged children and called him Papa, but he sent them away. He was too holy to have them with him, for it would disturb his holy thoughts. Well now, it is good religion to keep your children sweet and neatly clad and educate them to have good dispositions, to be modest, and to bring them with you into the truth. Brethren and sisters, we want to be sanctified to God, soul, body and spirit.*5LtMs, Ms 3, 1888, par. 30*

Here we are, connected with the God of wisdom and Jesus Christ the Christian teacher. Why should we not seek a higher order of intelligence than those who have not a living connection with God?*5LtMs, Ms 3, 1888, par. 31*

Let us look around and see what there is that we can do. While in Europe we were in need of money, and I sent over and had my carpets and my cow sold and put the money in where it was needed so much. I want my money put in bags that wax not old, a treasure

in the heavens that fadeth not away. I might build me costly houses if I wanted to, but I see all around me souls who are the purchase of the blood of Christ, and I want to see them in eternity with the white raiment on. I want to see them cast their glittering crowns at the feet of Jesus, and I want to hear their immortal tongues saying, "Worthy, worthy, worthy is the Lamb that was slain from the foundation of the world." [*Revelation 5:12; 13:8.*] Will not one immortal tongue that shall give praises to God and the Lamb forever and ever be enough to repay us for all the sacrifices we have made here?*5LtMs, Ms 3, 1888, par. 32*

Is it any sacrifice, I ask you, is it any sacrifice that you have made when you are transferring your means to the bank of heaven, I ask you, when you have taken it from earthly substances, when you have brought it and laid it on the foundation stone as gold and silver and precious stones, that will stand the great day of the conflagration, do you call that a sacrifice? No, indeed. Then let your treasure go beforehand into glory. Do something! You better not get that rich dress. If you will take off the extras from your dress, why then you will have something to put into the treasure. If you have a plain, simple dress you are neatly clad, and you are exerting a good influence, and the money goes into the treasury of the Lord.*5LtMs, Ms 3, 1888, par. 33*

There are those here that might have done much for the cause of God, and if they had had Christ abiding in them and had His mind and spirit and love and beneficence interwoven into their characters, they might have been today richer by hundreds and thousands and millions. Years ago, when the mission first started in Europe, some of the sisters thought they would do me a great favor, and they bought me a good American silk dress that cost \$45.00. It was just at the time that Brother Andrews needed means to use in the mission in Europe. I took the dress and sold it for \$50.00 and sent the money to him to use in the cause, and it came just in the right time, and I was so thankful. And while we were over in Europe, we were at Nimes, France; they wanted means so much to live upon, and they could not get it. The minister there had to meet a debt and knew not where the money was coming from, and he just laid his head on the table and cried. Just then we received the money that had been sent from California, and we gave him the

money needed. Then he cried again for joy, because the Lord had answered our prayers and the money had come just in time. So we know how these things go. Now, when you are tempted to get a rich dress, just ask yourself if you cannot get as much satisfaction out of one that does not cost so much, and then you can put the money you have saved into the treasury of God. Just begin to see if you cannot work in this direction. I do not begrudge a cent that I have put into the cause, and I have kept on until my husband and myself have about 30,000 invested in the cause of God. We did this a little at a time, and the Lord saw that He could trust these Daniels with His means and that we would not bestow it on ourselves. He kept pouring it in and we kept letting it out. If you do the same, you may not meet so many worldly losses.*5LtMs, Ms 3, 1888, par. 34*

Young men who think that you cannot eat the simple wholesome food provided at the health institute and that you must go down to the restaurant and get something to gratify your appetite, it is time for you to arouse and assert your manly liberty. And remember that those who come to the health institute are not all perfect. It is humanity that wants help from humanity. If you see errors and weaknesses in people, try to convert them from the error of their way. Try to help them instead of picking up everything you can find that is objectionable in their character and telling it to others. It is a terrible thing, and will you want to meet that record in the Judgment? I think not. Well, give it all the contempt it deserves.*5LtMs, Ms 3, 1888, par. 35*

We shall endeavor to do the very best we can for the [Rural] Health Retreat, and we ask every one to stand by us. Is it not time to consider where you are going? It is high time that we should begin to consider where our course is leading and what we are doing. Will you not obey the dictates of your conscience today and say, "I will work for God"? Will you not stand as a Caleb and help today? Will you choose all of Jesus and none of self? When you reach heaven, you will see that Christ will be represented in the person of His saints. You will hear the songs of triumph and victory, and your work will be as far-reaching as eternity. And may God help you to take your stand right here today and do what you can in the way of helping our institutions.*5LtMs, Ms 3, 1888, par. 36*

## Ms 4, 1888

Sermon/How to Become True Ministers of Christ

Kansas City, Kansas

October 8, 1888

This manuscript is published in entirety in *2SAT 48-56*. +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.

“Behold what manner of love the Father hath bestowed upon us that we should be called the children 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 we shall be like him for we shall see him as he is. And every man that hath this hope, purifieth himself even as he is pure.”  
[1 John 3:1-3.]*5LtMs, Ms 4, 1888, par. 1*

Well, if nothing more were said, this is a whole discourse. It is something that we can contemplate, that we can pray over, that we can take to our homes, and that we can practice in our everyday lives. It is for the cleansing of ourselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God.*5LtMs, Ms 4, 1888, par. 2*

I am thankful this morning to see so many of our brethren and sisters that we did not expect to see when coming so slowly over the plains, and it was the delay of the cars that has thrown us with you. I would greet you heartily this morning; and my earnest wish is that your souls may be in prosperity. [This] should be our most important question, “Is it well with my soul?” As we see every one busy in this life, we see that every one has an object. Some have their eyes turned away from the law of God to things of minor interest, but yet God presents before us the love of His infinite Son. He presents before us that which He has given for the salvation of the fallen world.*5LtMs, Ms 4, 1888, par. 3*

And He tells us the world did not know Him. And why? Because the

cares of this world occupy all the faculties of the mind. The affections are centered just where the mind is. So notwithstanding the love of God that was manifested for us, notwithstanding He did not withhold His only begotten Son that our affections might be centered on things above, notwithstanding all the sacrifice that has been made for the fallen race, notwithstanding He has placed before each of us a crown of immortality that shall not fade away, that He has promised us a place where Christ and angels shall meet us, notwithstanding there is an eternal weight of glory waiting the faithful, yet notwithstanding all this, for the fleeting pleasures of this earth, the world throws away these things of eternal interest.*5LtMs, Ms 4, 1888, par. 4*

Brethren and sisters, my faith is as strong as ever that the things of this world are about to close. It is stronger than when I saw you last. We can see the waymarks that are all along the way. When we are traveling along a road alone, and see a guide board, if we can read, we know that we are at such a place; so it is if our minds are active and so consecrated to God that we can understand His workings, we can know just where we are in this world's history. Things we spoke of 25 years ago are just working up. The powers of darkness are working with an intensity from within, but God has been working for us, and He will work for us that Christ shall not have died in vain, that we may have the life that runs parallel with the life of Jehovah. It is this little, little atom of a world that is absorbing all our force.*5LtMs, Ms 4, 1888, par. 5*

Is there not something that will have a reviving influence on [our] lives? Should we not study the Word of God and, when duty is made known, meet every objection to it with a "thus saith the Lord"? Should we not search out the truths that are clustered about the truths of God? We have no time to fold our hands, brethren; the Lord is soon coming, and we have heard the note of warning till we have consoled ourselves, and a sleep of the life and the character has taken hold of us. There is nothing about us to show the world that we have the most sacred truth that has ever been given to man.*5LtMs, Ms 4, 1888, par. 6*

We want to know where we are in history. We want to be like men and women who are sensible, that are waiting for their Lord who,

when He shall return, shall take them to Himself. Every one of us can do something. Many feel that the whole duty rests on the minister; but there are eternal truths that are to take hold on our souls that are to be practiced by everyone of us, so that the world can see that this people know and believe that the Lord is coming, that what we preach is not an idle fancy, but that it is the Word of God that has taken hold of our lives and souls and that light from the Holy Bible shines all along the pathway of this people.*5LtMs, Ms 4, 1888, par. 7*

There was a man in a deep well the other day, and the well caved in. But he had taken hold of the platform in some way, and there he was hanging, and they were trying to rescue him. Men came from places all around to help save that man. Well, he was saved, and when he came to the surface, what shouts of joy! what rejoicings! It was heralded far and near that a life had been saved. But here are souls that are in danger of losing the life that may run parallel with the life of Jehovah. Then have we not each a work to do? Should we not cast our lives at the feet of Jesus and show to the world that we have been brought into that living connection with God and Jesus Christ, that we act as beings who know that Christ has died for us, and that at last we may cast our crowns at the feet of our Redeemer?*5LtMs, Ms 4, 1888, par. 8*

Brethren and sisters, are we half as full as we ought to be of gratitude to God? Should not our souls be in that condition that every chord of the harp of our being shall vibrate with praises to God when touched by the finger of His love! Should we not be in that nearness to God and have that fullness of Jesus that our souls shall be elevated and our attention be ever directed to the grace of God and we be led to meditate on heaven and heavenly things?*5LtMs, Ms 4, 1888, par. 9*

Just as soon as we get the saving power of the grace of God and the love of Christ burning on the altars of our hearts, as soon as we see the love of the truth, then, let me say, there will be such a longing for the salvation of souls around us that we can make any sacrifice in order to save a soul from death and hide a multitude of sins.*5LtMs, Ms 4, 1888, par. 10*

Now you are going to your homes. What has this meeting done for you? Has it brought you to where you can see the peril that your souls and other souls are in? Do you feel that you must get home and engage in this work as you have never done before, that you should train and discipline your children, that you should take the Bible into your homes and simplify its truths so that your children may see the grandness and goodness of the truth and the love of God. And as they see the importance of it in your home, you should bring them up in the service of God, for everyone may be a missionary, in the home and neighborhood. We may have the whole truth and we may believe every principle of it, but we do not want to keep it in the outer court; we want it to come into the sanctuary of the soul that it may take hold on our lives and that we may have Christ in our hearts.*5LtMs, Ms 4, 1888, par. 11*

If He is there, we will talk of Him. What we prize the highest, that which is highest in our thoughts and mind, we shall most speak of. By our words and our deeds are we known. If we talk of God's glory, men will know that the hope of glory is before our eyes. And if we speak of the love of Christ, men and women will see that the love of Christ does something for us.*5LtMs, Ms 4, 1888, par. 12*

Now, is it not best to believe on Christ? You say you do, but we can tell whether you do or not. If you do, Christ is formed within you, the hope of glory. If you have the love of God in your hearts, you will be led to sacrifice for those around you. He says, "Love one another as I have loved you." [*John 13:34.*] "Behold what manner of love the Father has bestowed on us that we should be called the children of God." Then He says, "The world knoweth us not, because it knew him not." [*1 John 3:1.*] While in the world, we are to be the light of the world. We are to kindle our taper at the divine altar; [we are] to lay our souls before Him in surrender as did Jacob. Let His will prevail, and then you will have in your hearts a living connection with God, and you can tell of Christ to those around you. And you will do this, for you cannot hold your peace. There are many who are going to ruin all around us. Am I my brother's keeper? The truth of God, if presented in a right spirit, might save many. Carry it to them.*5LtMs, Ms 4, 1888, par. 13*

Brethren and sisters, what we want is a living Saviour, One that will

come into our everyday lives. [Jesus said,] Unless ye eat my flesh and drink my blood ye have no part with Me. Unless we do this, we shall have no part with Him in eternal life. [*John 6:53.*] Who is bringing Christ into his practical life? Why, He says, The word preached availeth nothing—it profiteth nothing—unless accompanied by faith. [*Hebrews 4:2.*] It is the word which I give you which [is profitable], and with this is life. [*John 6:63.*]*5LtMs, Ms 4, 1888, par. 14*

Well, what shall we do? Shall we study and become conversant with the Bible? Or shall we have our minds occupied with things of minor importance and with things of this world's business? Shall we not study to know whereof we believe? The time is just before us when you will have to stand before the kings, to be criticized by learned men, and to give a reason of the hope that is within you. When asked for the reason of your hope, it will not do to say as some do, "We keep the Sabbath because our father did." Do you know why you keep the Sabbath of the Lord your God? And if so, can you tell why you keep it? If so, you can plant your feet on the foundation and be able to understand every principle of your faith so as to give an intelligent reason for the hope that is within you, with meekness and with fear.*5LtMs, Ms 4, 1888, par. 15*

We want to be so wrapped up in Jesus Christ that our faith and confidence will show to others that verily we will do as Jesus did, and we will have that humility, that sympathy, that brokenness of spirit that shows that the spirit of Jesus has been working on your heart. Thus we will have the truth that is in Christ Jesus, and our work will be covered all over and lighted up with the love of God. We should let the love of Christ prompt us for work. Too often our workers labor for souls as though they were making a great sacrifice for someone they may be doing missionary work for; they do not act as though they were doing it for Jesus. When a soul is converted, we do not rejoice one-half enough. How much gratitude do you send back to heaven for the conversion of a soul when that soul is brought into living connection with heaven? Now I beseech you, brethren and sisters, do not sleep at your posts. Remember you are fit servants of Christ. You are not to be filled with jealousy, evil surmisings, envy, and all that, but you are to act as though you are doing Christ's work.*5LtMs, Ms 4, 1888, par. 16*

Many seem to think if they are not treated as they should be that a proper course is for them to say, "Well, I am not going to work any longer, I am going to lay off from duty for awhile." Is not God your Father? and is it not Him you are serving? Are we not to serve Him in our disappointments, as well as in prosperity? If we keep our eye single to the glory of God, we shall not be troubled with these days of darkness and gloom. We are to have our eyes fixed on the sacrifice that Christ has made for us, on the beams of His righteousness that are let fall on us through faith in that sacrifice, and then His hand shall brush away the cloud that comes between Him and us. We should not stumble over these small trials and tell them over to others. Look up! Look up! We do not get any encouragement or strength by looking down. *5LtMs, Ms 4, 1888, par. 17*

Remember, now is the time to work with God. Enoch was translated because he walked with God. Now as we approach the end of time, we must walk with God as did Enoch. We must feel that He is at our right hand, that He knows the thoughts of our hearts, that He knows whether we are loyal and true in our business. He knows all our conduct. We must feel that we have a Witness, a Watcher that is dear, One who knows our motives, and One who knows [whether] our manner of life is holy and whether we are clean and ready for the white linen which is the righteousness of Christ. He knows whether it is imputed to me. He knows whether I am prepared to join company with the holy angels in the kingdom of glory. *5LtMs, Ms 4, 1888, par. 18*

"Every man that hath this hope in him purifieth himself even as he is pure." [1 John 3:3.] Well, every man can have that hope. We have it, then what should we do? Is it every man that professeth to have the hope? No, there are those who talk about it, but they have not the love of Jesus and are in a worse condition than the unbeliever. They understand, but do they hold themselves as the light of the world? What is it to be a light to the world? It is to recognize Christ as our example. It is to show Christian politeness, never to scold and fret, but to be in a condition where we can constantly carry the minds of others upward. This is the work of everyone who names the name of Christ. It is to depart from the works of iniquity; it is to wash our garments in the blood of the Lamb. We are in the washing

and ironing time. Now we are to have every sin and iniquity taken from us and the white linen put upon us, the wedding garment.*5LtMs, Ms 4, 1888, par. 19*

Oh, that every one of us may humble ourselves before God, that we may have [the] living power of His grace! My heart pants for Him; I want Him in my home; I want to tell of Him to my neighbors; I want to hold Him up as the man of Calvary, as the man of sorrows, acquainted with grief, before my neighbors.*5LtMs, Ms 4, 1888, par. 20*

Not one of us should be discouraged. We should desire to know Jesus. He stands at the door of your hearts. "Behold I stand at the door and knock; if any man hear my voice, and will open the door, I will come in and sup with him, and he with me." [*Revelation 3:20.*] Well, what is the matter? There is something that you must do. You must clear the way and open the doors of your hearts. Perhaps you have a sin of self indulgence to remove; perhaps some member should be removed. It is better to enter into life maimed than to perish with all your members. The grand judgment is taking place and has been going on for some time. Now the Lord says, Measure the temple and the worshippers thereof. [*Revelation 11:1.*] Remember when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being daguerretyped [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate.*5LtMs, Ms 4, 1888, par. 21*

Why do we not get rid of these habits? Jesus Christ will help us. He is not in Joseph's new tomb. He is a living Saviour, and we can plead His blood now, in 1888; and that same Saviour is He who said, What ye ask in My name will I give you. [*John 14:14.*] If I take His promises today, and believe that He will fulfill them because He said He would and present His name to the Father, saying, Father, I believe on Him whom Thou hast sent, His righteousness is pledged for me.*5LtMs, Ms 4, 1888, par. 22*

His righteousness, His purity of character, are mine to accept, and I accept His love, His kindness, and His goodness. If we ask, claim

His promises, and pray the Father in the name of Jesus to sanctify us soul, and body, and spirit, we may claim the promises as ours. He is my Saviour, and He will be your Saviour. Why do we not accept Him?*5LtMs, Ms 4, 1888, par. 23*

Our Saviour is active in regard to other worlds which God has created. [But] here is the work going on, measuring the temple and its worshipers to see who will stand in the last day. Those who stand fast shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. When we are doing our work, remember there is One that is watching the spirit [in which] we are doing it. Shall we not bring the Saviour into our everyday lives, into our secular work and domestic duties? Then in the name of God we want to leave behind everything that is not necessary, all gossiping or unprofitable visiting, and present ourselves as servants of the living God.*5LtMs, Ms 4, 1888, par. 24*

We want, as we enter houses, to approach the inmates in a spirit that will show them that we do not mean them harm. This is the example that Christ laid down, and we are to do as He did. "We are laborers together with Christ." [*1 Corinthians 3:9.*] My heart yearns for you today; I know there is a work for you to do. I know that there are persons here who are not converted and that, when they are, there will be a light in their countenances that we do not see now. You must put away from you the cheap, low talk, get hold of Jesus Christ, search the Scriptures until they dwell in your memory and until you get your conversation away from the cheap gossip and tattling and talking about those who expect to meet their Lord in a little while.*5LtMs, Ms 4, 1888, par. 25*

We are only to be here a little longer. Our citizenship is above. It will not unfit you for the earth to have a little more of heaven; it will afford you more enjoyment here, but you must draw near to God and throw open the doors of your heart and let the sunlight of heaven in. How necessary that we put away iniquity. If we ever indulge it in our hearts God will leave us. We want to hate sin as the hateful thing that it is. We want that change of heart, that purity of life, that when the world sees us, it will know that we are not of them. They will know that we are not like the world. Our business transactions and all our conduct is ennobling. Brethren and sisters,

we need the converting power of God and His truth to light our hearts, that we may lead those who are around us to the light.*5LtMs, Ms 4, 1888, par. 26*

Have we not been seeking our own path of duty? Have we not been asleep to the things of God? Shall we not awake now, and shall we not get a living connection with the God of heaven? Shall we not now place our feet in the path of duty? We are almost home. We are tired, and many are groaning under the burden as they see the conflicts that are yet before; but, brethren, look up as you journey, for yet a little while and we shall be like Him, for we shall see Him as He is.*5LtMs, Ms 4, 1888, par. 27*

Oh, we shall see Him in His matchless charms. Why not then live in an atmosphere of heaven in your own homes? You must be getting ready for that pure and holy heaven. We must be found without guile in our mouths. Those are they who stand before the throne of God. All this cheap and low conversation and action must be put away.*5LtMs, Ms 4, 1888, par. 28*

Shall we not join in united effort to press back the tide of evil that is making our world a Sodom? Shall we not put away all filthiness of the flesh, perfecting holiness in the sight of God? That is what we want to do. We hear much of holiness and sanctification, but it is a tainted holiness, one that tramples on the law of God. It does not teach obedience to God's holy law. But we law-keepers are the ones who need to perfect holiness in the sight of God, to reveal to the world. The way to reveal God to the world is to rejoice and praise Him for what He has done for you.*5LtMs, Ms 4, 1888, par. 29*

"Those who confess me in this wicked and adulterous generation, him will I confess before my Father and the holy angels." [*Matthew 10:32; Luke 12:8.*] This means that in your conduct, in your thoughts and faculties and character and everything that you deport yourselves as Christians. You crucify Him afresh by your disloyal conduct. It is time that we were purifying ourselves as He is pure. Our human nature is to be as pure in our sphere, as God is in His divine sphere. It is to be without spot. He sent His Son to sanctify and take us to Himself, and in that gift He sent down all heaven to honor us with eternal life. What a gift is this! May God help us to

come up to the mark of the high calling which is in Christ Jesus.*5LtMs, Ms 4, 1888, par. 30*

Sisters, go to work for your children. Will you show that you have a well-ordered family? Then will you go to work for your neighbors? Will you then be a light and power in the church, because you have the light of the power of God?*5LtMs, Ms 4, 1888, par. 31*

O, shall we not all realize the claims that heaven has upon us! God grant that Christ shall not have died in vain for us.*5LtMs, Ms 4, 1888, par. 32*

You have been talking too much of your profits, and have not been talking of God and His love and His power, and His influence is not in your hearts. By praying to Him for living faith, we become conformed to Him. All seams are to be brushed away from our brows and our eyes are no longer to look dim; the love of God will be seen in our expression, and we shall be with the angels of God, in a little way from this. Then elevate the life, elevate the character, elevate the love of Jesus, and talk of heaven and the goodness of God.*5LtMs, Ms 4, 1888, par. 33*

We want to study our Bibles more, then we shall not be simply those who have Bibles, but we shall be ministers, the ministers of Jesus Christ. We can help to hold up the hands of those who are discouraged, to talk and pray and seek to elevate those for whom Christ died—then we will be Christ's ministers.*5LtMs, Ms 4, 1888, par. 34*

God help us, for it is those who shall enter in through the gates into the city who shall hear the benediction, "Well done, good and faithful servant; enter into the joy of thy Lord." [*Matthew 25:23.*] What is that joy? Why, it is to see souls saved in the kingdom of God. He sees the travail of His soul and is satisfied. What has your life been? Are you the minister of Christ? What are you doing? What are you building on? Is it on hay, wood, and stubble? Or what? Is it the gold, the silver, and the precious stones—something that the fires of the last days will not consume? I ask you again, What is your life work? God help you to bring in the gold, silver, and precious stones, that you may see in the kingdom of God souls saved through our instrumentality and we may enter into the joy of

our Lord.*5LtMs, Ms 4, 1888, par. 35*

**Ms 5, 1888**

Sermon?/The Use of Means

Refiled as *Ms 35, 1885*.

## Ms 6, 1888

Sermon/A Living Connection With God

Minneapolis, Minnesota

October 11, 1888

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I am thankful, brethren and sisters, that God has spared me to come to this meeting. I have been sick nigh unto death; but prayer was offered by those assembled at the Oakland camp meeting, and the Lord heard them. It was not by my faith, for I had none, but they exercised faith in my behalf, and the Lord gave me strength to bear my testimony to the people in Oakland. Then I started, as it were, at a venture to come on this journey. I had but one sinking spell on the way, but the Lord helped me, and when we reached Kansas City, I went out to the campground where they were holding their meeting and spoke to the people. In this I realize and know that the Lord has strengthened me, and He shall have all the glory.*5LtMs, Ms 6, 1888, par. 1*

Now as we have assembled here, we want to make the most of our time. I have thought again and again [that] if we would only make the most of the precious opportunities God has given us, they would do us so much more good, but we too often let them slip away, and we do not realize that benefit from them that we should.*5LtMs, Ms 6, 1888, par. 2*

My mind has been directed to the words of the apostle Paul. He says in the *20th [chapter] of Acts and 17th verse*, "And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me in lying in wait of the

Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” [Verses 17-21.] *5LtMs, Ms 6, 1888, par. 3*

I have thought again and again, brethren and sisters, if we were Bible believers as well as Bible readers and would carry out just what God has given us, we would be far better than we are at the present time. But we do not realize that it is the loving voice of God speaking to us from His Word and [that] we are to think everything of it and take it home to our hearts. Then he goes on to say in (*verse 24*), “Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.” “Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.” [Verses 26, 27.] What a testimony is that—“free from the blood of all men.” *5LtMs, Ms 6, 1888, par. 4*

Now here is the exhortation to them: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with his own blood.” [*Verse 28.*] Now what is the necessity of watching them? Why, says he, “For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock.” [*Verse 29.*] *5LtMs, Ms 6, 1888, par. 5*

Brethren, if we would be [in earnest], the power of the Holy Ghost would attend our efforts and we would see a different state of things among us. We are placed in trust with the most solemn truths ever committed to mortals, but the course of some is of that character that God cannot answer their prayers. Their prayers are offensive to His holiness, and should He hear and answer their prayers, they would be confirmed in a wrong course and others would be led away from the straight paths. Why cannot we take the truth God has revealed and weave it into our very life and character? If we have the spirit of Christ in our hearts, we will have a burden for the perishing souls around us as Paul had and we will leave such an impression upon the young men and women who claim to believe

the truth that they will feel that there are important responsibilities resting upon them. They will feel that their faith must be increased and [that] they must take up the work lying directly in their pathway, and be a blessing to others—humble, diligent, obedient; and when they meet their associates, it will be to talk of Jesus. They will carry Jesus into their homes and testify to all of His mercy.<sup>5</sup>*LtMs, Ms 6, 1888, par. 6*

If Christ is formed within, the hope of glory, you will put away all vanity and foolish speaking. You will be sanctified through the truth. You will so labor for God that you can have an approving conscience in your ministerial work and you can say with the devoted Saint Paul that you are clean from the blood of all men. But you cannot say this unless you are constantly gaining wisdom and knowledge from God as the branch draws nourishment from the living vine—unless His Holy Spirit is resting upon you, and you are taking Jesus into your heart, thinking and talking of Jesus and doing His work wherever you are. This is the only way that we can work successfully in these last times. Christ was Himself the example we should follow, not merely in outward form, but as He was in purity, self-denial, meekness, and love, so we should follow Him in the world. His humiliation, His reproach, His crucifixion and His cross He gave to His disciples. He also gave to them the glory that was given Him. He said, “The works that I do shall ye do also, and greater works than these shall ye do because I go to my Father.” [*John 14:12.*]<sup>5</sup>*LtMs, Ms 6, 1888, par. 7*

Brethren, it is a positive necessity that we come up to a higher and holier standard. We must meet the difficulties in our Christian warfare as Paul met them when the Jews were lying in wait for him. We shall have to come through trying places, for there will be spies watching on our track and lying in wait for us. We shall not only be brought before councils, but we shall be thrust into prison, and we must be in that advanced position of faith that we will know God and the power of His grace, where we can lift up holy hands to Him without wrath and doubting; and we must learn how to believe that God hears us.<sup>5</sup>*LtMs, Ms 6, 1888, par. 8*

I know that God hears the prayers of His people. I know that He answers them. But He cannot bless us while we are cherishing

selfishness; and what saith the Scriptures? “If I regard iniquity in my heart the Lord will not hear me.” [*Psalm 66:18.*] But if we put away all self-exaltation, all self-righteousness, and come in living connection with God, the righteousness of God will be imputed to us. “As far as the east is from the west, so far has he removed our transgressions from us.” [*Psalm 103:12.*]*5LtMs, Ms 6, 1888, par. 9*

The wisdom from above is abiding with us just so surely as we ask Him for it. The Lord has not forsaken us, but it is our sins and our iniquities that hath separated us from God. We want in the name of Jesus to break down the barriers between our souls and God, and then the peace of Christ will abide in our hearts by faith. We want to present ourselves in all humility before God and get rid of everything like pride, selfishness, evil surmising, evil speaking, and all iniquity. Jesus will not take His abode in the heart where sin is enthroned. We want less of self and more of Jesus. We want to learn how to believe—that it is simply taking God at His word—but it is impossible to learn this unless we place ourselves in that position where we will be submissive to God. Our will must be on God’s side, not on the side of Satan. The result of proving the forgiving love of God is to be perfectly reconciled to God’s will. Then the human will and the divine become united. Every faculty must be kept in its place, all consecrated to God, every faculty working in God’s order, performing His will and purpose.*5LtMs, Ms 6, 1888, par. 10*

We need not feel anxious and troubled as though the work was in our hands alone to manage. The Lord is standing at the helm. The Infinite has His hand on the machinery. If we humbly do our work with fidelity, the Lord will take care of the results. Have faith in God. This faith will enable us to have perfect trust and to look upon every movement in God’s own light. Nothing that is taking place or that can take place needs to excite in us fearful apprehensions, for God the great Master worker has charge of His own work; and if men will not interfere, but leave the work to God’s own control, He will do this work well. Now, Christ would have you who minister in sacred things to be holy as He is holy. Do not forget that your power is in God. Be sure [that] if God has called you to open His work to the people, He has called you to purity and goodness.*5LtMs, Ms 6, 1888, par. 11*

You should have a clear apprehension of the gospel. The religious life is not one of gloom and of sadness, but of peace and joy coupled with Christlike dignity and holy solemnity. We are not encouraged by our Saviour to cherish doubts and fears and distressing forebodings; these bring no relief to the soul and should be rebuked rather than praised. We may have joy unspeakable and full of glory. Let us put away our indolence and study God's Word more constantly. If we ever needed the Holy Ghost to be with us, if we ever needed to preach in the demonstration of the Spirit, it is at this very time. If we will not work without it now, we shall have it in every emergency in the future and be prepared for what is coming upon the earth. We need to dwell more upon present truth and the preparation essential in order that sinners may be saved. If the spirit of God works with our efforts, we shall be called out to present not only repentance in its true light, but pardon also, and [to] point to the cleansing fountain where all pollution may be washed away.*5LtMs, Ms 6, 1888, par. 12*

We have a far more solemn work resting upon us in preaching the gospel of Christ than we have imagined. If we have the truth abiding in the heart we shall be growing up to the full stature of men and women in Christ Jesus. Let us think of these things more earnestly. Let there be no more cramping of the intellect. There are greater wonders to be opened to our senses, consistent with the progress of the work. More earnest and penetrating will be the vision of God's people if they walk in the light. The mystery of revelation challenges investigation, for there are mines of truth to be opened to God's people. We must put off self-righteousness; we must reach loftier heights. God will direct the soul action, if we seek the righteousness of Christ so that God can be pleased with our efforts. We want none of self and all of Jesus. The baptism of the Holy Ghost will come upon us at this very meeting if we will have it so, but you must not shut off in giving as to what is truth. Search for truth as for hidden treasures. The key of knowledge needs to be held in every hand that it may open the storehouse of God's treasury which contains stores of precious gems of truth. When the man is craving for truth from God's Word, angels of God are by his side to lead his mind into green pastures.*5LtMs, Ms 6, 1888, par.*

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If the truth rested with greater weight upon ministers of God, they would not handle the Word of God deceitfully. They seem to have a burden for souls while speaking to the people, but when out of the desk, they are destitute of spirituality. Be afraid of such. They preach but do not practice. They show by their manner that the truth has not sanctified their souls and what they have said has had no weight upon them. God's laborers will carry the burden of souls with them. God will not work with the man who preaches the claims of God in the desk and gives a lie to the truth out of the desk. We want to be clean from the blood of all men, that the blood of souls will not be found upon us, that we can say with Paul, "I am pure from the blood of all men." [*Acts 20:26.*]*5LtMs, Ms 6, 1888, par. 14*

Let us commence right here in this meeting and not wait till the meeting is half through. We want the Spirit of God here now; we need it, and we want it to be revealed in our characters. We want the power of God here, and we want it to shine in our hearts. Brethren, let us take hold of the work as never before. Let us inquire, How is it with my soul? Is it in that condition that it will be well with me? Shall Christ come and find me as I am now? May God help us to be clean in spirit, pure and holy in all manner of conversation and godliness.*5LtMs, Ms 6, 1888, par. 15*

## Ms 7, 1888

Sermon/Tell of God's Love and Power

Minneapolis, Minnesota

October 13, 1888

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[First page of sermon missing.] ... come into our thoughts? Or is it that we can understand God? How can we understand God? How are we to know our Father? We are to call Him by the endearing name of "Father." And how are we to know Him and the power of His love? It is through diligent search of the Scriptures. How are we to have our minds and understanding enlightened? By the love and the representation of God. We cannot appreciate God unless we take into our souls the great plan of redemption. We want to know all about these grand problems of the soul, of the redemption of the fallen race. It is a wonderful thing that after man had violated the law of God and separated himself from God—was divorced, as it were, from God—that after all this there was a plan whereby man should not perish, but that he should have everlasting life.*5LtMs, Ms 7, 1888, par. 1*

After the transgression of Adam in Eden, it was Christ whom God gave to us, not that we might be saved in our sins, but that we might be saved from our sins, that we should return to our loyalty to God and become obedient children. As we yield our minds, our souls, our bodies, and our all to the controlling Spirit of God, it is then that the Spirit of truth is with us, and we can become intelligent in regard to this great plan of redemption.*5LtMs, Ms 7, 1888, par. 2*

It is true that God gave His only begotten Son to die for us, to suffer the penalty of the [broken] law of God. We are to consider this and dwell upon it. And when our minds are constantly dwelling upon the matchless love of God to the fallen race, we begin to know God, to

become acquainted with Him, to have a knowledge of God and how Jesus Christ, when He came to our world, laid aside His royal robes and His kingly crown and clothed His divinity with humanity. For our sakes He became poor that we through His poverty might be made rich. The Father sent His Son here, and right here on this little atom of a world were enacted the grandest scenes that were ever known to humanity.*5LtMs, Ms 7, 1888, par. 3*

All the universe of heaven was looking on with intense interest. What was the matter? Why? The great battle was to be fought between the power of darkness and the Prince of light. Satan's work was to magnify his power constantly. Where was his power? He claimed to be the prince of the world and he exercised his power over the inhabitants of the world. [Their] attention was so absorbed by the working of the power of Satan that God should be eclipsed and put out of sight, [and] they would so shape inventions and imaginations [that it could be said,] as with the inhabitants of the old world, "That the imaginations of their hearts was only evil and that continually." [*Genesis 6:5.*] Satan's power was exercised in such a masterly manner that they would not acknowledge God. Satan wanted that the children of men should get such an idea of his wonderful work that they would talk of his masterly power. In doing this he was all the time placing God in a false light. He was presenting Him as a God of injustice, and not a God of mercy. He was constantly stirring up their minds so that they would have an incorrect view of God.*5LtMs, Ms 7, 1888, par. 4*

How was God to be rightly represented to the world? How was it to be known that He was a God of love, full of mercy, kindness, and pity? How was the world to know this? God sent His Son, and He was to represent to the world the character of God.*5LtMs, Ms 7, 1888, par. 5*

[A page missing here.]*5LtMs, Ms 7, 1888, par. 6*

Satan has come right in and placed himself between God and man. It is his work to divert the human mind, and he throws his dark shadow right athwart our pathways, so that we cannot discern between God and the moral darkness and corruption and the mass of iniquity that are in our world. Then what are we going to do about

the matter? Shall we let that darkness remain?—No. There is a power here for us that will bring in the light of heaven to our dark world. Christ has been in heaven, and He will bring the light of heaven, drive back the darkness, and let the sunlight of His glory in. Then we shall see, amid the corruption and pollution and defilement, the light of heaven.*5LtMs, Ms 7, 1888, par. 7*

We must not give up at the defilement that is in the human race and ever keep that before the mind's eye. We must not look at that. No, that is not it at all. What then are we to do? What is our work?—To behold “what manner of love the Father hath bestowed upon us.” [1 *John 3:1.*] Do not let the blighting influences that are flooding the world be the picture that is before the mind, but hold up the purity and love of God. Do not hang in memory's hall pictures of all the corruption and iniquity that you can bundle together. No, do not do it. It discourages the mind. A discouraged man is good for nothing. Just get the mind off these dark pictures by talking of God's love, and you may hang memory's halls with the brightest pictures that you can imagine.*5LtMs, Ms 7, 1888, par. 8*

We want to keep the perfect Pattern before us. God was so good as to send a representation of Himself in His Son Jesus Christ, and we want to get the mind and heart to unfold and reach upward. Just as soon as Adam and Eve fell, their countenances fell at the sight of their miserableness. We may see our wretchedness, and we should pray that God will reveal our own hearts to us, but we should pray also that He will reveal Himself to us as a sin-pardoning Redeemer. Let yours be the prayer, “Reveal Thyself to me, that in Thy matchless grace I may lay hold on the golden link, Christ, which has been let down from heaven to earth, that I may grasp it and be drawn upward.”*5LtMs, Ms 7, 1888, par. 9*

Brethren, we have all seen on the bosom of the lake the beautiful white lily. How anxious we have been; how we have wished and worked that we might get that blossom. No matter how much scum and debris and filth there is around it, yet that does not destroy our desire for the lily. We wonder how the lily can be so beautiful and white where there is so much filth. Well, there is a stem that strikes down to the golden sands beneath and gathers nothing but the purest substance that feeds the lily until it develops into the pure

and spotless flower as we see it.*5LtMs, Ms 7, 1888, par. 10*

Should not this teach us a lesson? It ought to. It shows that although there is iniquity all around us we should not approach it. Do not talk of the iniquity and wickedness that are in the world, but elevate your minds and talk of your Saviour. When you see iniquity all around you it makes you all the more glad that He is your Saviour and we are His children. Then, shall we look at the iniquity around us and dwell upon the dark side? You cannot cure it; then talk of something that is higher, better, and more noble. Talk of those things that will leave a good impression on the mind and will lift every soul up out of this iniquity into the light beyond.*5LtMs, Ms 7, 1888, par. 11*

Now we may go into a cellar and stay there and look around into its dark corners, and we can talk of the darkness and say, "Oh, it is so dark here," and keep talking about it. But will it make it any lighter? Oh no! What are you going to do? Come out of it; come out of the dark into the upper chamber, where the light of God's countenance shines brightly.*5LtMs, Ms 7, 1888, par. 12*

You know our bodies are made up of the food assimilated. Now, it is the same with our minds. If we have a mind to dwell on the disagreeable things of life, it will not give us any hope, but we want to dwell on the cheery scenes of heaven. 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.*]*5LtMs, Ms 7, 1888, par. 13*

While we were in Switzerland, I had many letters from a sister whom I dearly love and highly esteem. In every one of these letters were the most gloomy pictures. She seemed to be dwelling on everything objectionable. Soon after I received these letters I prayed the Lord that He would give her help to turn her mind from the channel that it was running in. That night I had a dream presented to me three times. I was walking in a beautiful garden, and Sister Martha Bourdeau was by my side. As soon as she came into the garden I said, "Martha, do you not see this beautiful garden? See, here are the lilies, the roses, and the pinks." "Yes," she said, as she looked up and smiled. Soon I looked to see where

she was. I was looking at the lilies, the roses, and the pinks and did not see her. She was in another part of the garden, and was grasping a thistle. Then she was pricking her hands on the bramble bushes. She said they hurt her hands, and she asked, "Why do they keep all these thistles and these briars in the garden? Why do they let them stay here?" *5LtMs, Ms 7, 1888, par. 14*

Then there appeared before us a tall, dignified man who said, "Gather the roses, the lilies, and the pinks; discard the brambles and touch them not." Then I awoke, and when I went to sleep I dreamed the very same thing again. Three times I had the same dream, and I arose—because I could not sleep—and wrote to Sister Martha the dream I had. *5LtMs, Ms 7, 1888, par. 15*

Now, said I, God does not want you to gather up everything objectionable; He wants you to look at His wonderful works and at His purity. He wants you to take a view of His matchless love and His power, to look up through the beauties of nature to nature's God. Said I, This [dream] represents your case exactly. You are dwelling on the dark side. You are talking of those things that give no light and bring no joy into your life. But you must turn your mind from these things to God. There are enough roses, pinks, and lilies in the garden of God's love so that you need not look at the briars, the thistles, and the brambles. Now, I did not see these things, because I was delighting myself with the flowers and all the beauties of the garden. Now, that is what we want to do, brethren. We want to have our minds on the encouraging things. We want to have our minds on the new country to which we are to be introduced. Our citizenship is not of this world, but it is from above, and we want to consider what characters we should possess in order to become inhabitants of that better world and associates of the saints of God in heaven. *5LtMs, Ms 7, 1888, par. 16*

[Sister] Martha took it, and her soul was lifted above discouragement. Now, I do not want Satan to succeed in throwing his dark shadow across your pathway. I want you to get away from that shadow. The Man of Calvary will throw the light of His love across your pathway and dispel the darkness. He is able to do it and will do it, for He is Lord of all. Somebody has thrown His light around you; it is Jesus Christ. *5LtMs, Ms 7, 1888, par. 17*

I remember when my sister Sarah, now sleeping in the grave, who attended me in my first travels, was in discouragement. She said, "I had a strange dream last night. I dreamed somebody opened the door and I was afraid of him; and as I continued to look at him, he increased in size and filled the whole space from the floor to the ceiling, and I continued to grow more and more afraid. Then I thought that I had Jesus, and I said, 'I have Jesus; I am not afraid of you.' Then he began to shrink and shrink until you could scarcely see him, and he went out of the door." *5LtMs, Ms 7, 1888, par. 18*

It taught her a lesson. She said, "Ellen, we talk a great deal more of the power of the devil than we have any right to. It pleases him, and his satanic majesty is honored; he exults over it, and we give him honor in doing this; but," she said, "I am going to talk of Jesus, of His love, and tell of His power." And so she brought her soul right out of darkness and discouragement into light, and she bore a living testimony for God and heaven. *5LtMs, Ms 7, 1888, par. 19*

Now, I think our testimony would be a great deal better if we talked more of Jesus and His love and did not pay so much honor to the devil. Why should we not do it? Why not let the light of Jesus shine in our hearts? *5LtMs, Ms 7, 1888, par. 20*

I remember when I was in Oakland, there was a sister who was in great trouble. She said, "My mother troubles me. My father is a good man; but my mother has her eyes fixed on so many young couples where the husband is disloyal, that she seems to think her husband and everyone else is disloyal. I do not know what she will do or drive him to. She thinks he is unfaithful, and she talks of it and dwells upon it till she brings all her misery on the rest of us, as though she were imposed upon, when there is no need of it at all." *5LtMs, Ms 7, 1888, par. 21*

Is not this the case with many of us? Do we not dwell on trifles and talk of them till our thoughts are changed to the same similitude? We can drive even our children to do wrong things by accusing them of wrongs of which they are not guilty. While we are to rebuke and exhort in all love, should we not also exalt Jesus and talk of His love? *5LtMs, Ms 7, 1888, par. 22*

"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 one of Satan’s devices that we should be picking up all these disagreeable things and that our minds should not be dwelling on God and His love. That is what Satan wants, that we should keep our minds occupied with these things of a revolting character, that cannot bring peace, joy, and harmony into the life—nothing but discouragement—and that we should not represent Jesus Christ. *5LtMs, Ms 7, 1888, par. 23*

Now, Christ left us His work when He went away, and He said, “Lo, I am with you alway, even unto the end of the world.” [*Matthew* 28:20.] We are not left alone in the hands of the devil. Do you think our heavenly Father would leave us alone to carry on the work of redemption and bringing up the fallen race, that He would leave us in a world flooded with evil with no help, no support, after He had endured the agonies of the cross? Do you think He will leave us now?—No! Says the Saviour, “Lo, I am with you alway, even unto the end of the world.” And again, “If I go away, I will come again.” [*John* 14:3.] “If ye shall ask any thing in my name, I will do it.” [*Verse* 14.] This is on the condition that we keep His commandments. Is not this a blessed promise? Why do we not talk of it more and praise God for it? Here are the precious promises of the Word of God to us, and why do we not take them? *5LtMs, Ms 7, 1888, par. 24*

Now I want to read to you something about the love of God and what we ought to do in order that we shall bring joy into our own hearts. Paul says, “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.” [*Colossians* 1:9.] Not in order that we might have a taste, but that we might be filled. What do you mean, Paul? That you reach that higher state? Yes. For God says, “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.” [*Verse* 10.] What do you mean, Paul? Why, there is something to be patient over. “Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.” [*Verse* 11.] If we have a sense of the goodness of God in sending His Son to die for sinful man, and if we keep that interwoven into our experience and

riveted in the mind, we shall have such love for those for whom Christ died [that] there will be no [desire for] supremacy. It is Satan that brings in these differences. While we are worshiping God, there will be no hatred, no envy, no evil surmising. Brethren, we have no time for these. We cannot think of them. There is something else before us. It is the eternal weight of glory, the plan of salvation. We ought to understand it from beginning to the close, that we may present it justly to the world.*5LtMs, Ms 7, 1888, par. 25*

What is our work here? We are to take hold of the work just where Christ left it. What was His work? To reveal the Father to us. What is our work? To reveal Christ to the world. How can we do this? By talking of the devil? Oh no, we have a better work to do. We want to talk of the crucified and risen Saviour. Oh, what a terrible thing it would be for any of us to profess to be followers of Jesus Christ and then make a botch of it and [for Him to] find us with characters all stained with defilement. What a fearful responsibility rests upon us! How is Christ to be revealed to the world unless it is through those who take hold on His merits, who believe in Jesus Christ to the saving of their souls? He cleanseth me. He cleanseth me from the defilement of sin. And here let the sound be heard of what Christ has done for me. There is liberty for the sons of God. There is a wide place for my feet to stand on, and we may have the fullness of the love of God in our hearts.*5LtMs, Ms 7, 1888, par. 26*

I thank God that Christ has died for me and that I have been brought through a terrible ordeal of sickness and suffering of mind. It seemed as though the enemy cast a cloud of darkness between me and my Saviour, and for twelve days it seemed that I could think of nothing but my sufferings. When I came to Oakland, my heart was so weak and feeble that it seemed that a stone was lying on it. Not a particle of joy was there in it; not an emotion of gladness could I realize. But was I to think that heaven was closed to me? No! I must take the Bible, and I took the Bible and walked right out by faith, and the darkness separated from me.*5LtMs, Ms 7, 1888, par. 27*

When I awake in the night I begin to pray. Some three weeks ago I awoke and said, "O God, have mercy on me." I had no more than spoken when a voice by me seemed to say, "I am right by you; I

have not left you.” This was everything to me, and it may be just the same to you. [Jesus says,] “I am right by you, dwelling with you; you are not alone at all.” That was just the joy I experienced, and it was worth more than mountains of gold to me. I have learned to trust my Saviour, and I want to tell you that I have a Saviour, and He lives; and because He lives, I shall live also.*5LtMs, Ms 7, 1888, par. 28*

Our lives are hid with Christ in God, and when He who is our Life shall appear, we shall appear with Him in glory. You do not need to be discouraged. Christ came to save His people from their sins. The devil will come to you and tell you that you are a sinner and cannot be saved. But Christ says He came to save sinners [*1 Timothy 1:15*], and there you can meet the devil every time. Christ can pardon your sins. He says, “Come now, and let us reason together ...; though our 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*.]*5LtMs, Ms 7, 1888, par. 29*

Oh, I want you to take the rich promises of God and hang memory’s halls with them. What more could you want than that promise? We have the assurance that a mother can forget her nursing child, but He will not forget us. Oh, I want the promises of God to be the living pictures on memory’s walls, that you can look at them. Then your heart can be filled with His grace, and you may exalt Jesus and crown Him Lord of all. That is your privilege.*5LtMs, Ms 7, 1888, par. 30*

Now I want to read (*Colossians 1:12*): “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.” There is something to be patient and long-suffering over—“who hath delivered us from the power of darkness.” Yes, we should talk of deliverance, not of bondage; we should be joyful and not cast down. “And hath translated us into the kingdom of his dear Son.” [*Verse 13*.] Why can we not act as subjects of His kingdom? May the love of Christ burn on the altar of our hearts, and may you love Christ as your Saviour and your brethren as yourself.*5LtMs, Ms 7, 1888, par. 31*

“In whom we have redemption through his blood, even the forgiveness of sin.” [*Verse 14*.] Now we want to act like individuals

who are redeemed by the blood of Christ; we are to rejoice in the blood of Christ and in the forgiveness of sins. That is what we are to do, and may God help us to get our minds off the dark pictures and think on those things that will give us light.*5LtMs, Ms 7, 1888, par. 32*

Now I want to read another Scripture: “Be careful for nothing.” What does that mean? Why, don’t cross a bridge before you get to it. Don’t make a time of trouble before it comes. You will get to it soon enough, brethren. We are to think of today, and if we do well the duties of today, we will be ready for the duties of tomorrow. “But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” [*Philippians 4:6.*] Thanksgiving is to be brought in. “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” [*Verse 7.*] Then we are not given over into the hands of the devil; we have a loving heavenly Father, and He has given His Son to bear our iniquity.*5LtMs, Ms 7, 1888, par. 33*

Now what is next? “Finally, brethren.” Now, this is to each of you. It comes along down the line to our times. “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.” [*Verse 8.*] Shall we do it? Shall we turn over a page in our religious experience and train and educate the mind so that it will not take these things that are disagreeable and think on them? Shall we think on these things that give us no power, or shall we let our minds dwell on those things that will give us a better feeling toward our brethren and elevate our souls to God? Now, there are many things that we need to bring into our lives and characters. May God help us that we may take these things to our hearts and think of them, that our minds may be elevated above earthly things.*5LtMs, Ms 7, 1888, par. 34*

We have seen of the grace of God since we met you last. Since last spring I have visited Lemoore, Fresno, and Selma. I was at the Selma camp meeting. During my stay there I was introduced to a tall man—how tall shall I say he was?—over six feet tall and well

proportioned. When he took my hand he seemed much affected and said, "I am so glad to meet you; I am thankful that I can speak with you." After going into the tent, a brother came in and said, "That man has a history." Then he went on and told how a year before he had been converted; how he had once kept the Sabbath but had gone back, and how he claimed that he never had been converted. Then after he gave up the truth, he went back into the company of hard cases, and Satan took complete possession of him. Two or three were linked with him in his wickedness, men who would not want it to be known that they were in such business. They stole and did wickedness in every way. He was not a licentious man; he had a wife and he respected her. She was a Sabbathkeeper, and he would not allow a word to be said against her. This was the position he took; he loved her, but not enough to stop his evil course. He did not care for the spoil of his robberies, but did them for the enjoyment he found in them. Well, Elder [E. P.] Daniels was holding meetings, and he was speaking on confession. What was said seemed to take hold of this man's mind, and he could not resist. He seemed to turn white and then left the tent. He could not stand it. He went out and then he came back again. This he did three times; he looked as if he were going to faint away.*5LtMs, Ms 7, 1888, par. 35*

After the meeting had closed he said, "I must talk to you, sir." He told Elder Daniels his condition and said, "Is there any hope for me? I am a lost man; I am undone; I am a sinner. Will you pray for me? I dare not leave this place to go home for fear the Lord will cut me down in my sins." He said he could not stay in the tent and went out again and again, but did not dare remain outside for fear the power of the devil should fasten on him and that would be the last of him.*5LtMs, Ms 7, 1888, par. 36*

Well, they prayed for him, and the man was converted right there. The defiant look was gone; his countenance was changed. "Now," said he, "I have a work to do. I stole thirty-one sheep from that man in Selma, and I must go and confess to him." Elder Daniels was afraid to have it known for fear they would shut him up. He said he would rather go to prison and stay there than to think that Christ had not forgiven his sin. So he started, with a young man who before this was engaged with him in thefts, to go and see the man.

He met the man on the road and stopped him. The man commenced to shake like an aspen leaf. He was an infidel.*5LtMs, Ms 7, 1888, par. 37*

Well, he got on his knees before them in the road and begged to be forgiven. The man asked, "Where did you get this? What has brought you into this state? I did not know that there was any such religion as this." They told him that they had been down to the camp meeting and heard it preached there. "Well," said he, "I will go over to that meeting."*5LtMs, Ms 7, 1888, par. 38*

He went right to Fresno and carried the work on.*5LtMs, Ms 7, 1888, par. 39*

They confessed to having burned houses and barns. And they went to the grand jury and confessed to having stolen here and there. Mind, they confessed to the authorities. They said, "We deliver ourselves up. Do with us as you see fit." So the case was considered in court, and they had a council over the matter. One suggested that they better put those men through. The judge looked at him and said, "What, put him through? Put a man through that God is putting through? Would you take hold of a man that God is taking hold of? whom God's forgiving power has taken hold of? Would you do that? No, I would rather have my right arm cut off to the shoulder." Something got hold of those men so that they all wept as children.*5LtMs, Ms 7, 1888, par. 40*

The report of that experience went everywhere. People thought that there was a power in this truth that was in nothing else—a power that shows that Jesus lives. We have seen the power of His grace manifested in many cases in a remarkable manner.*5LtMs, Ms 7, 1888, par. 41*

Now, whenever we can see anything encouraging, put it in the paper and talk about it. Why talk of Satan's great power and his wonderful works and say nothing of the majesty and goodness and mercy of our God, which fall to the ground unnoticed? Pick these up, brethren, with consecrated hands; pick them up. Hold them high before the world. Talk of the love of God and dwell upon it; thank Him for it. Open the doors of your hearts and show forth your gratitude and love. Clear away the rubbish which Satan has piled

before the door of your heart, and let Jesus come in and occupy. Talk of His goodness and power.*5LtMs, Ms 7, 1888, par. 42*

You know how it was with Moses. He felt that he must have an answer to his prayer. He realized the responsibility of leading the people out of Egypt, but he did not go and pick up everything objectionable and dwell on it. He knew they were a stiff-necked people, and he said, "Lord, I must have Thy presence," and the Lord said, "My presence shall go with thee." [*Exodus 33:14-17.*] You remember Moses went into the wilderness and stayed forty years, during which time he put away self, and that made room so that he could have the presence of God with him.*5LtMs, Ms 7, 1888, par. 43*

He thought if he could have the presence of God's glory, it would help him to carry on this great work. He said, "Shew me thy glory." [*Verse 18.*] Now that was a man of faith, and God did not rebuke him. God did not call it presumption, but He took that man of faith and put him into the cleft of the rock and put His hand over the rock and showed him all the glory that he could endure. He made His goodness to pass before him and showed him His goodness, His mercy, and His love. If we want God's glory to pass before us, if we want to have memory's halls hung with the promises of love and mercy, we want to talk of His glory and tell of His power. And if we have dark and miserable days, we can commit these promises to memory and take our minds off discouragement. It would please the devil to think he had bothered us, but we want to talk of Jesus and His love and His power, because we have nothing better to talk of.*5LtMs, Ms 7, 1888, par. 44*

Now brethren and sisters, let us hope in God. Let gratitude enter into our hearts, and while we may have to bear plain testimony to separate from sin and iniquity, we do not want to be hammering upon that string forever. We want to lift up these souls that are cast down; we want them to catch the love of God and know that He will put His everlasting arms beneath them. Brethren and sisters, we want to look up, not down, but upward, upward, lifting the soul higher and still higher. I want these blessings, and I will not rest satisfied until I am filled with all the fullness of God. Nothing can be greater than that, can it?*5LtMs, Ms 7, 1888, par. 45*

We want to be in that position where we shall perfect a Christian character and represent Jesus Christ to the world. Christ was sent as our pattern, and shall we not show that we have all His love and kindness and all His charms? And the love of Jesus Christ will take possession of our characters and our lives, and our conversation will be holy, and we will dwell on heavenly things. *5LtMs, Ms 7, 1888, par. 46*

I believe that Jesus is interested in all this assembly. He is here today. He says, "Where two or three are gathered together in my name, there am I in the midst of them." [*Matthew 18:20.*] He is with you and that to bless. We want the blessing, and why should we not have it? We are to meet the moral darkness that is in the world, and we must meet it as Christ did. We must reveal Christ to all who are around us. When we do this work, we are abiding in Christ and Christ is abiding in us. Not only when we speak of Him, but He is with us all the time to help us on every point, to press back the power of moral darkness. *5LtMs, Ms 7, 1888, par. 47*

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." [*Luke 12:32.*] He is not your enemy, He is your best Friend, and He wishes us to show to the world that we have a God. He wants [us] to show that we have Jesus with us, and He is stronger than the strong man armed. Therefore, let us elevate our minds and our conversation and seek for heaven and heavenly things. God help us, when we are in this position, that we shall not be seeking after earthly things, but that we shall be charmed with the things of heaven. We want to "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.*]*5LtMs, Ms 7, 1888, par. 48*

I look over this congregation, and you look like discouraged men, like men who have been fighting with the powers of darkness; but courage, brethren! There is hope! "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.” [*Verses 2, 3.*]*5LtMs, Ms 7, 1888, par. 49*

Oh, I love Him. I love Him, for He is my love. I see in Him matchless charms, and oh, how I want that we shall enter in through the gates into the city. Then shall every crown be taken off from every head and cast at the feet of Jesus our blessed Redeemer. He has purchased it for me; He has purchased it for you, and we shall acknowledge Him Lord of all. And we shall cast all our honor at His feet and crown Him Lord of all. We shall shout, “Glory to God in the highest.” [*Luke 2:14.*] I wish we would learn to praise Him more. “Whoso offereth praise glorifieth God.” [*Psalm 50:23.*] I wish you would talk of it. I wish you would educate your hearts and lips to praise Him, to talk of His power and glory. I wish you would tell of His power. When you do it, you are elevating your Saviour, and when you lift that standard up against your enemy, he will flee from you. God help us to praise Him more and be found faultless.*5LtMs, Ms 7, 1888, par. 50*

## Ms 8, 1888

Sermon/Advancing in Christian Experience

Minneapolis, Minnesota

October 20, 1888

This manuscript is published in entirety in *1888 121-128*. +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.

*2 Peter 1:1-12.5LtMs, Ms 8, 1888, par. 1*

Now mark, it is these graces, this righteousness, that is to be constantly added; and "if these things be in you, and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of [our] Lord Jesus Christ." [Verse 8.]*5LtMs, Ms 8, 1888, par. 2*

Now here is subject matter that we might dwell upon, subject matter for many discourses; but we want to present merely a few ideas to your mind at this time, and we want you to see the necessity of progress. You cannot be a fruitful Christian and have a knowledge of our Lord and Saviour Jesus Christ unless you are a practical Christian, unless you are making progress all the time in divine life. This is all important. Many seem to think that as soon as they go down into the water and receive baptism and their names are entered upon the church book, then the work is all done, whereas they might have tasted of the knowledge of the world to come, they might have received the evidence that they are children of God; but they cannot retain it unless they go on making progress.*5LtMs, Ms 8, 1888, par. 3*

It is impossible for them to obtain a knowledge of Jesus Christ and of His light and knowledge unless they are advancing and are learners, adding grace to grace. If they do not bring into their households practical religion, they will soon loose it all. They will go into the meeting and carry through a form and pray and exhort and perhaps hold some office in the church, but unless they are making

advancement all the time, there is a decided want, and they will swing back to their old position of ungodliness, just like any other sinner. It is important that we keep all the time adding grace to grace, and if we will work upon the plan of addition, God will work on the plan of multiplication. Just as fast as we add, God multiplies His graces unto us.*5LtMs, Ms 8, 1888, par. 4*

Those who live doing the works of the enemy, yet bearing the name of the Lord, are lying; they profess to believe the Bible, yet they are working right away from it in their lives and character. In the place of representing Jesus in the character that they give to the world, they represent the works of Satan, the works of darkness. Any such names that may be on your church books, although they may give of their means to help to sustain [the church], notwithstanding all that, they are stumbling blocks to the church every day they are in it.*5LtMs, Ms 8, 1888, par. 5*

Now, what we want to present is how you may advance in the divine life. We hear many excuses: I cannot live up to this or that. What do you mean by this or that? Do you mean that it was an imperfect sacrifice that was made for the fallen race upon Calvary, that there is not sufficient grace and power granted us that we [may] work away from our natural defects and tendencies, that it was not a whole Saviour that was given us? or do you mean to cast reproach upon God? Well, you say, it was Adam's sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me, and I am not to blame if I act out these natural tendencies. Who is to blame? Is God? Why did God let Satan have this power over human nature? These are accusations against the God of Heaven, and He will give you an opportunity, if you want it, of finally bringing your accusations against Him; then He will bring His accusations against you, when you are brought into His court of judgment.*5LtMs, Ms 8, 1888, par. 6*

How is it that He is pleading, "I know all the evils and temptations with which you are beset, and I sent My Son Jesus Christ to your world to reveal to you My power, My mightiness, to reveal to you that I am God and that I will give you help in order to lift you from the power of the enemy and give you a chance that you might win

back the moral image of God.” God sent His Son, who was as Himself, one with the Father, and He bore insult and shame and mockery for us and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world, but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy, but He did. Although He had him to meet at every step and was pressed step by step, yet here was the battle fought in this world with the powers of darkness.*5LtMs, Ms 8, 1888, par. 7*

Why was not the devil destroyed? Why do you ask such a question? Did not God know what was best? Would it not have destroyed their confidence in God? Would it not have cast a reflection upon God if He had destroyed him, him that had taken hold of the very heart of the universe and the world that was created? The only way to show the disposition of Satan was to give him a chance to develop himself as one who would be worthy of condemnation and death. So the God of heaven, while He did not destroy Satan, gave His Son to counteract the influence of Satan, and when He gave His Son, He gave Himself, and here was the image of God that was brought to our world. What for? That we might become mighty with God.*5LtMs, Ms 8, 1888, par. 8*

Christ had to meet the enemy. What had he [Satan] been doing prior to [Christ's] coming to this earth? Why, he had been trying to gain the hearts of evil men and evil women. When Christ came to our world, Satan had been working with all the deceptive powers that he could command, with his angels, to gain the hearts of evil men and women, and combined with Satan they will work on the children of disobedience. It seems that when Christ made His appearance in our world, Satan had planted himself on the throne as the sovereign of this world. He had the control of human minds. He had taken human bodies and wrought upon them so that they were possessed with demons. He wrought upon them so that the moral image of God was almost obliterated in them. He was weaving himself into the Jewish nation, and they were led captive and would not acknowledge Christ and the evidence that they had from God. They would not acknowledge Christ as the Son of God, notwithstanding the mighty evidences which accompanied

Him. *5LtMs, Ms 8, 1888, par. 9*

Now [Christ] takes the field and commences to press back this power of moral darkness. In Luke He announced what His work [was] to be (*Luke 4:18, 19*). Now that was the mission of our Saviour, and even while He announced at Nazareth what His work was, [and] they witnessed to the precious words which came from His lips, Satan was on the ground. And there is no meeting but that he is there, and as the truth is being impressed on minds, Satan presents the difficulties. *5LtMs, Ms 8, 1888, par. 10*

The questions began to come up, Is not this the son of Joseph and Mary? What is this that He claims? ... Then Christ was reinstated in regard to this matter, and they all began to say, Is not this Joseph's son? We have seen Him walking with His father to the carpenter's shop. Christ said to them, "This day is this scripture fulfilled in your ears." [*Verse 21.*] But here a state of unbelief arose, Is not this Joseph's son? *5LtMs, Ms 8, 1888, par. 11*

Now this widow was a heathen woman. God did not send Elijah to those who were in Samaria. Why? Because they had great light, blessings, and privileges and did not live up to them. And because they had had this great light and had not lived up to it, they were the most hardhearted people in the world, the hardest to impress with the truth. They were not susceptible to the influences of the Spirit of God. So it was on this occasion. [There were] many lepers in Israel, and none of them were cleansed save Naaman, the Syrian. What was the matter? He showed that [those who] had lived up to the light [they] had [were] in a more favorable position before God than those on whom He had bestowed great light, power, and spiritual advantages and yet [had not made] their lives correspond to their advantages and privileges. They knew what it [the truth] was, and they were wroth. *5LtMs, Ms 8, 1888, par. 12*

What did they do in their madness? They "rose up and thrust him out of the city." [*Verse 29.*] Could their eyes have been opened, they would have beheld angels of God all around Him, that all heaven was engaged in this warfare between Christ and the prince of the powers of this world. They could have seen this, but their eyes were holden that they might not see it. *5LtMs, Ms 8, 1888, par.*

Here I want to tell you what a terrible thing it is, if God gives light and it is impressed on your heart and spirit, [for] you [to do] as they [did]. God will withdraw His Spirit, unless His truth is accepted. But [Christ] was accepted by some; the witness was there that He was God. But a counter influence pressed in, and the evil angels were working through the congregation to raise doubts that would cause hearts to disbelieve, so that [they] would shut out every ray of light that God would permit to shine. No more could [Christ] do in such a place. You can see what a hold [Satan] had and what mistakes the people had made; they had not advanced. Because they had not advanced, they had been working under the generalship of Satan and yet claimed that they were working under the generalship of God. But God had nothing to do with their unbelief and [their] rising up against Jesus Christ. *5LtMs, Ms 8, 1888, par. 14*

I wish you could see and feel that if you are not advancing, you are retrograding. Satan understood [this]; he knew how to take advantage of the human mind, and he had taken advantage of the human family ever since they had first stood upon the field of battle against the powers of darkness. Christ knew what the warfare was to be. *5LtMs, Ms 8, 1888, par. 15*

Who was watching this warfare that was going on? Who was watching when Christ stood on the banks of Jordan and offered such a prayer as heaven had never listened to before, and a light like a dove broke forth from the heavens, and a voice was heard to say, "This is my beloved Son in whom I am well pleased"? [*Matthew 3:16, 17.*] [There] were those who heard these things and spread the news every where among the Jews, and it went from one to the other, so this manifestation of [God's] power was not lost at that time. *5LtMs, Ms 8, 1888, par. 16*

What does that say to us? "This is my beloved Son, in whom I am well pleased." It says to you, I, God, have sent My Son into your world, and through Him is opened all heaven to fallen man. After the sin of Adam, man was divorced from God, but Christ came in. He was represented through the sacrificial offerings, until He came to our world. But here Christ offers this prayer, and what does it say

to us? The human race is accepted in the Beloved. His long human arm encircles the race, while with His divine arm He grasps the throne of the Infinite, and He opens to man all of heaven. The gates are ajar today. Christ is in the heavenly sanctuary, and your prayers can go up to the Father. *5LtMs, Ms 8, 1888, par. 17*

Christ says, If I go away, I will send you the Comforter [*John 16:7*], and when we have the Holy Spirit, we have everything. We have knowledge, wisdom, power, and we have a connection with the God of wisdom, the greatest Teacher the world ever knew. When the heaven was opened to man and God said, "This is my beloved Son, in whom I am well pleased," He said it to us. Your prayers, through faith in your substitute, Jesus Christ, are accepted. God accepts Christ, our substitute. He took human nature upon Himself and fought the battles that human nature is engaged in. He is connected with the divine and was to fight the battles with Satan. *5LtMs, Ms 8, 1888, par. 18*

Now, what we want you to see is the relation which you sustain to the work of God. What condescension God has shown that He should give His Son that we might defeat the powers of darkness! God was not the originator of sin in order that He might rid the human race of sin! Here was the law of God, and He could not alter it a jot or tittle. It was a representation of His character. He could not change it, because it is by that law that we are to be judged in the last day. It is no excuse to say that iniquity abounds and that the law of God is done away or changed or altered. It is this that causes the existence of iniquity. This is the very work that Satan commenced in heaven, and he will carry it forward to the end. I ask you, What position shall we take that we may be partakers of the divine nature? Why should we not see in that law the righteousness of Jesus Christ? Christ comes in and imputes to me His righteousness in His perfect obedience to that law. *5LtMs, Ms 8, 1888, par. 19*

Here the battle is before us. We see the battle, how Christ contended with the powers of darkness, and we see what He has done, why the cross of Calvary had been erected between God and man. Then what? God gives to His Son all, and man comes to Christ, and God and man are united at the cross. Here

“righteousness and [peace] have kissed each other”; “mercy and truth [are] met together.” [*Psalms 85:10.*] This is drawing man to the cross where Christ died in behalf of man, to elevate the law of Jehovah, but not [to] lessen it one iota. Could He have done this, Christ need not have died. The cross of Calvary will stand in the judgment and testify to every one the immutability and changeless character of the law of God, and not a word can be offered for sin in that day.*5LtMs, Ms 8, 1888, par. 20*

“And I, if I be lifted up from the earth, will draw all men unto me.” [*John 12:32.*] What does that mean? The work must be carried on, and this little world was chosen to carry on this work. All the universe of heaven was interested in the great work. Every world that God has created is watching to see how the battle between the Lord of light and glory and the powers of darkness will end. Here is Satan, who has been seeking with all his power to shut out the true character of God so that the world could not understand it, and under a garb of righteousness he works upon many who profess to be Christians, but they represent the character of Satan instead of the character of Jesus Christ. And if he works on the children of disobedience [and] they claim to be Christians, don’t you see that they misrepresent my Lord? They misrepresent the character of Jesus every time that they lack mercy, every time that they lack humility.*5LtMs, Ms 8, 1888, par. 21*

Satan, by instigating in man a disposition to transgress the law of God, mystifies the character of God. Someone must come to vindicate the character of God, and here is Christ, who stands as the representation of the Father, and He is to work out the salvation of the human race.*5LtMs, Ms 8, 1888, par. 22*

That wonderful plan of salvation will bear investigation. All heaven is interested in this work. Up to the time when Christ died, though He was human, He was without sin, and He must bear His trials as a human being. There was to be no miracle interposed for Him. There had been miracles wrought for Him, as at the time they were going to cast Him over the brow of the hill. [Miracles] have been wrought for men who have been followed by mobs, when the angel of the Lord would take their arms and protect the servants of God against the work of Satan.*5LtMs, Ms 8, 1888, par. 23*

I knew something of this in my early experience. I know whereof I am speaking. My husband ... (Incident [related] of an angel's walking by his side through a mob). *5LtMs, Ms 8, 1888, par. 24*

All can testify what God has wrought in these [cases]; then just such things will take place with us as [they] did with Christ. He was to work no miracle for Himself, but angels protected His life till the time came when He was to be betrayed by one of His disciples, till He was to bleed out His life on Calvary's cross, and Satan stirred up the minds [of men] to think that the angels of heaven were indifferent. But everyone was watching the contest with interest. From the moment that [Christ] knelt in prayer on the sod of Gethsemane till He died on the cross and cried out, "It is finished" [*John 19:30*], the angels and all the universe of God looked on with the greatest interest. When those words were spoken, the plan was completed—the plan whereby Satan's power should be limited and broken and whereby [Christ] should finally die—was wrought out by Jesus Christ. And when He rose from the dead, His triumph was complete. Satan knew that the battle with Him was lost, but yet he is at enmity with God. *5LtMs, Ms 8, 1888, par. 25*

It is man that has apostatized from God. Satan works on [men's] minds trying to instill his devices into their minds and make them think that he is at last to be the sovereign of this world. But not so, for the God of heaven dwells and reigns and has children on the earth that He will translate to heaven without their seeing death when He shall come with power and great glory. We want to ask, What excuse have you when this has been done in your behalf? Just as soon as the trial was ended and Christ was hanging on the cross, Satan thought he had gained the victory, but just as soon as [Christ] arose, that thought was uprooted forever for every world that God had ever created. It was to be the final thing. Never again could he have the least power over the worlds or in heaven. *5LtMs, Ms 8, 1888, par. 26*

The justice of God was seen in that He gave Christ to die to save man, for the law condemned man to death, but the righteousness of Christ was brought in and imputed to him that he might be brought back to his loyalty to God. And when [Christ's] work was done, the news was heralded through the heavenly hosts. When Jesus arose

triumphant over the grave and when He ascended from the Mount of Olivet, He was not only in sight of a few disciples, but many were looking on. There was a multitude of angels; thousands upon thousands beheld the Son of God as He ascended on high. And as He approached the city of God, their voices were raised, and the highest angels sang, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in." The question arises, "Who is this King of glory?" Then the answer comes back, "The Lord of hosts," the Lord of hosts, He is King. [*Psalm 24:7-10.*] Then the gates are thrown back and the heavenly train enter in, and the angels would bow in adoration before the Son of God, but He waves them back. Not yet. He must first hear from the Father that the sacrifice has been accepted, and He says, I have a request. Well, what is that request? That those "whom thou hast given me, be with me where I am." [*John 17:24.*] Then comes the answer, Let all the angels worship Him, and they bow in adoration before Him, and they touch their golden harps and raise their voices in praise, saying, Worthy is the Lamb that was slain and lives again, a conqueror. And how the arches of heaven ring with rejoicing!<sup>5</sup>*LtMs, Ms 8, 1888, par. 27*

Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him. We must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement. We "must cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the [fear] of God." [*2 Corinthians 7:1.*] Satan will come and tempt you, and you will give way to his temptations. What then? Why, come and humble your hearts in confession and by faith grasp the arm of Christ in the heavenly sanctuary. Believe that Christ will take your confession and hold up His hands before the Father—[hands] that have been bruised and wounded in our behalf—and He will make an atonement for all who will come with confession. What if you cannot understand about this matter? He says, "He that lacketh these things [is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins]." [*2 Peter 1:9.*]<sup>5</sup>*LtMs, Ms 8, 1888, par. 28*

Now brethren and sisters, I want you to see that you must "add to

your faith, virtue; [and to virtue, knowledge;] and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, [and abound,] they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [Verses 5-8.]*5LtMs, Ms 8, 1888, par. 29*

Now when you commence to work, Satan is going to work in an opposite direction, and if you are unkind and harsh and not seen in the house of God bearing your cross, you have not the knowledge of the Lord Jesus Christ; you do not discern Him and His love and matchless purity.*5LtMs, Ms 8, 1888, par. 30*

Many will say, I am saved, I am saved, I am saved. Well, have they been cleansed from all filthiness of the flesh and spirit? and can they cleanse themselves by the righteousness of the law? Jesus Christ came to this world, and there is His righteousness to impart upon the children of men that are obeying the law of God. The whole world can say, I am saved, as well as any transgressor today. They can say, I believe on Christ that He is my Saviour, but why do they disregard His law, which is the transcript of His character? When they disregard the law of Jehovah, they disregard the Lord Jesus Christ.*5LtMs, Ms 8, 1888, par. 31*

Now, I want to say to you before closing that we have a wonderful friend in Jesus, who came to save His people from the transgression of the law. What is sin? The only definition of sin is that it is the transgression of the law. Then here is Jesus Christ, who comes right in and imparts His righteousness to us; we cannot overcome in our own strength, but by faith in Him. If you will believe on Jesus Christ, you will have Him today. You must believe that He is your Saviour now and that He imputes to you His righteousness because He has died and because He has been obedient unto every requirement of that transgressed law of God. If you do this, you will have a saving knowledge of Jesus Christ. Adam and Eve lost Eden because they transgressed that law, but you will lose heaven if you transgress it.*5LtMs, Ms 8, 1888, par. 32*

We can be filled with all the fulness of God. Our lives may measure

with the life of God. Then can we press back the powers of darkness. Glory to God in the highest! I love Him because He first loved me. I will magnify His name. I rejoice in His love, and when we shall enter in through the gates into the city, it will be the highest privilege to cast my crown at His feet. Why? because He gave me the victory, because He wrought out the plan of salvation. And when I look at the glory, and at the saints redeemed, just like a flash will I cast my crown at the feet of my Redeemer. It is His; it was He who purchased my redemption. Glory to God in the highest! Let us praise Him and talk of His mightiness and of what He will do for us. Let us keep His law, and then He can trust us, for He has a law and He will reward obedience to that law; He will give us a crown of glory.*5LtMs, Ms 8, 1888, par. 33*

Now, brethren, we are almost home; we shall soon hear the voice of the Saviour, richer than any music, saying, [Your] warfare is accomplished. Enter into the joy of thy Lord. Blessed, blessed benediction; I want to hear it from His immortal lips. I want to praise Him; I want to honor Him that sitteth on the throne. I want my voice to echo and re-echo through the courts of heaven. Will you be there? Then you must educate your voice to praise Him on earth, and then you can join the heavenly choir and sing the song of Moses and the Lamb. God help us and fill us with all fulness and power, and then we can taste of the joys of the world to come.*5LtMs, Ms 8, 1888, par. 34*

## Ms 8a, 1888

Counsel to Ministers

Minneapolis, Minnesota

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“I am the true vine, and my Father is the husbandman. 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. Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” [*John 15:1-8*.] *5LtMs, Ms 8a, 1888, par. 1*

Brethren, I want to ask you a question. How can we come to God with full assurance of faith if we bear no fruit that testifies to a change wrought in us by the grace of God, no fruit that shows that we are in fellowship with Christ? How can we approach God in faith and be abiding in Christ and He in us when by our works we show that we are not bearing fruit? *5LtMs, Ms 8a, 1888, par. 2*

What is the fruit we should bear? The fruit of kindly words and deeds. In God’s Word we are told what are the works of the flesh and what the fruits of the Spirit. “The works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations,

wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do these things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against which there is no law.” [*Galatians 5:19-23.*] Is not this sufficiently plain? None of us need walk in uncertainty. “And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another.” [*Verses 24-26.*]*5LtMs, Ms 8a, 1888, par. 3*

In order to have true spiritual discernment, in order to be conscious of our own weakness and deficiency and our unlikeness to Christ, we need a close connection with God. Then we shall have a humble opinion of ourselves. We shall be meek and lowly in heart, walking prayerfully and carefully before God. We shall not boast ourselves beyond our measure.*5LtMs, Ms 8a, 1888, par. 4*

In every age the gospel ministry has tended to the same end. But every minute specification is not revealed in the Word of God. He desires us to use our reason and experience, by their help adopting methods and plans which, under the existing circumstances, are for the benefit of the church and the schools and the other institutions which have been established. “By their fruits ye shall know them.” [*Matthew 7:20.*] If erroneous opinions are entertained, search the Scriptures with hearts which are humbled before God. Pray to the Lord, believing that He hears, and that He is a rewarder of those who diligently seek Him. If we will only believe, we shall receive the help we need.*5LtMs, Ms 8a, 1888, par. 5*

The message “Go forward” [*Exodus 14:15*] is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God’s Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God’s messengers the scroll is being unrolled to the world.

Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak. Let not any minister feel under bonds or [be] gauged by men's measurement. The gospel must be fulfilled in accordance with the messages God sends. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time.*5LtMs, Ms 8a, 1888, par. 6*

“Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool”—in his own estimation —“that he may be wise.” [*1 Corinthians 3:18.*] An experience of this kind is needed here, right with the men who have been forward to speak in this meeting. “For the wisdom of the world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men.” [*Verses 19-21.*] Do consider this, I beseech you. “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.*]*5LtMs, Ms 8a, 1888, par. 7*

Let men and women who are truly converted offer themselves in all humility to the service of the Lord, for verily He hath need of them. First they must be emptied of all selfishness. They will be cleansed vessels unto honor. They will reflect the bright beams of the Sun of Righteousness to all with whom they come in contact. Partakers of the divine nature, they will be savors of life unto life. They will not talk of the faults of others, but will repeat the words of divine wisdom which have penetrated and illuminated their hearts. They will be men who fear to talk and make sport of God's messengers, but men who pray much.*5LtMs, Ms 8a, 1888, par. 8*

“Where the Spirit of the Lord is, there is liberty. But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the

Lord.” [2 *Corinthians* 3:17, 18.] John declares, “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 heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.” [1 *John* 1:1-3.] *5LtMs, Ms 8a, 1888, par. 9*

As John studied the life of Christ in the Word, he beheld as in a glass the glory of the Lord, and he became changed into the same image, from glory to glory, from character to character, till he was like that which he adored. He imitated the life in which he delighted. He knew the Saviour by an experimental knowledge. His Master’s lessons were engraved on his soul. When he testified of the Saviour’s grace, the simplicity of his language was eloquent with the love that pervaded his whole being. He had not a doubt nor a suspicion. He entered into no controversy, no wearisome contention. *5LtMs, Ms 8a, 1888, par. 10*

In witnessing for Christ, he declared what he knew, what he had seen and heard. There was no supposition, no guess-work about what he said. And when insult was put upon Christ, when He was slighted, John felt the slight to the very depths of his being and broke forth into indignation which was a manifestation of his love for Jesus. Christ had humbled Himself; He had taken man’s nature, and few could see Him as John saw Him. But John had an advanced experience. The darkness had passed away. On him the true light was shining, and in his epistles he breaks forth against sin, presenting Christ as the One who could cleanse from all iniquity. *5LtMs, Ms 8a, 1888, par. 11*

It was John’s deep love for Christ that led him to desire always to be close by His side, and this position was awarded him. Jesus loves those who represent the Father; and John could talk of this love as no other of the disciples could. He reveals to his fellow men that which he knows by living experience it is his duty to reveal, representing in his character the character of Christ. The glory of the Lord was expressed in his face. The beauty of holiness which had transformed him shone with a Christlike radiance from his countenance. *5LtMs, Ms 8a, 1888, par. 12*

Those who truly love God must manifest lovingkindness of heart, judgment, and righteousness to all with whom they come in contact, for these are the works of God. There is nothing Christ needs so much as agents who feel the necessity of representing Him. Evil-speaking and evil-thinking are ruinous to the soul. This has been current in this conference. There is nothing the church lacks so much as the manifestation of Christlike love. As the members of the church unite together in sanctified association, co-operating with Christ, He lives and works in them. Our eyes need the anointing with the heavenly eyesalve, that we may see what we are and what we ought to be and that power is provided in Christ sufficient to enable us to reach the high standard of Christian perfection.<sup>5</sup>*LtMs, Ms 8a, 1888, par. 13*

We must keep Jesus our pattern ever before us. This is and ever will be present truth. It is by beholding Jesus and appreciating the virtues of His character that John became one with his Master in spirit. With spiritual vision he saw Christ's glory, glory as of the only begotten of the Father, full of grace and truth; and he was changed from glory to glory into His likeness. And to him was committed the work of telling of the Saviour's love and the love His children should manifest for one another. "This is the message that we have heard from the beginning," he writes, "that we should love one another. ... We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Whoso hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought also to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." [1 *John 3:11-18.*]<sup>5</sup>*LtMs, Ms 8a, 1888, par. 14*

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. ... Beloved, if God so loved us, we ought also to love one another. ... God is love; and he

that dwelleth in love dwelleth in God and God in him.” [1 *John* 4:7-16.]*5LtMs, Ms 8a, 1888, par. 15*

But although John dwells so particularly on love, he does not clasp hands with sin. Hear his words regarding the apostate from the faith, he who has had a knowledge of the truth, but has departed from the faith, giving heed to seducing spirits. “Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house; neither bid him godspeed; for he that biddeth him godspeed is partaker of his evil deeds.” [2 *John* 9-11.] Let all consider this.*5LtMs, Ms 8a, 1888, par. 16*

John writes further, “He that said, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. He that saith he abideth in him ought himself also so to walk even as he walked.” [1 *John* 2:4-6.] The Lord has plain words for those who like the Pharisees make great boast of their piety, but whose hearts are destitute of the love of God. The Pharisees refused to know God and Jesus Christ, whom He had sent. Are we not in danger of doing the same thing as did the Pharisees and scribes?*5LtMs, Ms 8a, 1888, par. 17*

But while reproof is to be given, it must be given in accordance with Christ’s direction. The apostle Paul writes, “Brethren, 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.] This work is not only given to ministers, but to every individual member of the church. It is to be carried out in the family and in the church. Love and unity strengthen by exercise. Do not become impatient with your brother’s faults and weaknesses. On another point you may well be disgusted with your own weakness. We are related to one another in the mysterious web of humanity. We are but threads which help to compose the great whole.*5LtMs, Ms 8a, 1888, par. 18*

We see individuals committing errors, and we are pained because their lives are not in accordance with the Bible standard of

righteousness. But we are not to become impatient. If we have the mind of Christ, we shall feel a burden for the welfare of him who has forgotten to be a doer of the Word. Do not speak of his errors to others. Follow the rule Jesus has given. Go to the wrongdoer alone first, and see if by words of wisdom you cannot save him. *5LtMs, Ms 8a, 1888, par. 19*

The apostle James, inspired by Jesus Christ, lays down our duty in clear lines. "Brethren, 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.*] We are Christ's witnesses, Christ's representatives. In his epistle to Titus, Paul charges him to set in order things that are wanting in the church. [*Titus 1:5.*] "Speak thou the things which become sound doctrine," he says. The teacher of truth is to educate all, both old and young. He is to exhort aged men to be "sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." [*Titus 2:1-5.*] When those who profess to be servants of Christ do not walk circumspectly, God is dishonored and the truth is reproached. *5LtMs, Ms 8a, 1888, par. 20*

"Young men likewise exhort to be sober-minded, in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [*Verses 6-8.*] *5LtMs, Ms 8a, 1888, par. 21*

I have been pained to hear so much jesting and joking among old and young as they are seated at the dining table. I have inquired, Are these men aware that there is by their side a Watcher who is disgusted with their spirit and the influence which they exert and is making a record of their words and actions? Will our ministers, young and old, countenance these things? Shall not we who name

the name of Christ take heed to the words, "In all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned." [Verses 7, 8.] If the truth as it is in Jesus abides in our hearts, it will sanctify our lives. Our speech will not be evil. Obeying the truth, we shall work the works of righteousness. *5LtMs, Ms 8a, 1888, par. 22*

By our words and deeds we may reveal the power of the truth to transform the character. We may each reveal that we depend on Christ's righteousness, not upon our own manufactured righteousness. We may abide in Christ as the branch abides in the vine, having such a living connection with Him that it is a pleasure to work as He worked, to be a help and blessing to our brethren. We can work the works of Christ, doing those things that are pleasing in His sight. *5LtMs, Ms 8a, 1888, par. 23*

In all you do, make Christ the center of attraction. Constantly look to Him who is your pattern, the Author and Finisher of your faith. Cultivate constant, fervent gratitude to God for the gift of His beloved Son. Represent Christ. Squander not your moral forces upon trifles, but earnestly improve the opportunities given you to reflect the light of the Sun of Righteousness. Cease to glorify man. Glory in Christ and the truth. You may crown Jesus with honor; for though so meek and lowly, He was a daily conqueror over temptation. Every soul who is a partaker of the divine nature is an overcomer in his own behalf and is victorious, having escaped the corruption that is in the world through lust. *5LtMs, Ms 8a, 1888, par. 24*

We are laborers together with God, and not only are we to have respect unto the recompense of reward, but we are to labor zealously for the Redeemer's glory by bringing sheaves to the Master. Every soul saved will swell the triumphant anthems of praise which the redeemed will sing. In every fellow being we are to see the purchase of the blood of Christ. The Saviour's interest is identified with the interests of the souls He has ransomed by an infinite sacrifice. *5LtMs, Ms 8a, 1888, par. 25*

My brethren and sisters, do we realize the importance of this subject? Why are we so listless, why satisfied to remain so poorly

fitted to work for the uplifting of humanity? Why is not every entrusted capability used for the Master? Why are so many contented with the feeble, lifeless condition of our churches? The heavenly universe is looking with amazement upon our Christless work. Neglect is seen in all our borders. Slipshod work is tolerated and passed by. How long shall this continue? Shall we not arise and with determined, harmonious effort take up our responsibilities, laboring in Christ's lines with sanctified capabilities? Put away the controversial spirit which you have been educating yourselves in for years. Educate yourselves to pray to God in sincerity and truth. Sing with the spirit and understanding also. Much is expected of us.*5LtMs, Ms 8a, 1888, par. 26*

What are our young men doing? Jesus is waiting to bind their hearts up with His great heart of love, to bind their interests with His own. He says to them, Young men, flee youthful lusts. [*2 Timothy 2:22.*] Will you obey His voice? You are surely not doing this now. The truth is an inherent power and, if brought into the sanctuary of the soul, will draw men and women to Christ. It will win its way to human hearts. To those who look to Him, Christ by His Holy Spirit reveals the beauty of truth. He shows Himself to be the sin-pardoning Saviour.*5LtMs, Ms 8a, 1888, par. 27*

Young men, you may have the truth on your side. When your heart and all your faculties are brought under the influence of truth, when you bring the truth, with all its living, sanctifying principles, into your heart, you will have confidence to present it to others. Christ is then made unto you wisdom and righteousness and sanctification and redemption. We are laborers together with God, and Christ is by your side. You are yoked up with Him, He leading and guiding. Such a worker is as a sharp sickle in the harvest field. He does not use his God-given powers in debating. That is Satan's line. Pointing to the cross of Calvary, he cries, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] He urges sinners to behold eternal realities. He holds the telescope before his eyes, that by faith he may discern these realities. Like Moses he endures the seeing of Him who is invisible. He does not seek ease or amusement. He does not visit the churches to be petted and waited upon, to jest and joke. He knows that there is stern, earnest work to be done. Those who are truly converted do not waste the precious

moments in foolish conversation and making a mock of their brethren. By words that have a weight of influence for good, they give full proof of their ministry. They deny self and lift the cross and follow Jesus, the cross-bearer. They ardently desire to yoke up with Christ, to lift His burdens and partake of His sufferings.*5LtMs, Ms 8a, 1888, par. 28*

Young men, Jesus calls you, saying, "Follow me." Those who follow Him will not walk in darkness, for Christ is the light of life. Our older ministering brethren must drop some of their responsibilities, or else they will go down in the silence of the grave. The aged standard-bearers may act as worthy counsellors and living witnesses, but their younger and stronger brethren should bear the heavy burdens. John says, "I write unto you, young men, because ye are strong, and have overcome the wicked one." [1 *John 2:14*.] You whose eyes are not dimmed, whose brain power has not been worn by constant taxation, should plan, devise, and execute, treating the aged workers with tenderness, as fathers, and looking up to them as counsellors and guides. Young workers should respect the age and experience of their older brethren.*5LtMs, Ms 8a, 1888, par. 29*

The Lord desires us all to be learners in the school of Christ. Young and old have precious lessons to learn from the divine Teacher, and when these lessons are learned, they are to impart them to others. God is presenting to the minds of men divinely appointed precious gems of truth, appropriate for our time. God has rescued these truths from the companionship of error and has placed them in their proper framework. When these truths are given their rightful position in God's great plan, when they are presented intelligently and earnestly and with reverential awe, by the Lord's servants, many will conscientiously believe because of the weight of evidence, without waiting for every supposed difficulty which may suggest itself to their minds to be removed. Others, not discerning spiritual things, will keep themselves in a combative frame of mind, opposing every argument that does not meet their ideas. Shall this miserable work cease?*5LtMs, Ms 8a, 1888, par. 30*

Those who have not been sinking the shaft deeper and still deeper into the mine of truth will see no beauty in the precious things presented at this conference. When the will is once set in stubborn

opposition to the light given, it is difficult to yield, even under the convincing evidence which have been in this conference. To controvert, to question, to criticize, to ridicule, is the education many have received and the fruit they bear. They refuse to admit evidence. The natural heart is in warfare against light, truth, and knowledge. Jesus Christ has been in every sleeping room where you have been entertained. How many prayers went up to heaven in these rooms?*5LtMs, Ms 8a, 1888, par. 31*

Satan is fruitful in bringing up devices to evade the truth. But I call upon you to believe the words I speak today. Truth of heavenly origin is confronting Satan's falsehoods, and this truth will prevail. We do well to remember that Christ is the light of the world and that fresh beams of light are constantly reflected from the source of all light.*5LtMs, Ms 8a, 1888, par. 32*

He who studies the truth, who prayerfully opens the eyes of his understanding to see and his heart to receive the bright beams of the Sun of Righteousness, will be in harmony with the messenger and the message God sends. All the opposition, all the prejudice, all the suggestions of the enemy, will never make the truth less precious or less true. Only when men yield to the subtlety of the enemy does the truth become darkness to them. But even though the truth is opposed and spoken against by those who should be blessed, strengthened, and made joyful by it, its value and brightness are not lessened, for the Lord's messengers will hold up the telescope to the spiritual eye, that the truth may be seen from all points, and its value appreciated.*5LtMs, Ms 8a, 1888, par. 33*

A fair investigation will not fail to reveal wonderful things in God's Word. Every jot of resistance places the opposer in a darker shade. He does not want to see. He will not search God's Word. But opposition and resistance serve only to bring out truth in new, distinct lines. The more truth is spoken against, the brighter it will shine. Thus the precious ore is polished. Every word of slander spoken against it, every misrepresentation of its value, awakens attention and is the means of leading to closer investigation as to what is saving truth. The truth becomes more highly estimated. New beauty and greater value are revealed from every point of view.*5LtMs, Ms 8a, 1888, par. 34*

Brethren, God has most precious light for His people. I call it not new light, but O, it is strangely new to many. Jesus said to His disciples, "A new commandment I give unto you, That ye love one another as I have loved you." [*John 13:34.*] This was really an old commandment, which had been given in the Old Testament Scriptures, but it had been lost. It had not been practiced. The command that they should love one another as Christ had loved them was indeed new to the disciples. But the revealing of this love would give to the world an unmistakable evidence that they were God's children.*5LtMs, Ms 8a, 1888, par. 35*

I call upon the young men who are entering the work as ministers to take heed how they hear. Be careful how you oppose the precious truths of which you now have so little knowledge. Search the Scriptures for yourselves. You have altogether too limited knowledge of yourselves. Know for yourselves what is truth. Do not take any man's words, any man's prejudices, any man's arguments, any man's theories. This has been done by ministers to the injury of their experience, and it has left them novices when they should [have been] wise in the Scriptures and in the power of God. Take your Bibles, humble yourselves and weep and fast and pray before the Lord, as did Nathanael, seeking to know the truth. Jesus' divine eye saw Nathanael praying, and answered his prayer.*5LtMs, Ms 8a, 1888, par. 36*

I saw an angel of God inquiring of these men who have educated themselves as debaters, "How many prayers have [you] offered?" Oh, your levity, your speeches, are all written in the book. If you only knew how Christ has regarded your religious attitude at this meeting.*5LtMs, Ms 8a, 1888, par. 37*

You must gain an experience for yourselves. I beg of you not to think that long sermons are an unmistakable evidence of your ministerial ability. O, there is something more to the ministry than sermonizing. Many, many discourses, like the offering of Cain, are profitless because Christless. Those who give them tire the people and fail to give them proper spiritual food.*5LtMs, Ms 8a, 1888, par. 38*

Piety must be practiced in the home. Interested personal efforts

must be made for those around you. Seek the Lord in private prayer. Ask Christ to do for you what you need to have done. He has been tempted in all points like as we are, and He knows now to succor those that are tempted. God calls upon you to leave the atmosphere of unbelief in which you have been dwelling and place yourselves in an atmosphere of faith and confidence. Do your best. Do not seek wisdom from finite men, who may be bewildered by the temptations of Satan, who may plant the seeds of doubt rather than the seeds of faith. Go to Jesus, “who giveth to all men liberally, and upbraideth not.” [*James 1:5.*] Has not His invitation reached your ears and touched your heart? 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.*]*5LtMs, Ms 8a, 1888, par. 39*

Let no human hand place a yoke upon your neck. Take the yoke Christ gives. Learn of Him, for He is meek and lowly, and you will find rest. It is Christ’s meekness and lowliness that you need. Go to the Lord with the faith, simplicity, and confidence of a little child. Tell Him the whole trouble, withholding nothing. Ask Him to teach you how to use your entrusted talents in the best way. Thus you may increase your talents.*5LtMs, Ms 8a, 1888, par. 40*

If you go out to labor in any portion of the Lord’s great moral vineyard, take heed; keep watch over yourself, over your thoughts and words. Pray for an understanding heart, for a knowledge of how to humble yourself before the Lord. Ask for Christ’s grace and efficiency, and you will not be left to labor alone. God gives every humble, devoted learner a clearer insight into the truth. He will give them precious souls as their hire.*5LtMs, Ms 8a, 1888, par. 41*

I have been instructed that many go forth to preach who do not know how to labor for the salvation of sinners. They are not themselves consecrated to God. They need to be converted. Many have been dedicated to the sacred work of the ministry when, if close examination were made in regard to their religious experience, it would be seen that they need to seek most earnestly for the transforming grace of Jesus Christ before they can teach sinners how to seek in faith for pardon.*5LtMs, Ms 8a, 1888, par. 42*

Those who would be laborers together with God must receive wisdom from the great Teacher, who is our example in all things, in order to present the truth in its simplicity. Learn of Christ. All pride, all selfishness, all self-importance must be cut away from all teachers. All the sang-froid which is so common, the theatrical gestures, all lightness and trifling, all jesting and joking, must be seen by the one who wears Christ's yoke to be "not convenient" [*Ephesians 5:4*], an offense to God, and a denial of Christ. It unfits the mind for solid thought and solid labor. It makes men inefficient, superficial, and spiritually diseased. *5LtMs, Ms 8a, 1888, par. 43*

He who believes the truth for this time will practice personal piety. The language of his heart will be, "Who is sufficient for these things?" [*2 Corinthians 2:16*.] Let every minister be sedate. As he studies the life of Christ, he will see the necessity of walking circumspectly. Yet he may be and will be, if connected with the Sun of Righteousness, cheerful and happy, showing forth the praises of Him who hath called him out of darkness into His marvelous light. The conversation will be pure, entirely free from all slang phrases. *5LtMs, Ms 8a, 1888, par. 44*

If Christ is abiding in your heart, you will show meekness and gentleness and purity of thought. You will follow elevated, noble principles, because you have learned the lessons taught in the school of Christ. If you have not felt the need of learning every day in this school, it is time you did feel this need. Learn of Christ, and then go forth in the strength of Him who has said, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20*.] A divided heart God will not accept. Put your whole soul into your work, and never leave your work half done because you wish to go to another place. God will accept only faithful work. Reprove, rebuke, exhort, with all longsuffering and doctrine. Bind off your work thoroughly. Leave no dropped stitches for someone else to pick up. Do not disappoint Christ. Determine that you will succeed, and in the strength of Christ you may give full proof of your ministry. *5LtMs, Ms 8a, 1888, par. 45*

A minister is one who ministers. If you confine your work to sermonizing, the flock of God will suffer, for they need personal effort. Let your discourses be short. Long sermons wear out both

you and the people. If ministers would make their sermons only half as long, they would do more good and would have strength left for personal work. Visit families, pray with them, converse with them, search the Scriptures with them, and you will do them good. Give them evidence that you seek their prosperity and want them to be healthy Christians. If you are staying in a family, do not allow yourself to be waited on. Show that you wish to be helpful. If possible, use the axe and hoe. Bring in water and wood. Show that you regard work as a blessing. Physical exercise will be a blessing to you, and will increase your influence for good. Remember that to minister means far more than merely preaching.*5LtMs, Ms 8a, 1888, par. 46*

Nothing is so discouraging to the advancement of present truth as the haphazard work done by some ministers for the churches. Faithful labor is needed. The churches are ready to die because they are not strengthened in Christlikeness. The Lord is not pleased with the loose way in which the churches are left because men are not faithful stewards of God's grace. They do not receive His grace and, therefore, cannot impart it. The churches are weak and sickly because of the unfaithfulness of those who are supposed to labor among them, whose duty it is to have an oversight over them, watching for souls as they that must give an account.*5LtMs, Ms 8a, 1888, par. 47*

Be thorough and determined in your efforts to serve God. Keep the eye fixed on Christ. Do not fix your attention on some favorite minister, copying his example and imitating his gestures, in short, becoming his shadow. Let no man put his mold upon you. Let the hand of God mold and fashion you after the divine similitude. Cease from man, whose breath is in his nostrils. Hang your helpless soul on Jesus Christ. He is unchangeable, the same yesterday, today, and forever.*5LtMs, Ms 8a, 1888, par. 48*

My heart was made glad as I heard the testimonies borne after the discourse on Sabbath. These testimonies made no reference to the speaker, but to the light and truth, and this is the way it should ever be. Praise no man; flatter no man; and permit no man to praise or flatter you. Satan will do enough of this work. Lose sight of the instrument and think of Jesus. Praise the Lord. Give glory to God.

Make melody to God in your hearts. Talk of the truth. Talk of the Christian's hope, the Christian's heaven.*5LtMs, Ms 8a, 1888, par. 49*

If we neglect to walk in the light given, it becomes darkness to us; and the darkness is proportionate to the light and privileges which we have not improved. Christ says, "If therefore the light that is in thee be darkness, how great is that darkness." [*Matthew 6:23.*] If we walk in the knowledge of the truth, our light will shine to those around us in spirit, in words, in actions; we will be fruitful branches of the living vine. If we know God's requirements and claim to love Him, yet cherish sin, God will not hear us when we ask for His blessing, for He does not minister to sin. There are those whose conscience is hardened by habitual sin. They bear no rich clusters of precious fruit, because they are not branches of the true vine. Their prayers rise no higher than their heads, because they are in their prayers presenting only a form of words, whether offered in the church, in the family, or in secret. They receive no strength, because they ask amiss.*5LtMs, Ms 8a, 1888, par. 50*

But when those who are striving with all their power to overcome confess their sins, God is faithful and just to forgive their sins and to cleanse them from all unrighteousness for Christ's sake. When brought into the sanctuary of the soul, the truth of God works by faith and purifies the soul, elevating, refining, ennobling it.*5LtMs, Ms 8a, 1888, par. 51*

There was a time when Israel could not prevail against their enemies. This was because of Achan's sin. God declared, "Neither will I be with you any more until the accursed thing is put away from you." [*Joshua 7:12.*] God is the same today. If defiling sins are cherished by those who claim to believe the truth, the displeasure of God rests upon the church, and He will not remove it until the members do all in their power to show their hatred for sin and their determination to cast it out of the church. God is displeased with those who call evil good and good evil. If jealousy, evil surmising, and evil-speaking are allowed to have a place in the church, that church is under the frown of God. It will be spiritually unhealthy until it is cleansed from these sins, for till then God cannot reveal His power to strengthen and elevate His people and give them

victory.*5LtMs, Ms 8a, 1888, par. 52*

God is not pleased with the slothful work done in the churches. He expects His stewards to be true and faithful in giving reproof and correction. They are to expel wrong after the rule God has given in His Word, not according to their own ideas and impulses. No harsh means must be used, no unfair, hasty, impulsive work done. The efforts made to cleanse the church from moral uncleanness must be made in God's way. There must be no partiality, no hypocrisy. There must be no favorites, whose sins are regarded as less sinful than those of others. O, how much we all need the baptism of the Holy Ghost. Then we shall always work with the mind of Christ, with kindness, compassion, and sympathy, showing love for the sinner while hating sin with a perfect hatred.*5LtMs, Ms 8a, 1888, par. 53*

A work needs to be done for many who are assembled here. The door of the heart is blocked up with the rubbish of selfishness, questioning, criticism, judgment pronounced in accordance with the unsanctified heart. Now is the time to seek God, with earnest confession and contrition, that He may turn His face toward us and light and blessing come into our midst. Then the enemy will be disappointed. The heavenly universe will rejoice, and souls who are now under temptation and the frown of God will be won to Christ. Shall we not clear away the darkness by doing the work God has given us to do? We are laborers together with God. Jesus is waiting to work in us and by us and through us to will and to do of His good pleasure. If we neglect the Lord's heritage and feel little burden for the church and souls perishing in their sins, we are condemned by God for not strengthening that which was ready to die. If, as Christ's overseers, we do our work with an eye single to the glory of God, there is no reason why the church should be weak, faithless and corrupt. Let the watchmen on the walls of Zion awake. Let them do their duty with fidelity. They need so much the heavenly endowment, that they may be laborers together with God in the great plan of salvation.*5LtMs, Ms 8a, 1888, par. 54*

To those who have been true and faithful, Christ will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." [*Matthew 25:34, 21.*] All who enter the kingdom of heaven as

conquerors will understand the meaning of this benediction, for they will have done the work Christ has given them to do. They have participated with Him in saving the souls of their fellow men. Through the grace of Christ they have brought sheaves to the Master, and with all the heavenly universe they rejoice as they see souls that have been saved through their earnest efforts given abundant entrance into heaven, made heirs of God, and joint heirs with Christ. How foolish then will appear all fear and distrust of Christ, as the redeemed see that He was waiting to give them freely the richest blessings of heaven. *5LtMs, Ms 8a, 1888, par. 55*

Let none here shut themselves away from God by their perversity of spirit and then keep complaining that they have no light. Arise, dear souls, arise by faith, and do what you ought to do. Christ says, "Follow me," and you shall not walk in darkness. [*John 8:12.*] Let go your human wisdom, and ask God for that wisdom which is pure, elevating, and ennobling and it shall be given you. Come up out of the cellar of doubt, of unbelief, of jealousy, and evil surmising into the upper chamber of faith, hope, courage, and thankfulness. Make melody to God in the heart. The garden of the Lord is strewn with precious flowers. Gather the roses and the lilies and the pinks from God's spiritual garden. "Rejoice in the Lord always: and again I say, Rejoice." [*Philippians 4:4.*] Let not the world receive the impression that there is no peace or joy or happiness in serving the Lord. *5LtMs, Ms 8a, 1888, par. 56*

It is Satan's work to misrepresent the Father and His Son, to misrepresent truth and gloss over error, making it appear as truth. But connected with God, we may distinguish between the genuine and the spurious. Light will dispel darkness. Why should we not avail ourselves of God's gracious promises, returning the glory to Him in heartfelt thanksgiving? Christ died for us that we might enter into possession of eternal riches. With hearts filled with gratitude to God, let us use the opportunities He has placed within our reach, that we may be fitted and prepared for the mansions Jesus has gone to prepare for those who love Him. If we fail through indolence, unbelief, worldliness, or covetousness, we shall suffer irreparable loss, for we shall lose an eternity of bliss. *5LtMs, Ms 8a, 1888, par. 57*

I tell you in the fear of God that day by day we are forming characters that will decide our destiny for weal or for woe. Heaven is a holy place, and there entereth into it nothing that defileth. We cannot be truly happy here unless God's will is our will, unless we are sanctified to God body, soul, and spirit. The more we think of heaven, the more happiness we shall have. Why should we not be joyful in the Lord? If we are connected with Christ, our life is hid with Him in God. We walk with God as did Enoch. Angels have charge over us every hour, that the wicked one may not overcome us. The more faith we talk, the more faith we shall have, and the more peace and joy we shall bring into our lives. Lift up your heads, brethren, and rejoice, because the Lord is soon to come in the clouds of heaven. Then we shall see Him as He is, and be made like Him. We shall see the King in His beauty. Then be joyful in God; for this is your right.*5LtMs, Ms 8a, 1888, par. 58*

## Ms 9, 1888

Morning Talk by Ellen G. White

Minneapolis, Minnesota

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Now our meeting is drawing to a close, and not one confession has been made. There has not been a single break so as to let the Spirit of God in.*5LtMs, Ms 9, 1888, par. 1*

Now I was saying what was the use of our assembling here together and for our ministering brethren to come in, if they are here only to shut out the Spirit of God from the people? We did hope that there would be a turning to the Lord here. Perhaps you feel that you have all you want.*5LtMs, Ms 9, 1888, par. 2*

I have been awake since two o'clock, and I have been praying, but I cannot see the work making the advancement that I wish I could. I have been talking and pleading with you, but it does not seem to make any difference with you. As I have told my children, although they are thousands of miles away, when I go to God in prayer for them, I know where they are standing in the Christian life, and if [they are] not living close to God, I am alarmed.*5LtMs, Ms 9, 1888, par. 3*

Had Brother Kilgore been walking closely with God, he never would have walked onto the ground as he did yesterday and made the statement he did in regard to the investigation that is going on. That is, they must not bring in any new light or present any new argument; notwithstanding they have been constantly handling the Word of God for years, yet they are not prepared to give a reason of the hope they have because one man is not here. Have we not all been looking into this subject?*5LtMs, Ms 9, 1888, par. 4*

I never was more alarmed than at the present time. Now, I have been taken down through the first rebellion, and [I] saw the workings of Satan, and I know something about this matter that God has opened before me, and should not I be alarmed? And then to take the position that because Elder Butler was not here that that subject should not be taken up! I know this is not of God, and I shall not feel free until I have told you.*5LtMs, Ms 9, 1888, par. 5*

Here was the enemy inculcating his ideas in the hearts of the angels, and they express these ideas that he has inculcated as their own, and Satan takes them and tells them to the other angels as the sentiments of the angels he has been working with. Thus he inculcates his ideas into their minds and then draws them out of the angels as their own ideas.*5LtMs, Ms 9, 1888, par. 6*

I am full of pain as I view these things, and how can I help it? Do you think that when I see these things transpiring that I can keep still and say nothing when these things have been shown me? I want to tell you, my brethren, that it is not right to fasten ourselves upon the ideas of any one man.*5LtMs, Ms 9, 1888, par. 7*

I want to tell you what a good brother said to me as he was about to leave the meeting. He came to me with such a feeling of relief that everything was settled and our old position was all right.*5LtMs, Ms 9, 1888, par. 8*

Well, one says, “Your prayers and your talk run in the channel with Dr. Waggoner.” I want to tell you, my brethren, that I have not taken any position; I have had no talk with the doctor nor with anyone on this subject, and am not prepared to take a position yet. “By their fruits ye shall know them.” [*Matthew 7:20.*] I took my brethren and told them just where they were, but they did not believe me; they did not believe they were in any danger.*5LtMs, Ms 9, 1888, par. 9*

If Elder Waggoner’s views were wrong, what business has anyone to get up and say what they did here yesterday? If we have the truth it will stand. These truths that we have been handling for years—must Elder Butler come and tell us what they are? Now, do let us have common sense. Don’t let us leave such an impression on this people. One brother asked me if I thought there was any new light that we should have or any new truth for us. Well, shall we stop

searching the Scriptures because we have the light on the law of God and the testimony of His Spirit? No, brethren. I tell you in the fear of God, "Cease ye from man, whose breath is in his nostrils." [*Isaiah 2:22.*] How can you listen to all that I have been telling you all through these meetings and not know for yourselves what is truth? If you will search the Scriptures on your knees, then you will know them, and you will be able to give to every man that asketh you a reason of the hope that is within you.*5LtMs, Ms 9, 1888, par. 10*

Let us come to God as reasonable beings to know for ourselves what is truth. But if you want to take a position that only one man can explain the truth, I want to tell you that this is not as God would have it. Now, I want harmony. The truth is a unit. But if we fasten to any man, we are not taking the position that God would have us take. We want to investigate every line of truth, especially if it bears the signet of God. Can you tell in what way God is going to give us new truth?*5LtMs, Ms 9, 1888, par. 11*

When I have been made to pass over the history of the Jewish nation and have seen where they stumbled because they did not walk in the light, I have been led to realize where we as a people would be led to if we refuse the light God would give us. Eyes have ye, but ye see not; ears, but ye hear not. Now, brethren, light has come to us, and we want to be where we can grasp it, and God will lead us out one by one to Him. I see your danger and I want to warn you.*5LtMs, Ms 9, 1888, par. 12*

Now, this is the last ministers' meeting we will have, unless you wish to meet together yourselves. If the ministers will not receive the light, I want to give the people a chance; perhaps they may receive it. God did not raise me up to come across the plains to speak to you and you sit here to question His message and question whether Sister White is the same as she used to be in years gone by. I have in many things gone way back and given you that which was given me in years past, because then you acknowledged that Sister White was right. But somehow it has changed now, and Sister White is different. Just like the Jewish nation.*5LtMs, Ms 9, 1888, par. 13*

Now, we did not intimate one word that we did not want that subject taken up. We did want an investigation, but I cannot take any position on either side until I have studied the question. There is the danger God has shown me that there would be a deceitful handling of the Word of God. I have been shown that when debaters handle these truths without having the Spirit of God, they handle them with their own efforts. They will, by making false theories and false statements, build up a structure that will not stand the test of God. This is what the Lord has shown me.*5LtMs, Ms 9, 1888, par. 14*

Now, brethren, we want the truth as it is in Jesus. But when anything shall come in to shut down the gate [so] that the waves of truth shall not come in, you will hear my voice wherever it is, if it is in California or in Europe or wherever I am, because God has given me light, and I mean to let it shine. And I have seen that precious souls who would have embraced the truth have been turned away from it because of the manner in which the truth has been handled, because Jesus was not in it. This is what I have been pleading with you for all the time—we want Jesus. What is the reason the Spirit of God does not come into our meetings? Is it because we have built a barrier around us? I speak decidedly because I want you to realize where you are standing. I want our young men to take a position, not because someone else takes it, but because they understand the truth for themselves.*5LtMs, Ms 9, 1888, par. 15*

Here is Elder Smith and Elder Van Horn, who have been handling the truth for years, and yet we must not touch this subject because Elder Butler is not here. Why, Elder Kilgore, I was grieved more than I can express to you when I heard you make that remark, because I have lost confidence in you. Now, we want to get right at what God says; all this terrible feeling I don't believe in. Let us go to the Lord for the truth instead of showing this spirit of combativeness. God has given me light, and you have acknowledged it in times past.*5LtMs, Ms 9, 1888, par. 16*

Now, the words that were spoken here were that Elder Waggoner was running this meeting. Has he not presented to you the words of the Bible? Why was it that I lost the manuscript and for two years could not find it? God has a purpose in this. He wants us to go to the Bible and get the Scripture evidence. I shall find it again and

present it to you. But this investigation must go forward. All the object I had was that the light should be gathered up, and let the Saviour come in.*5LtMs, Ms 9, 1888, par. 17*

I don't expect my testimony is pleasing, yet I shall bear it in God's fear. God knows there is a preparation going on here to fit these ministers for the work, and unless we are converted God does not want us. I hope Brother Morrison will be converted and handle the Word of God with meekness and the Spirit of God. These truths will stand just as long as time shall last. You want the eyesalve that you can see, and Jesus will help you if you will come to Him as little children. May God help us to seek Him with all our hearts.*5LtMs, Ms 9, 1888, par. 18*

## Ms 10, 1888

Remarks by Mrs. E. G. White on Missionary Work

Minneapolis, Minnesota

October 23, 1888

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Our Saviour has given to everyone his work, and no one of us can plead any excuse to God why he has not done the very work which God has given him to do. He does not require of the men to whom He has entrusted two talents the use of five talents, but He expects us to do our very best according to the capability and the powers which He has given us. And while we seek to put to use the talents He has given us, these talents will improve.<sup>5LtMs, Ms 10, 1888, par. 1</sup>

The plans which have been suggested by our brother, we believe to be sound, and if we will practice something in this line in the several churches, we shall find that those churches which carry out a system of labor will be living churches, for a working church is a living church. But here comes in the difficulty. There needs to be ability to educate properly, to teach how the different members shall have their part in the work. Everyone who is set as a leader in the church, or a minister who has charge in the churches, should consider this a part of his work. Now, how is it possible for them to neglect this part of the work and yet to be able to fulfill the direction that is given in the Bible by Paul to “present every man perfect in Christ Jesus”? [*Colossians 1:28*.] This is the very work that is devolving on the teacher. It is to try to educate, educate, educate, by precept and example; and if we can get a church in working order and if we can teach them how to work in this very line, you will find that these workers will have a special interest.<sup>5LtMs, Ms 10, 1888, par. 2</sup>

“Why, yes,” they will say, “I have acted a part in that work; I have done something in that, and I have an interest to do more.” Just according to the several ability which God has committed to them can they work intelligently and work in Christ.*5LtMs, Ms 10, 1888, par. 3*

Now, here is the great essential point, to be sure that these workers have the spirit of Jesus Christ. If they are filled with the love of God, which should be in the heart of every worker, and if they seek wisdom from above, they will become more and more intelligent in regard to their work, and will come up to be useful workers. Now, the very first thing is to have our hearts and minds and ways and manners so that they will not offend. We want to be such excellent representatives of the missionary cause that it shall stand as high as possible. Our brother was speaking in regard to commencing on the bottom round of the ladder. I believe this is the best way. It is not best for those uneducated to grasp at the top round of the ladder and think that they can do the work, but if they will be humble, they will begin to gain an experience and have an aptitude for the work.*5LtMs, Ms 10, 1888, par. 4*

I want to know why, as Christians who profess to believe the most solemn truths that God ever gave to mortals, we should not have works to correspond to our faith. Christ has said, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [*Matthew 5:16.*] That is the work we are to do, and God will help us by letting His light shine through us. We want to be the very best and most intelligent workers that there are anywhere.*5LtMs, Ms 10, 1888, par. 5*

We can see many of our sisters who know how to crochet fine articles for their houses. Now what if they would spend their time in earnest prayer to God and the study of His Word that He would help them to have heavenly wisdom to know how to save [the] souls of those around them? It looks to me as though this kind of work is hay, wood, and stubble, substances that are consumable and perishable, but the work that they might do in cleansing their own household and working for their neighbors would present lasting results of good. And if they were interested in this work, they might be sowing seeds of truth. We must sow beside all waters, and we

do not know which shall prosper, this or that. But the first work is a personal consecration to God. I have seen ladies in England who would be riding in their carriages with their little dogs in their arms and the little blanket to put over them, and the houses that were built, beautiful and expensive. You ask what these houses are for, and the answer is, "For the hounds and dogs." But you can see the little children and women, miserable and poor, in the streets, destitute of clothing. Now, what sense is there in that? Do you think that work will be as far reaching as eternity? We do not want to misuse any of God's creatures, but we want to give our first attention to those souls for whom Christ died, and we do not want to devote our means in such foolish channels. We do not want our means to flow out for our own selfish interests, but we want to use it in gaining that experience that will help us to advance the missionary work; and in doing this we are laying up a treasure in heaven. God Himself will connect with every self-sacrificing work and effort that shall be made to educate and train ourselves for labor and will put [His] seal and mold on it. It may look to us very feeble, and we may never understand the results of our labor, but God knows all about it. We sow beside all waters, not knowing which will prosper, this or that. *5LtMs, Ms 10, 1888, par. 6*

There are churches in different places which we may find that are ready to die. If they were ready to die to self and sin, if covetousness and the love of pleasure would die, they would not be so bad; they would be led to bring all their powers into exercise for doing the work of the Master, and then it would be a good death. But it is a spiritual death that pervades our churches. There are not those who feel the importance of teaching the members of the church and trying to get workers for the cause of God, to educate them that they may see the importance of putting to the stretch every power and talent that God has given them. *5LtMs, Ms 10, 1888, par. 7*

Our sisters can do a good work for the Master. They can work for the sisters in their homes. Our brethren can reach the men. Those who have a little time, in the place of smoking the cigar and enjoying themselves at the saloon, can not only save their money, but their time, and can do a good work for the Master. *5LtMs, Ms 10, 1888, par. 8*

I remember that when the converting power of God came upon me in my childhood. I wanted everyone else to get the blessing that I had, and I could not rest till I had told them of it. I began to visit with my young companions and went to their houses to talk with them and tell them my experience, how precious the Saviour was to me and how I wanted to serve Him and how I wanted them to serve Him also. So I would talk of the preciousness of Christ, and I would say, "Won't you kneel down and pray with me?" Some would kneel and some would sit in their chairs, but before we gave up, every one would be on their knees, and [we] would pray together for hours, till the last one would say, "I believe that Jesus has forgiven my sins." Sometimes the sun would begin to make its appearance in the heavens before I would give up the struggle.*5LtMs, Ms 10, 1888, par. 9*

There is a great power in Jesus. Now, when we go into the house, we should not begin to talk of frivolous things, but come right to the point and say, I want you to love Jesus, for He has first loved you. And as Brother Starr has said, Take along the publications and ask them to read. When they see that you are sincere, they will not despise any of your efforts. There is a way to reach the hardest hearts. Approach in the simplicity and sincerity and humility that will help us to reach the souls of them for whom Christ died. We do not want to be negligent in this work.*5LtMs, Ms 10, 1888, par. 10*

The plan now under consideration I believe to be one that God will be pleased with. Churches that are [now] ready to die, want someone to devise and plan for them who has the power to set things in operation. But who will do it? There are enough who want to be Christians, and if we will let the leaven begin to work, it will take one and then another, just as the Spirit of God will work with us, and we will see that we can reach the people, not by our own smartness, but by the Spirit of God. Yet, we want the ability and power that God has given us to be brought into use. We do not want to be novices forever; we want to know how to conduct ourselves properly; we want Christian politeness. And we want to carry it with us in all our work. We do not want any of the sharp corners which may be in our character to be made prominent, but we want to work in humility, so we will forget them and better characteristics will come in. We want cheerfulness in our work. A

great deal depends on the way you meet those whom you go to visit. You can take hold of the hand in such a way as at once to gain the confidence. If you take hold of it with a cold, unimpressive manner, as though you were an iceberg and did not want to be melted, you will find no warmth in return.*5LtMs, Ms 10, 1888, par. 11*

When we were on the boat on our way to Europe, I met a physician who said, "I want to give you a little advice. You will find a cold, stiff-necked people, and if you will be as stiff, you will never do them any good. But if you will go right to them and talk with them, no matter how diffident they seem to be, they will meet you all right. Talk to them just as you did to me. They will see that you have a heart and will love to talk with you. I love to talk with you about these things; do the same way in England."*5LtMs, Ms 10, 1888, par. 12*

You don't want to hold yourselves as though it were a condescension to come in contact with poor families. Talk as though they were as good a piece of humanity as you are. They have little enough light and joy, and why not carry additional joy and light to shine in upon them and fill their hearts? What we want is the tender sympathy of Jesus Christ, and then we can melt our way right into their hearts. We want to clothe ourselves, not with pomposity, but with plain, simple dress, so that they will feel that we are an equal with them, and as though we considered that they were worth saving, and we can melt our way into their hearts.*5LtMs, Ms 10, 1888, par. 13*

Now, brethren and sisters, we want the iron taken out of our souls, and we want it taken out of our manner of work. We can educate workers in every church. Don't let the ministers feel that they must do all the talking and all the laboring, but call on others to lead the meetings occasionally. In doing this, they are being educated. Let them take turns in giving Bible readings. This is calling into use the talent which God has given them.*5LtMs, Ms 10, 1888, par. 14*

I read of a man who had a corps of workmen over whom he placed an overseer. He had charge of twelve men, and they were to dig a trench. The man came along one day where they were at work, and there was the overseer down in the trench, and the sweat was

rolling off from his brow, but the twelve men were looking down into the trench watching him in his labor. The overseer was called up and asked what he was doing down there. "I ordered you to keep twelve men at work. Why have you not done it? Here are your wages." *5LtMs, Ms 10, 1888, par. 15*

Now, God has made us teachers of the flock, and He wants us to educate them in every branch of the work, that we may bring in all the talents. Our ministers do the labor instead of educating others to take the responsibility of the cause. [The minister's] work should be the work of a teacher. One laborer might set twenty to work in less time than it would take him to do the work himself. Let them blunder and make mistakes, and then kindly show them how they can do it better. Then you can be educating, educating, educating until you have men and women who have experience in the things of God and can carry responsibility, and that is what we have been suffering for. We need men who can bear responsibility, and the best way to gain the experience they need is to engage in this work. *5LtMs, Ms 10, 1888, par. 16*

If we work for others, we will not lack for something to talk about when we assemble together. We will not have to talk about our brethren and think of our self-sufficiency, for we will be working out of those things and getting to be workers for Jesus Christ. Now, if this branch of the work could be taken up in every conference and church, I believe we should see in the year to come an elevation, a healthfulness, a different atmosphere in the church. There would not be so many tattlers and gossipers. There would not be so much time for idle tales. And we would see many souls converted to Christ. Why should we not feel an interest for those around us, when Christ has given us such an evidence of His love? Why, brethren, God will not leave us. He will let His converting power be upon us. These things will enlarge as the waves from a pebble thrown in the water; the first are small, but they grow larger and larger till they reach the bank. *5LtMs, Ms 10, 1888, par. 17*

Brethren, we want to do something to set things in operation for God. We want to do something that will save souls, that at last we may enter into the joy of our Lord, that we may give praises to our Lord that we have been the means of saving some through Him,

that some may say, “It is through your instrumentality, it is you that saved me through Jesus Christ.” That is the way that we shall enter into the joy of our Lord. This is the way we want to work. We cannot know here what the effect of our work has been, but we shall see in eternity what we have done for the Master. Shall we plan and devise to carry out these plans to the letter? Then the blessings of the Lord will attend all our labors.*5LtMs, Ms 10, 1888, par. 18*

## Ms 11, 1888

### Treatment of the Erring

NP

1888

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The Scriptures speak plainly in regard to the course to be pursued toward the erring: “Ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” [*Galatians 6:1*.] To convince one of his errors is a most delicate work, for through constant exercise, certain modes of acting or thinking become second nature; through habit a moral taste is created, and it is very hard for those who err to see their errors. Many are blind to faults in themselves which are plainly discerned by others. There is always hope of repentance and reformation in one who recognizes his faults. But some are too proud to confess that they are in the wrong, even when their errors are plainly pointed out and they see them. In a general way they will admit that they are human, liable to err, but they expect others to trust them as if they were unerring. Such confessions count nothing with God.*5LtMs, Ms 11, 1888, par. 1*

“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*.] “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” [*Proverbs 28:13*.] “Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.” [*Verse 14*.] “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” [*Psalms 32:1, 2*.] “I acknowledged my sin unto thee, and mine iniquities have I not hid. I said, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin.” [*Verse 5*.] It is not safe to do as did Saul—walk contrary to the Lord’s commandments and then say, “I have performed the commandment of the Lord” [*1 Samuel 15:13*], stubbornly refusing to confess the sin of disobedience. Saul’s stubbornness made his

case hopeless. We see that others are following his example. The Lord sends words of reproof in mercy to save them, but they will not submit to be corrected. They insist that they have done no wrong, thus resisting the Spirit of God. The Lord declares through Samuel, "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 has rejected the word of the Lord, he hath also rejected thee from being king." [Verses 22, 23.] The stubborn heart is thus presented in the case of Saul to warn every soul who is in danger of doing as he did.*5LtMs, Ms 11, 1888, par. 2*

It is very discouraging to labor for this class. If their wrong course is pointed out to them as being dangerous both to themselves and to others, they try to excuse it by laying the blame on circumstances or leaving others to suffer the censure which justly belongs to them. They are filled with indignation that anyone should regard them as sinners. The one who reproves them is looked upon as having done them a personal injury.*5LtMs, Ms 11, 1888, par. 3*

And yet these very ones who are so blind to their own faults are often quick to perceive the faults of another, quick to criticize his words and condemn him for something he did or neglected to do. They do not realize that their own errors may be much more grievous in the sight of God.*5LtMs, Ms 11, 1888, par. 4*

They are like the man represented by Christ as seeking to pull a mote out of his brother's eye while he had a beam in his own eye. The Spirit of God makes manifest and reproves the sins that lie hidden, concealed in darkness, sins which if cherished will increase and ruin the soul, but those who think themselves above reproof resist the influence of the Spirit of God. In their efforts to correct others, they do not manifest patience, kindness, and respect. They do not show an unselfish spirit, the tenderness and love of Jesus. They are sharp, rasping, and positively wicked in their words and spirit. Every unkind criticism of others, every thought of self-esteem, is "the putting forth of the finger, and speaking vanity." [Isaiah 58:9.] This lifting up of self in pride, as if you were faultless, and magnifying the faults of others is offensive to God. It is breaking His law, "Thou shalt love thy neighbor as thyself." [Leviticus 19:18.] "Be

kindly affectioned one toward another.” [*Romans 12:10.*] We have no right to withdraw our confidence from a brother because of some evil report, some accusation or supposition of wrong. Frequently the report is made by those who are at enmity with God, those who are doing the enemy’s work as accusers of the brethren.*5LtMs, Ms 11, 1888, par. 5*

Someone not so mindful as he should have been of Christ’s words, “Take heed how ye hear” [*Luke 8:18*], allowed his unsanctified ears to hear wrong, his perverted senses to imagine wrong, and his evil tongue to report wrong. Many a man will not come openly to talk with the one he thinks in error, but will go to others, and under the mask of friendship and sympathy for the erring, he will cast reflections. Sometimes he openly agrees with the one whom he covertly seeks to injure. Suppositions are stated as facts, without giving the person charged with wrong a clear, definite statement of his supposed errors and without giving him a chance to answer the charges. This is all contrary to the teaching of Christ. It is the subtle way in which Satan always works.*5LtMs, Ms 11, 1888, par. 6*

Those who do such things have set themselves up as judges through admitting evil thoughts. One who engages in this work communicates to his hearers a measure of his own spirit of darkness and unbelief; his evil surmisings sow in their minds the seeds of bitterness and suspicion toward one whom God has delegated to do a certain work. If they think one makes a mistake, it is seized upon, magnified, and reported to others, and thus many are led to take up the reproach against their neighbor. They watch eagerly for all that is wrong and close their eyes to, and are unable to appreciate, all that is commendable and righteous.*5LtMs, Ms 11, 1888, par. 7*

Through this acceptance of hearsay evidence, the enemy obtains great advantage in councils and committee meetings. Those who would stand for the right, if they knew what it was, have to wade about in the foul pools of evil surmisings, because they are misled by the surmisings of someone in whom they have confidence. Their prayers are hindered, their faith is paralyzed, and unkind thoughts, unholy suspicions, come in to do their work of alienation among brethren. God is dishonored; souls are imperiled.*5LtMs, Ms 11,*

1888, par. 8

When an effort is made to ascertain the truth in regard to matters that have been represented as wrong, those who have been the accusers are frequently unwilling even to grant the accused the benefit of a doubt as to the reliability of the evil reports. They seem determined that things shall be just as they have stated them, and they treat the accused as guilty without giving them a chance to explain or state the truth of the case. When there is manifested a spirit of such fierce determination to make a brother or sister an offender and the accusers cannot be made to see or feel that their own course has been wrong, what does this show?—that the transforming power of the enemy has been upon them and their character reflects his attributes.*5LtMs, Ms 11, 1888, par. 9*

Satan well knows that all his strength, together with that of his angels and evil men, is but weakness when opposed to the faithful, united servants of the Great King, even though they may be few. In order to overcome the people of God, Satan will work upon elements in the character which have not been transformed by the grace of Christ; he will make these the controlling power of the life. Unless these persons are converted, their own souls will be lost, and others who looked up to them as men led of God will be destroyed with them because they become guilty with them. Satan endeavors to create suspicion, envy, and jealousy, leading men to question those things that it would be for their souls' interest to believe. The suspicious ones will misconstrue everything. They will call an atom a world and a world an atom. If this spirit is allowed to prevail, it will demoralize our churches and institutions.*5LtMs, Ms 11, 1888, par. 10*

To speak evil of another secretly, leaving the one accused in ignorance of the wrong attributed to him, is an offense in the sight of God. Let those who have been drawn into this work repent before God, confess their sin, and then nourish the tender plant of love. Cultivate the graces of the Spirit, cultivate tenderness, compassion for one another, but do not longer work on the enemy's side of the question.*5LtMs, Ms 11, 1888, par. 11*

Before giving credence to an evil report, we should go to the one

reported to be in error and ask, with all the tenderness of a Christian, if these statements are true. A few words spoken in brotherly kindness may show the inquirer that the reports were wholly without foundation or that the evil was greatly magnified. *5LtMs, Ms 11, 1888, par. 12*

And before passing unfavorable judgment upon another, you should go to the one who you think has erred, tell him your fears, with your own souls subdued by the pitying love of Jesus, and see if some explanation cannot be made that will remove your unfavorable impressions. *5LtMs, Ms 11, 1888, par. 13*

Christ prayed that His disciples might be one, even as He is one with the Father. [*John 17:11.*] Then every one who claims to be a child of God should make individual efforts to answer this prayer and labor for this oneness. When it exists, the followers of Christ will be a holy, powerful people, united in love. But if you let love die out of the soul and accept the accusations of Satan's agents against the children of God, you become servants of sin and are helping the devil in his work. *5LtMs, Ms 11, 1888, par. 14*

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.” [*1 Corinthians 13:1-7.*] *5LtMs, Ms 11, 1888, par. 15*

“Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.” [*James 3:13, 14.*] What is lying against the truth? It is claiming to believe the truth while the spirit,

the words, the deportment, are representing the attributes of Satan and denying Christ. To surmise evil, to be impatient and unforgiving, is lying against the truth. Love, patience, long forbearance, are in accordance with the principles of truth. Truth is ever pure in its operations, ever kind, breathing a heavenly fragrance unmingled with selfishness.*5LtMs, Ms 11, 1888, par. 16*

If anyone in the church desires to be a teacher, thinking himself called to instruct others, let him show his fitness for the position, not in profession merely, not in his discourses alone, but in spirit and action. Let there be no evil surmisings, no crediting of hearsay and telling the story to others, while he does not try by the best possible means to learn the facts from the one accused. Let his conversation be in meekness and wisdom.*5LtMs, Ms 11, 1888, par. 17*

Those who delight to criticize their brethren pride themselves on their superior wisdom in discerning stains upon the character that others have not discovered, but “this wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [*Verses 15-18.*]*5LtMs, Ms 11, 1888, par. 18*

Here the apostle has given us the fruits of pure and undefiled religion. The fruits of that wisdom that descendeth not from above are also distinctly presented. Will you, my dear brethren and sisters, consider these fruits, so opposite in character and tendency, and determine which spirit you are cherishing? May the Lord open the eyes of our people to see clearly on which side they stand. The good fruits are without partiality and without hypocrisy. When the grace of Christ dwells in the heart, there are words and deeds of kindness, tender compassion for one another, not merely for a few who extol and favor you. The harvest of peace is sown in peace of them that make peace. Christ knows the spirit we cherish. The faithful Witness says, “I know thy works.” [*Revelation 3:15.*] The thoughts of the heart are not hid from Him. And by our words and deeds we shall be judged in the last great day.*5LtMs, Ms 11, 1888, par. 19*

God will not vindicate any who, in associating with opposers to our faith or with our own brethren, manifest toward them a harsh, denunciatory spirit. Those who do this may appear to have a zeal for the truth, but it is not according to knowledge. To be unkind and denunciatory and to entertain evil thoughts and harsh, severe judgments is never the fruit of that wisdom which is from above, but it is the sure fruit of an unsanctified ambition, such as caused the condemnation of Jesus.*5LtMs, Ms 11, 1888, par. 20*

The language of the Christian must be mild and circumspect, for his holy faith requires him to represent Christ to the world. All who are abiding in Christ will manifest the kind, forgiving courtesy that characterized His life. Their works will be works of piety, equity, and purity. They will have the meekness of wisdom, exercising the gift of the grace of Jesus. They will be ready and willing to forgive, earnestly seeking to be at peace with their brethren. They will represent that spirit which they desire to be exercised toward them by their heavenly Father.*5LtMs, Ms 11, 1888, par. 21*

The enemy has been at work seeking to control the thoughts, the affections, and the spiritual eyesight of many who claim to be led by the Spirit of truth. Many cherish unkind thoughts, envyings, evil surmisings, pride, and a fierce spirit that leads them to do works corresponding to the works of the wicked one. They have a love of authority, a desire for pre-eminence, for a high reputation, a disposition to censure and revile others. And the garment of hypocrisy is thrown over this spirit by calling it zeal for the truth.*5LtMs, Ms 11, 1888, par. 22*

He who opens his heart to the suggestions of the enemy in evil surmisings and jealousy frequently misconstrues this evil-mindedness to be special foresight, discrimination or discernment to detect guilt and wrong motives in others; he regards it as a precious gift vouchsafed to him, and he draws apart from his brethren, with whom he should be in harmony. He climbs upon the judgment seat and shuts his heart against the one he supposes has erred, as though he himself were above temptation. Jesus separates from him and leaves him to walk in the sparks of his own kindling.*5LtMs, Ms 11, 1888, par. 23*

Let no one among you glory any longer against the truth by pretending that this spirit is a necessary consequence of faithfulness in righting wrongs and standing in defense of the truth. Such wisdom has many admirers, but it is very deceptive and harmful. It does not come from above, but is the fruit of a heart that needs regeneration. Its originator is Satan himself. Do not give yourselves, as accusers of others, credit for discernment, for you clothe the attributes of Satan with the garments of righteousness. I call upon you, my brethren, to purify the soul temple from all these things that defile. They are roots of bitterness.*5LtMs, Ms 11, 1888, par. 24*

How true are the words of the apostle, "Where envying and strife is, there is confusion and every evil work." [*James 3:16.*] One person in an institution or in the church who gives loose rein to unkind thoughts and evil speaking may stir up the worst passions in the human heart, and too often the leaven will work until it has permeated all associated with him.*5LtMs, Ms 11, 1888, par. 25*

The enemy of all righteousness gains the victory, and the result of his work is to make of no effect that prayer of the Saviour that His disciples may be one as He is one with the Father. While men and women are blinded by their erroneous ideas of what constitutes Christian character, the leaven of evil existing in their own natural hearts is actively at work, and such unkindness and hardness of heart exists, such prejudice and resentment are cherished, that Satan takes the throne of the heart, and Christ is excluded. Then the devil and his angels exult.*5LtMs, Ms 11, 1888, par. 26*

The wisdom which is from above leads to no such evil results. It is the wisdom of Christ, "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits." [*Verse 17.*] Those who manifest these fruits have placed themselves on God's side; their will is the will of Christ. They believe the Word of God and obey its plain injunctions. They do not consult their feelings, neither do they extol their own opinions above those of others. They esteem others better than themselves. They do not stubbornly strive to carry out their own purposes, irrespective of the influence their plans will have on other souls that are precious in the sight of God. In order to have unity and peace in our institutions and in the church, our pet

ideas and preferences must be sacrificed. No principle of divine truth is to be sacrificed by any means, but our own hereditary and cultivated tendencies must often yield. No man is perfect, no one without defect.*5LtMs, Ms 11, 1888, par. 27*

I ask you, my brethren and sisters to whom these lines are addressed, are you cherishing a spirit that is easy to be entreated? Is it your custom to look upon the course of others in a fair, reasonable light, to excuse them for any error as you wish to be excused? Or do you strive to exalt self, and make it appear that your brethren and sisters are in the wrong? Are you willing to forgive those who you think have not done right? Inquire whether, if you were in their place, you would do as well even as they have done. Are you ready to answer the prayer of Christ by yielding your will in obedience to His in order that the peace and harmony of the church may be maintained?*5LtMs, Ms 11, 1888, par. 28*

I know that this has not been the spirit which many have cherished. Oh, how many have been altogether too willing to disparage others and justify themselves! They have upheld their course when in the sight of God it has been wrong, decidedly contrary to the Word of God, and is registered against them in the heavenly records, there to stand until they repent and confess the wrong. True wisdom is full of mercy and good fruits. There are bigots enough in the world who imagine that everything which concerns them is perfect, while they pick flaws in the motives and principles of others. Will you look at these things as they are?*5LtMs, Ms 11, 1888, par. 29*

You are not what God would have you to be or what you must be if you are ever saved in the kingdom of heaven. The converting power of God must come into your hearts and transform your characters before you can adorn the gospel of Christ with a well ordered life and a godly conversation. Then there will be no evil speaking, no evil surmising, no accusing of your brethren, no secret working to exalt self and disparage others. Christ will reign in your hearts by faith. Your eyes and tongue will be sanctified, and your ears will refuse to listen to evil reports or suggestions from believers or unbelievers. Your senses, your appetites and passions, will all be under the control of the Spirit of God. They will not be given up to the control of Satan for him to employ in working

unrighteousness.*5LtMs, Ms 11, 1888, par. 30*

More distractions and wickedness in the church are caused by a wrong use of the tongue, by a lack of governing the speech, than by anything else. Let the members of every family begin to work over against their own house. Let them humble themselves before God. It would be well to have a trespass offering box in sight and a rule, to which all the household are agreed, that whoever speaks unkindly of another or speaks passionate words, shall drop therein a trespass offering of not less than ten cents. In this way all would be on their guard against these wicked words, which do harm to their brethren and much more to themselves. No man can of himself tame that unruly member, the tongue, but if you come to God with contrite hearts in humble supplication, in faith, He will do the work for you.*5LtMs, Ms 11, 1888, par. 31*

By the help of God you must bridle your tongue; talk less, and pray more. Never question the motives of your brethren, for as you judge them, God has declared that you will be judged. Open your hearts to kindness, to the dictates of the Spirit of God, to the cheering rays of the Sun of Righteousness. You need an enlightened understanding. Encourage kindly thoughts and holy affections. Cultivate the habit of speaking well of others. Let neither pride nor self-righteousness prevent you from making frank and full confession of your wrongdoings if you desire the forgiveness of God. If you do not love those for whom Christ has died, you have no genuine love for Christ. Your worship will be a tainted offering before God. If you retain unworthy thoughts, misjudging your brethren and surmising evil of them, God will not hear your self-sufficient, self-exalted prayers. When you go to those you think are doing wrong, you must have the spirit of meekness, of kindness, full or mercy and good fruits.*5LtMs, Ms 11, 1888, par. 32*

Let no partiality be shown to one or more who are your favorites, to the neglect of others of your brethren whom you do not love. Beware least you deal harshly with those who, you think, have made mistakes, while others, more guilty and deserving of reproof and who should be even severely rebuked for the unchristlike conduct, are sustained and treated as special friends. Paul, in his epistle to Titus, bids him exhort the brethren to be “ready to every

good work,” “to speak evil of no man, to be not brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which is shed on us abundantly through Jesus Christ our Saviour.” [Titus 3:1-6.] The mercy and favor of God toward us is an example of how we should treat the erring. When those who claim to believe the truth will humble their hearts before God and obey His Word, then the Lord will listen to their prayers.*5LtMs, Ms 11, 1888, par. 33*

If your brethren have erred, you must forgive them. You should not say, as some have said who ought to know better, “I do not think they feel humble enough. I do not think they feel their confession.” What right have you to judge them, as if you could read the hearts? The Word of God says, “If he repent forgive him, and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.” [Luke 17:3, 4.] And not only seven times, but seventy times seven, should you forgive him, just as often as Christ forgives you.*5LtMs, Ms 11, 1888, par. 34*

Here the free gift of God to men is plainly set forth. It is the free forgiveness of all sins, without man’s rendering any equivalent. The Lord gives this lesson in order that man may see how he should treat his fellow men—that, as God for Christ’s sake has forgiven his sins, he should forgive his brethren who err. If he is an overcomer at last, it will not be because of his own righteousness, but through the righteousness of Christ and the long forbearance, mercy, and forgiveness of God. If he does not cherish kindness, love, and a forgiving spirit toward his brethren, he will not be of the number who shall receive forgiveness of God.*5LtMs, Ms 11, 1888, par. 35*

The lesson that Jesus would impress upon His disciples is that Christians cannot cherish a revengeful spirit in either thought or action. The tendency of the whole work of Christ was to counteract the teachings of the scribes and Pharisees who encouraged

retaliation and revenge. *5LtMs, Ms 11, 1888, par. 36*

Jesus teaches the poor not to rise up against those who are in power, not to resist their oppression, while He pronounces a terrible woe upon those who tyrannize over the poor. "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you." [*James 5:1.*] God enjoins upon the servant to be faithful to his master and to be contented for Christ's sake, but he assures the master that he also has a Master who will requite him full measure for his deeds. "Whatsoever that ye would that men should do to you, do ye even so to them." [*Matthew 7:12.*] We do not receive forgiveness because we forgive, but as we forgive. The ground of all forgiveness is that Christ died, that while we were yet sinners He died for us. Repentance and faith are the conditions of our salvation. Lesson after lesson is given the student in Christ's school that he may learn to trust, not in his own merits, but in the merits of Christ's righteousness. *5LtMs, Ms 11, 1888, par. 37*

The conditions of salvation are presented in various ways in order that effectual impressions may be made on varied minds and that none may be deceived. Abraham was justified by faith, that faith which works obedience. Let all who claim to believe present truth be does of the Word which plainly teaches that the spirit of forgiveness must be cherished, that it is indispensable to our receiving forgiveness from God. The sinner who is forgiven and accepted through Christ will forgive his brother willingly, freely, thoroughly. *5LtMs, Ms 11, 1888, par. 38*

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents." [*Matthew 18:23, 24.*] Here was one man in high position who had been entrusted with a vast amount of property. But upon an examination of his accounts he was found unfaithful; he owed his lord ten thousand talents. This, at the lowest computation, amounts to not less than fifteen million dollars. When the king saw the evidence of his servant's unfaithfulness, he commanded him to be sold, with his wife and children, his house, his lands, and all that he had, that payment might be made. Alarm seized the unfaithful man as he saw the ruin before him, and he pleaded for delay: "Lord,

have patience with me, and I will pay thee all.” [Verses 25, 26.] But his lord knew that he could never pay the debt. While the servant acknowledged the justice of the sentence against him, he begged for mercy. “Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.” [Verse 27.]*5LtMs, Ms 11, 1888, par. 39*

What joy was this! What relief from the shadow of his wrong course, which surrounded him like a cloud! He went forth from the presence of his lord with the whole debt canceled. But circumstances occurred which tested the true spirit of this man—whether he would manifest the same forgiveness and mercy that had been shown toward him or whether his joy and gratitude were of a selfish nature and his heart not softened.*5LtMs, Ms 11, 1888, par. 40*

“The same servant went out, and found one of his fellow servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.” [Verses 28-30.]*5LtMs, Ms 11, 1888, par. 41*

Here Christ illustrates the spirit of selfishness and severity which brother exercises toward brother. Both are human; both are in need of mercy, patience, and forbearance. But one whom God has forgiven much will not forgive a small offense in his fellow men. Too many professed Christians regard one whom they deem in error with an unfeeling, relentless spirit, which is the fruit of pride, self-sufficiency, and hardness of heart; thus they show that God’s great love for them is not appreciated, for it has not softened their hearts.*5LtMs, Ms 11, 1888, par. 42*

When this man, whose great debt had been forgiven, met another inferior to him in position and office who owed him but a small sum, he was filled with anger and with threats and violence claimed the money due him. Then when the poor debtor fell at his feet and used the very same prayer which he himself had uttered before his lord, he was merciless. He accused the man of not meaning to pay him, and disregarded his prayers and tears. He who had been forgiven

so much himself forgave nothing. He claimed his rights and, taking advantage of the law, afflicted the distressed debtor by casting him into prison.*5LtMs, Ms 11, 1888, par. 43*

This conduct grieved those who witnessed it, for they knew the whole story of his pardon, and they carried a complaint to the king. Then the king's anger was stirred, and he ordered the man to come before him. "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" and his lord delivered him to the jailer till he should pay all that was due. [*Verses 31-34.*]*5LtMs, Ms 11, 1888, par. 44*

Will those whose names are upon the church books, who claim to be sons and daughters of God, consider their relation to God and to their fellow men? While we must depend so entirely upon the mercy of a sin-pardoning Saviour, shall our hearts remain hard and unsympathizing? Can any provocation authorize unkind feelings, or should it cause us to harbor resentment or seek revenge? Can we cast the first stone in condemnation of a brother when God is extending His mercy to us and forgiving our trespasses against Him? Should God enter into judgment with us, our debt would be found to be immense, yet our heavenly Father forgives the debt. Men will be dealt with by God, not according to their opinion of themselves or according to their self-confidence, but according to the spirit they reveal toward their erring brethren. A spirit of harshness and severity is the spirit of Satan.*5LtMs, Ms 11, 1888, par. 45*

Pride of heart, if cherished, creates envy, evil surmising, and even revenge. There is danger, then, that words or actions may be exaggerated into grievous, intentional offenses and that the one who you think has done you an injustice will be treated with coldness, indifference, or contempt. Yet these very persons the Lord has charge of; angels of God minister unto them. He who reads the heart may see more genuine goodness in them than in him who harbors ill feelings against them for supposed wrong. "If thy brother trespass against thee, rebuke him; if he repent, forgive him." [*Luke 17:3.*] Treat him and his errors as you wish God to treat

you when you offend Him. Charity does not rejoice in evil; revenge does.*5LtMs, Ms 11, 1888, par. 46*

Let your zeal be for yourselves, to show out of a good conversation your work with meekness of wisdom. Avoid every bitter word, every unkind action. Love as brethren; be kind; be courteous. Do not scandalize the truth by bitter envying and contention, for such is the spirit of the world. Let not these unholy traits be once named among you.*5LtMs, Ms 11, 1888, par. 47*

On one occasion the disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." [*Matthew 18:1-6.*] The little ones here referred to, who believe in Christ, are not those who are young in years but little children in Christ.*5LtMs, Ms 11, 1888, par. 48*

Here is a warning for those who selfishly neglect, or hold in contempt, their weak brethren, a warning to those who are unforgiving and exacting, judging and condemning others, and thus discouraging them. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe unto that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."*5LtMs, Ms 11, 1888, par. 49*

"And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which is lost." [*Verses 7-11.*] Here

the work of Christ is plainly presented, and it is a similar work His followers are expected to do. They must use their God-given talents “to save that which is lost.” It is not the saint but the sinner that needs compassion, the earnest labor, the persevering effort. *5LtMs, Ms 11, 1888, par. 50*

Weak and trembling souls, those who have many defects and objectionable traits of character, are the special charge of the angels of God. “Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.” [*Verse 10.*] If any injustice is done to them, it is the same as if done to Jesus Himself. Christ identifies His interest with that of the souls He has purchased at an infinite cost. *5LtMs, Ms 11, 1888, par. 51*

Angels ever present where they are most needed—with those who have the hardest battles to fight, whose conflicts are with themselves, against their inclinations and hereditary tendencies, whose home surroundings are the most discouraging. Will the followers of Christ labor together with God? Will all in our institutions seek for harmony, for peace, for oneness in Christ Jesus? Will anyone work with Satan to discourage souls who have so much to contend against? Will they by word or deed, push them upon Satan’s battlefield? *5LtMs, Ms 11, 1888, par. 52*

Jesus assures us that His coming to our world was to save those that were lost, those that were dead in trespasses and sins, those that were strangers and enemies to God. Then will the very men to whom Christ has shown mercy and forgiveness neglect or despise those whom Jesus is seeking to take home to His heart of infinite love? Christ’s work is to ransom those who have strayed from God, and He requires every member of the church to work together with Him in bringing them back. *5LtMs, Ms 11, 1888, par. 53*

If those who, by being merciless, unforgiving, place themselves on Satan’s side would only listen and hear the reproof of the Saviour, “He that is without sin among you, let him cast the first stone” [*John 8:7*], would any hand be lifted? Would not every mouth be stopped? These words of Jesus to the Pharisees brought their own sins to their remembrance. Self-condemned, they went out one by

one.*5LtMs, Ms 11, 1888, par. 54*

Brethren and sisters, if you are workers together with God, there is no excuse for your not working to help, not only those whom you fancy, but those who most need your help to correct their errors. I have been shown that many have not the Spirit of Christ. The very work He has given them to do they have not done. And they will continue to neglect this work unless the converting power of God is felt on their poor hearts. Then they will be rich in good works.*5LtMs, Ms 11, 1888, par. 55*

Jesus thus illustrates the work that devolves upon those who claim to believe on His name: "How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [*Matthew 18:12-14.*]*5LtMs, Ms 11, 1888, par. 56*

Wonderful lesson of mercy, forbearance, patience, and love! Perishing souls, helpless in sin and liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock. Jesus represents Himself as being acquainted with His sheep. He gave His life for them. And He goes to seek them even before they seek Him. There is more rejoicing in heaven over one sinner that repents than over ninety and nine just persons that need no repentance.*5LtMs, Ms 11, 1888, par. 57*

Let ministers and people work according to God's plan. Let them exchange their way for God's way; then they will be zealous in encouraging and strengthening the weak, not grieving them or causing them to stumble by a hard, unforgiving, accusing spirit.*5LtMs, Ms 11, 1888, par. 58*

Brethren, we need to fall on the Rock and be broken. Then we shall have the melting, subduing love of Jesus in our hearts. We shall follow the example of Jesus, the Majesty of heaven, and of the angels and not be like the Pharisees who were proud, hardhearted, and unsympathetic. God is not willing that even the lowest and most

degraded should perish. In what light then can you regard any neglect of those who need your help? *5LtMs, Ms 11, 1888, par. 59*

Many of you are self-willed, proud, hardhearted, and condemnatory, when on the contrary the whole heart should be aroused to devise ways and means for saving souls. You draw apart from your brethren because they do not speak and act to please you, when in the sight of God you are more guilty than they. You do not seek that unity that Christ prayed might exist among brethren. What impression do these variances, this emulation and strife, make upon your families and your neighbors, upon those who do not believe the truth? “By this shall all men know that ye are my disciples, if ye have love one to another.” [*John 13:35.*] How many of you are unsanctified in heart, and while sensitive yourselves to any reproof, you make another an offender for a word? How many of you speak words that cannot produce union, but only heartache and discouragement? How many give cause for anger, and are themselves angry without cause? *5LtMs, Ms 11, 1888, par. 60*

Jesus, the world’s Redeemer, has laid down rules to prevent unhappy divisions, but how many of you in our churches or in our institutions have followed the directions of Christ? “If thy brother shall trespass against thee, go and”—tell it to every one you meet? [No!]*—*“tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee then take with thee one or two more, that in the mouth of two or three witnesses, every word shall be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen and a publican.” [*Matthew 18:15-17.*]*5LtMs, Ms 11, 1888, par. 61*

When anyone comes to a minister or to men in positions of trust with complaints about a brother or sister, let them ask the reporter, “Have you complied with the rules our Saviour has given?” and if he has failed to carry out any particular of this instruction, do not listen to a word of his complaint. Refuse to take up a report against your brother or sister in the faith. If members of the church go entirely contrary to these rules, they make themselves subject to church discipline and should be put under the censure of the church. This matter, so plainly taught in the lessons of Christ, has been passed

over with strange indifference. The church has either neglected her work entirely or has done it with harshness and severity, wounding and bruising souls. Measures should be taken to correct this cruel spirit of criticism, of judging one another's motives as though Christ had revealed to men the hearts of their brethren. The neglect of doing aright, with wisdom and grace, the work that ought to have been done has left churches and institutions weak, inefficient, and almost Christless.*5LtMs, Ms 11, 1888, par. 62*

Jesus adds to the lesson these words: "Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." [Verse 18.] This assurance—that after the rules of Christ have been followed to the letter, the decisions of the church will be ratified in heaven—gives a solemn significance to the action of the church. No hasty steps should be taken to cut off names from the church books or to place a member under censure until the case has been investigated and the Bible rule fully obeyed.*5LtMs, Ms 11, 1888, par. 63*

The words of Christ show how necessary it is for church officers to be free from prejudice and selfish motives. Human minds and hearts, unless wholly sanctified, purified, and refined from partiality and prejudice, are liable to commit grave errors, to misjudge, and deal unkindly and unjustly with souls that are the purchase of the blood of Christ. But the decision of an unjust judge will be of no account in the court of heaven. It will not make an innocent man guilty or change his character in the least before God. As surely as men in responsible positions become lifted up in their own esteem and act as though they were to lord it over their brethren, they will render many decisions which heaven cannot ratify.*5LtMs, Ms 11, 1888, par. 64*

However great the confidence reposed in any man, whatever the authority given him by his position, let him not think that he can therefore indulge in surmisings, in suspicions, evil thinking, and evil speaking because he is too cowardly to speak plainly to his brethren and sisters and to correct faithfully any existing errors. His position and authority depend upon his connection with God, upon the discernment and wisdom he receives from above.*5LtMs, Ms 11,*

1888, par. 65

Let us be careful how we pass sentence of condemnation on one for whom we may be cherishing dislike because he does not meet our ideas, for the sentence will reflect upon ourselves and do far more harm to us than to the one we condemn. Christ would have His church strong in unity. Let us all praise God that we are not to be judged according to finite man's discernment, which is very liable to be perverted.*5LtMs, Ms 11, 1888, par. 66*

“Again I say unto you that 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. For where two or three are gathered together in my name, there am I in the midst of them.” [*Verses 19, 20.*] Remember, there is a witness in every assembly, One who knows whether your thoughts are holy, kind, tender, and Christlike or whether they are hard, unkind, and satanic. A record of your words and your spirit and of the result of your course of action goes up to heaven. You cannot afford to be careless and inattentive in this matter.*5LtMs, Ms 11, 1888, par. 67*

“Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new-born babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious.” [*1 Peter 2:1-3.*] “Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth at the door.” [*James 5:9.*] Man cannot read the heart of man. His judgment is formed from appearances, and these are often deceptive. God reads the intent and purposes of the heart. Do nothing in an underhand manner; be open as the day, true to your brethren and sisters, dealing with them as you wish Christ to deal with you.*5LtMs, Ms 11, 1888, par. 68*

Many in our churches and institutions are not sanctified by the truth they profess. If they had the Spirit of Christ, they would not notice small slights, but their minds would be occupied in contemplating the love of Jesus. They need spiritual discernment that they may not be the sport of Satan's temptations. They would not then be continually seeing things of which to complain. If the instruction which Christ has given were followed out in the spirit that every true

Christian should have, if each, when aggrieved, would go to the offending member and seek in kindness to correct the wrong by privately telling him his fault, many a grievous trial would be averted. But many will resort to every expedient rather than fall on the Rock Christ Jesus and be broken. All such expedients must fail.*5LtMs, Ms 11, 1888, par. 69*

Christ says, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "Take my yoke upon you." [*Matthew 11:29.*] Will we do this? Will we wear the yoke of Christ? Will we be renewed in the spirit of our mind and daily strive to cultivate humility and childlike simplicity, willing to be the least of all and the servant of all? Without this spirit our life is not hid with Christ in God. The self-importance which many manifest is exactly opposite to the meekness and lowliness of Christ. Those who think least of self and exalt Jesus most will be greatest in the kingdom of heaven.*5LtMs, Ms 11, 1888, par. 70*

It becomes all who expect to see Jesus as He is and to be made like Him so to follow Him daily that their characters may be molded after His image. When our hearts reflect His likeness, we shall not judge unrighteously; we shall honor those whom God honors, and we shall be very circumspect in spirit, in word, in action, lest we grieve one of God's little ones. He who loves God because his own sins have been forgiven will manifest a forgiving spirit toward others. In dealing with the erring, harsh measures should not be resorted to; milder means will effect far more. After the best means have been perseveringly tried without success, wait patiently and see if God will not move upon the heart of the erring. Discipline has been abused heretofore. Men whose own characters are very defective have put themselves forward to discipline others, and thus all discipline has been brought into contempt. Passion, prejudice, and partiality, I am sorry to say, have had abundant room for exhibition, and proper discipline has been neglected.*5LtMs, Ms 11, 1888, par. 71*

If those who deal with the erring had hearts full of the milk of human kindness, what a different spirit would prevail in our churches! May the Lord open the eyes and soften the hearts of those who have a harsh, unforgiving, unrelenting spirit toward those whom they think

in error. Such men dishonor their office and dishonor God. They grieve the hearts of His children and compel them to cry unto Him in their distress. The Lord will surely judge for these things.*5LtMs, Ms 11, 1888, par. 72*

But those who are unfeeling, hardhearted, do the greatest harm to themselves. They are deceived by their own course. Selfishness leads the one who cherishes it to exaggerate every little offense, to attach great importance to little acts, and attribute guilt to one who is ignorant of doing any wrong. It works in the unsanctified heart to create a desire to depreciate all who do not esteem him so highly or show him as much honor as he thinks is his due.*5LtMs, Ms 11, 1888, par. 73*

The lessons which Christ has given us are to be studied and incorporated into our religious life every day. If ye forgive not men their trespasses, “neither will your Father which is in heaven forgive your trespasses.” [*Mark 11:26.*] “When ye stand praying, forgive, if ye have aught against any.” [*Verse 25.*] “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” [*Matthew 5:44.*]*5LtMs, Ms 11, 1888, par. 74*

When the believer, in view of all his transgressions, exercises faith in God, believes that he is pardoned because Christ has died as his sacrifice, he will be so filled with gratitude to God that his tender sympathy will be reaching out to those who, like himself, have sinned and have need of pardon. Pride will find no place in his heart. Such faith as this will be a death blow to a revengeful spirit. How is it possible for one who finds forgiveness and who is daily dependent upon the grace of Christ to turn away in coldness from those who have been overtaken in a fault and to display to the sinner an unforgiving spirit? Everyone who has real faith in God will crush pride under his feet.*5LtMs, Ms 11, 1888, par. 75*

A view of the goodness and mercy of God will lead to repentance. There will be a desire to possess the same spirit. He who receives this spirit will have clear discernment to see the good there is in the character of others, and will love those who [need] the tender, pitying sympathy of forgiveness. He sees in Christ a sin-pardoning

Saviour and contemplates with hope and confidence the pardon written over against his sins. He wants the same work to be done for his associates also. True faith brings the soul into sympathy with God.*5LtMs, Ms 11, 1888, par. 76*

May God pity those who are watching, as did the Pharisees, to find something to condemn in their brethren and who pride themselves on their wonderfully acute discernment. That which they called discernment is cold, satanic criticism, acuteness in suspecting and charging souls with evil intent who are less guilty than themselves. They are, like the enemy of God, accusers of the brethren. These souls, whatever their position or experience, need to humble themselves before God. How can they pray, "Forgive me as I forgive others"? [*Matthew 6:12.*]*5LtMs, Ms 11, 1888, par. 77*

"With what measure ye mete it shall be measured to you again." [*Matthew 7:2.*] "He shall have judgment without mercy that hath showed no mercy." [*James 2:13.*] God grants no pardon to him whose penitence produces no humility and whose faith does not work by love to purify the soul. We need to study the example of Him who was meek and lowly, who, when He was reviled, reviled not again. A vindictive spirit will not be indulged by a true Christian.*5LtMs, Ms 11, 1888, par. 78*

Parents should teach their children to be patient under injuries. Teach them that wonderful precept in the Lord's prayer that we are to forgive others as we would be forgiven. He who possesses the Spirit of Christ will never be weary of forgiving. I entreat you to be Bible Christians.*5LtMs, Ms 11, 1888, par. 79*

## Ms 12, 1888

Testimony to Dr. Burke

Oakland, California

April 1888

Portions of this manuscript are published in *5MR 337; 10MR 121, 287-289.*

The law of God is presented in the Scriptures as broad in its requirements. Every principle is holy, just, and good. They lay men under obligation to God; they reach to the thoughts and feelings of the soul; and they will produce conviction of sin in every one who is sensible of having transgressed them. If the law extended only to the external conduct, men would not feel guilty over their wrong thoughts, desires, and designs. But the law requires that the soul itself, the spiritual agent, be pure, the mind holy, that all thoughts and feelings shall be in accordance with the law of love and righteousness. By its light men see themselves guilty before God.*5LtMs, Ms 12, 1888, par. 1*

Man must be removed as far as possible from Satan if he would become a partaker of the divine nature. "Wherefore," says the apostle Peter, "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby." [*1 Peter 2:1, 2.*] There can be no spiritual growth, no Christlike meekness and humility where there is no life.*5LtMs, Ms 12, 1888, par. 2*

"Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." [*James 5:8-10.*] "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 might 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.” [1 *Peter* 3:8-10.] The truth of the Bible may be no truth to us if these words of God are not brought into actual contact with the soul. It is not enough that we have a knowledge of the truth. Our faith must grasp its deep principles. We must perceive the truth and weave it into our practical everyday life. *5LtMs, Ms 12, 1888, par. 3*

There is danger of you, my brother, believing a falsehood and acting on this belief because you do not pay heed to the warnings that the Lord sends you. If you would only doubt those things that the Lord would be pleased to have your doubt, the specious works of Satan and your own self-righteousness; if you would believe the Word of God coming to you through His own appointed agencies, then the power of the enemy would not be so successful. To doubt that which originates with God is a dangerous business; to believe the falsehoods of Satan is fatal to your soul. The work of truth is to alarm and bring to repentance. That faith and doctrine, whose results to the soul are the destroying of sin, is from above, and produces all the fruits of the Spirit—love, joy, peace, forbearance, meekness. *5LtMs, Ms 12, 1888, par. 4*

I have a deep love for your soul; and I would assure you that when the world comes to our side and praises and extols our merits, we may well be alarmed. We are in danger of learning to love the praise of men rather than the praise of God. The lower we fall at the feet of Jesus, the more clearly will we view our Saviour in His purity and matchless loveliness. *5LtMs, Ms 12, 1888, par. 5*

Then we shall be able to see how weak and unworthy we are, and we will tax every nerve and muscle of soul, body, and intellect, that we may meet the divine Pattern. And the more we have of Jesus, the less will worldlings care to associate with us. They will feel embarrassed in our company. *5LtMs, Ms 12, 1888, par. 6*

God is seeking to exalt us to His high, pure, heavenly standard. For this purpose His Spirit is constantly striving with us. The corruptions of the world and all unholy influences will be working through the masterly energies of Satan to drag men down to their level, blinding their sensibilities, degrading their desires, enfeebling the

conscience, and in every way making their religious faculties weak and inefficient. Our natural tendencies, unless corrected by the Holy Spirit of God, have in them the seeds of moral death. The flesh with all its promptings lusteth against the Spirit and the Spirit against the flesh. If the higher, holier attributes are not cultivated, if we allow ourselves to deceive, to prevaricate, there is a false tongue that needs to be treated with the hot “coals of juniper.” [*Psalm 120:4.*] *5LtMs, Ms 12, 1888, par. 7*

You will not long stand where you are. Either you will respect the delegated power in the church, or you will break down the bands of control and choose to have your own way and your own will. The soul must feel its sickness before it will feel its need of a physician. When you come to your right mind, which I hope and pray you may, you will then lift up your eyes and mind to God; you will obey His directions. You will see that Christ loves you, that He was wooing you by all the tender, lofty graces of His Spirit, but that you did not sense His love. Then, far higher and purer ambitions, holier joys, ennobling motives, and endearing sympathies will bind you in a bundle with the precious sheaves of wheat. You will be one with Christ. You will turn with grateful, humble emotion to lay hold on the hope set before you in the gospel. You will not lean upon and confide your secrets to the Lord’s bitterest enemies. You will not go into their secret chambers or enter into their councils. You will not dishonor the name of Jesus by any connection with the Lord’s enemies. Unless you come to God with a broken and a contrite heart, He will not accept you. You have a work to do to get ready for the judgment. You need to stop just where you are and see what road you are traveling. Compare your life with God’s great moral standard of righteousness. *5LtMs, Ms 12, 1888, par. 8*

You are now in the precious hours of probation, and you may, by the grace given you, go on step by step, growing up in the likeness of Christ. You may and will become a partaker of the divine nature if you will do your part of the work. In the measure of man’s limited abilities, the powers can be pure, holy, and undefiled. You can, through the grace of Christ, reproduce this truth. And you will find in Christ Jesus, who is the Source of all power, a supply of grace for every emergency. *5LtMs, Ms 12, 1888, par. 9*

I am alarmed for you. I feel a deep interest for your soul. You must see that you are not in harmony with the body. And there are those who are blinded and deceived like yourself who will help you in your self-deception. But do not be led away from God's people. All who have followed the path that you are pursuing have made shipwreck of their faith. I have feared to say these words, knowing that it would wound your vanity; but I cannot sit passively by and not warn you. I beg of you, for Christ's sake, to make a decided change. Do not work any longer on the enemy's side. I so hoped that you would see and understand that you were going away from Jesus and would come back to His side and become a learner in His school.*5LtMs, Ms 12, 1888, par. 10*

You must work in harmony with the body and strive for unity. Counsel together. Workers together with God must obey the orders of their Captain. Wait not for some magical change to be wrought in you without taking the requisite steps yourself. Life must be with you a humble working out your own salvation with fear and trembling for it is God that worketh in you to will and to do of His good pleasure. Halt not, but escape for your life.*5LtMs, Ms 12, 1888, par. 11*

Many of your brethren and sisters have been helping you in a wrong course. May God forgive them. They have caused dissension and confusion in the church. Christ requires that we shall press together, that we shall be one with Him as He is one with the Father. You must depend on God, be disciplined and trained for the higher life. Yes, depend on God; wait His pleasure; follow Him; rely in obedience on the strength of His Word.*5LtMs, Ms 12, 1888, par. 12*

To obey when it seems the hardest is true surrender to God. This will quicken your moral nature and subdue your pride. Learn to submit your will to God's will, and you will be made meet for the inheritance of the saints in light.*5LtMs, Ms 12, 1888, par. 13*

You have lessons to learn, my brother. The testing and trying of your character has come. Would you fall under the displeasure of God? I point you to the immortal inheritance. I point you to the crown of everlasting life. I entreat you, Do not turn away from this

warning; do not hold yourself apart from the Lord's people. I want to see you repenting before God and confessing your errors and mistakes in the place of justifying yourself. You may seek to frame excuses that you think will vindicate your pursuance of the course you have taken, but this I know, God has pronounced wrong. Then cease your self-justification. Make thorough work for eternity.*5LtMs, Ms 12, 1888, par. 14*

What a work we have before us! Do you want a part in this closing work? It is a work that will triumph. Do you wish to triumph with it? God will use you to act a part in this work if you will be obedient to Him. But if the grace of God is [to be] made your own, you must do your part. Cooperate with God. You must place yourself in right relation to God. You must be a transformed man. You must bring forth fruit meet for repentance. The fountain of salvation is now standing open for you, but you must make not delay. Be diligent to place yourself in the most favorable position to secure all the privileges and help the Lord is ready to give you in the work of overcoming. God is speaking to you through His servant. Will you hear His voice? We are to fight, to wrestle, to labor, to strive, to run the race with patience, laying aside every weight and the sin which doth so easily beset us. The Bible leaves the responsibility of our ruin at our own door.*5LtMs, Ms 12, 1888, par. 15*

God has been speaking to us through His Word, through His testimonies, pointing out our errors and showing us the right way. I do not give you up. You must come to the light. You must cast off the works of darkness and put on the whole armor of righteousness. The forgiveness of sin is promised to him who repents, justification to him who believes, the crown of life to him who is faithful to the end. The condition of our receiving an increase of grace is that we improve that which we already have. You are called upon by the voice of God to keep yourself unspotted from the world if you would stand without spot and blameless before the Judge of the whole earth.*5LtMs, Ms 12, 1888, par. 16*

Now, my brother, you have a work to do. Do not delay it. You have made representations to the enemies of our faith which you will not be pleased to have appear against you in the day of judgment. You should not be deceived in this matter. You are working counter to

the work of the Spirit of God. You must change materially in your course of action. You have not told the truth at all times. O, the record of your words! You must meet these again, for there has been an ear that has heard your every statement, a silent, unseen witness to your every action. I entreat of you to be wise now while mercy's sweet voice is still inviting you. Make no delay. I care for your soul for it is the purchase of the precious blood of Jesus Christ.*5LtMs, Ms 12, 1888, par. 17*

All who would enter heaven must enter in by the strait gate; they must travel the narrow path, daily denying self, daily lifting the cross, the symbol of Christ's humiliation and shameful death. How must your past and present life appear in His eyes? How can He look upon your self-esteem, your self-applause, your self-inflation? Yet there is no need for despair. Work with agonizing effort to the light and then help those whose minds you have confused, whose judgment you have clouded by your statements and whom your influence has led to withdraw their confidence from those whom God has been leading. God has not been leading you, and I do not want that you should think that He has been your Guide. You must meet your work just as it is in the judgment. O, pass the time of your sojourn here in fear, lest a promise being left you of entering into His rest, any of us should seem to come short of it! Keep a high, clean, correct standard before you and then look continually for grace to meet this standard.*5LtMs, Ms 12, 1888, par. 18*

We hear much of faith; but the quality of our faith is discerned by our works. There is much need of alarm, much need of self-examination, much need of humility and lowliness of mind. Only come, hanging your helpless soul upon Jesus Christ, and He will say to you, "Son, thy sins be forgiven thee." [Mark 2:5.] He will not quench the faintest spark of spiritual life. He will not break the feeblest reed. He giveth power to the faint, and to them that have no might, He increaseth strength. Humble sincerity in the ways of God will make us obedient children, and we may claim His promise. Do not cherish the feeling that you are whole and are in no need of a physician. Fall on the Rock and be broken. We are nearing the time when every man's work will be brought into judgment, when all will receive according to the deeds done in the body, whether they be good, or whether they be evil.*5LtMs, Ms 12, 1888, par. 19*

## Ms 13, 1888

Sermon by Mrs. E. G. White

Des Moines, Iowa

December 1, 1888

Final part is formerly Undated Ms 70. Portions of this manuscript are published in *1SAT 61-77; AH 319, 528-529; CG 272; ML 29; 9MR 98*. †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.

(Delivered in the Seventh-day Adventist Church, Des Moines, Iowa, Sabbath, December 1, 1888, at the State Meeting of the S.D.A. reported by W. E. Cornell.)*5LtMs, Ms 13, 1888, par. 1*

Text: *2 Timothy 4:1-11.5LtMs, Ms 13, 1888, par. 2*

Here we have presented before us the work of him who shall open the Scriptures to others. It is a most solemn work, and all who engage in it should be men of prayer. It is not enough for the minister to stand up in the desk and give an exposition of the Scriptures. His work has but just begun. There is pastoral work to do, and this means to reprove and exhort with all longsuffering and doctrine: that is, he should present the Word of God to show wherein there is a deficiency. If there is anything in the character of the professed followers of Christ, the burden should certainly be felt by the minister, and not that he should lord it over God's heritage. To deal with human minds is the nicest job that was ever committed to mortal man.*5LtMs, Ms 13, 1888, par. 3*

There will be human prejudices and many other things that will bar his way. He will have to meet hearts that have never been subdued in their childhood. They have never been brought into order and into line; they have never been brought under control. Therefore, in dealing with these minds, where reproof is necessary, to rebuke with all longsuffering, to be successful in this work, the servant of God will have to arm himself with the same mind that was in Christ Jesus; and if he walks humbly with his God, he will recognize in

every soul for whom he has labored that they are the purchase of the blood of Christ: that our precious Saviour considered them of such value that He did not withhold Himself, but gave up His life in order that they might have a provision, a trial, a time when they should consider the things of eternal interest, and that they should weigh them carefully, attentively, and see if they do not consider whether or not it is to their advantage and profit to build into eternal life.*5LtMs, Ms 13, 1888, par. 4*

Here the apostle presents a solemn charge to every minister of the gospel. He arrays them before God and the Lord Jesus Christ, who shall judge the quick and the dead, to preach the Word, and they are not to show a partiality for merely the prophecies and the argumentative portions of the Scriptures, but the greatest and most important lessons that are given us are those given us by Jesus Christ Himself. If we become thoroughly acquainted with the doctrines of Jesus Christ, then we shall be able to win souls to Christ. We shall have the love of Christ in our hearts for we will see that we can do nothing without it. Why, 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 15:7.*]*5LtMs, Ms 13, 1888, par. 5*

It is not enough that we merely give an exposition of the Scriptures, but we must have the Word of God abiding in us; and Christ has said that unless ye eat of My flesh and drink of My blood, ye shall have no part with Me. None but those who eat of My flesh and drink of My blood shall have eternal life. Then He goes on to explain what it means. "Why," He says, "the flesh profiteth nothing, it is the spirit that quickeneth," and He says that His flesh is meat indeed and drink indeed. [*John 6:63, 55.*] Therefore, we are not to merely open the Bible and read something to the people and then go away out of the desk and carry no burden of souls with us.*5LtMs, Ms 13, 1888, par. 6*

God designs that every minister of the gospel shall increase in efficiency. He designs that they shall have more power in prayer, that they shall become more intelligent in handling the Word of God, continually growing in grace and in the knowledge of our Lord and Saviour Jesus Christ; and the more that they think and talk of Christ, the more they will meditate upon the blessed Saviour and

the Word He has given them to obey, the more they will reflect the image of Jesus Christ; and by so doing they will become partakers of the divine nature, having escaped [the corruption] that is in the world through lust.*5LtMs, Ms 13, 1888, par. 7*

Remember this point—“having escaped the corruption that is in the world through lust.” [2 *Peter 1:4.*] If we are in that position where we shall speak the truth in the demonstration of the Spirit and of power, we shall be men and women of prayer. We shall seek God earnestly, and as ministers of God preaching the gospel, we should carry these great truths into our daily lives and show that we are living examples of what we preach, that we are carrying into our everyday life practical godliness. Then, wherever we go we will be a power.*5LtMs, Ms 13, 1888, par. 8*

There are some who have power just while they are in the desk, and it goes no further; therefore, their influence is like the morning dew which the sun shines upon and drinks up. There is nothing to it. But, if he carries the Word into his life, if he is eating and drinking of the blood and flesh of the Son of God, then he is a party with Christ; he is a partaker of the divine nature. Like the branch connected with the living vine, he has been drinking sap and nourishment from the True Vine, and it will be seen wherever he is.*5LtMs, Ms 13, 1888, par. 9*

Let us see what [the Word says]:*5LtMs, Ms 13, 1888, par. 10*

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the 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 not to me only, but unto all them that love his appearing.” [2 *Timothy 4:6-8.*]*5LtMs, Ms 13, 1888, par. 11*

Well, there is an incentive before us constantly to be faithful. As to those [to] whom God has committed sacred trust, we are to be faithful, and if we are faithful, then the God of Heaven will pronounce us worthy of eternal life and [will bestow] that crown of righteousness that is laid up for the faithful who shall be overcomers at last.*5LtMs, Ms 13, 1888, par. 12*

Now, there are some that may think that they are fully capable, with their finite judgment, to take the Word of God and to state what are the words of inspiration and what are not the words of inspiration. I want to warn you off that ground, my brethren in the ministry. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." [*Exodus 3:5.*] There is no finite man that lives, I care not who he is or whatever is his position, that God has authorized to pick and choose in His Word. *5LtMs, Ms 13, 1888, par. 13*

It is true that the apostle has said that there are some things that are hard to be understood in the Scriptures. [*2 Peter 3:16.*] So there are. And if it were not that there are subjects that are difficult and hard to be understood, well might the skeptic who now pleads that God has given a revelation that cannot be understood, well might he, I say, have something else to plead. *5LtMs, Ms 13, 1888, par. 14*

God's infinity is so much higher than we are that it is impossible for man to comprehend the mystery of godliness. Angels of God looked with amazement upon Christ who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. *5LtMs, Ms 13, 1888, par. 15*

And although we may try to reason in regard to our Creator how long He has had existence, where evil first entered into our world, and all these things, we may begin to reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond. We cannot grasp it, so what man is there that dares to take that Bible and say this part is inspired and that part is not inspired? I would have both my arms taken off at my shoulders before I would ever make the statement or set my judgment upon the Word of God as to what is inspired and what is not inspired. *5LtMs, Ms 13, 1888, par. 16*

How would finite man know anything about that matter? He is to take the Word of God as it reads and then to appreciate it as it is and to bring it into the life and to weave it into the character. There is everything plainly revealed in God's Word which concerns the

salvation of men, and if we will take that Word and comprehend it to the very best of our ability, God will help us in its comprehension.*5LtMs, Ms 13, 1888, par. 17*

Human minds without this special assistance of the Spirit of God will see many things in the Bible very difficult to be understood, because they lack a divine enlightenment. It is not that men should come to the Word of God by setting up their own way or their own will or their own ideas, but it is to come with a meek and humble and holy spirit.*5LtMs, Ms 13, 1888, par. 18*

Never attempt to search the Scriptures unless you are ready to listen, unless you are ready to be a learner, unless you are ready to listen to the Word of God as though His voice were speaking directly to you from the living oracles. Never let mortal man sit in judgment upon the Word of God or pass sentence as to how much of this is inspired and how much is not inspired and that this is more inspired than some other portion. God warns him off that ground. God has not given him any such work to do.*5LtMs, Ms 13, 1888, par. 19*

We want to keep close to the truth that is for our times—present truth. We want to know what is the truth now. We claim to believe the third angel's message. We claim that the angel was flying through the midst of heaven proclaiming the commandments of God and the faith of Jesus. This was the proclamation. Did you hear his voice? Did he speak so you could hear that message? Did the world hear it? Did the world hear any note? Did they want to hear? Will anyone hear it? Yes, those who have been walking out step by step as Jesus leads the way.*5LtMs, Ms 13, 1888, par. 20*

And when the position of Christ changed from the holy to the most holy place in the sanctuary, it is by faith to enter with Him, understand His work, and then to present to the world the last message of mercy that is to be given to the world. And what is it? It is a message to prepare a people for the second coming of the Son of Man. It is God's great day of preparation, and therefore every minister of Jesus Christ should have in his course of action, in the burden of his labor, a zeal and living interest and intensity in his efforts which is appropriate to the truth that is for this time, which is

claimed to be the last message of mercy to our world.*5LtMs, Ms 13, 1888, par. 21*

Well, then, we cannot sleep; we cannot be indifferent; we must labor for the precious souls of men and women around us; we must work with all our might, for the Lord is coming.*5LtMs, Ms 13, 1888, par. 22*

The real laborers will be careworn, oppressed in spirit, and they will feel as did Christ when He wept over Jerusalem. When they see crookedness and impenitence, and when they see people who will not listen to the Word of the Lord, why they will feel as He felt when He exclaimed, "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not." [*Matthew 23:37.*] Here are precious invitations of mercy, and while we carry them and try to let the light be reflected upon the world in darkness, we cannot see, perhaps, that the rays of light are being penetrated everywhere. We may not see this, but it is so, if we carry the light and have the right spirit, and we want the right spirit, and we want to labor in Christ and have Christ with us constantly.*5LtMs, Ms 13, 1888, par. 23*

Here in Second Timothy, the second chapter, beginning with the eleventh verse, we read: "It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer we shall also reign with him: If we deny him, he also will deny us. If we believe not, yet he abideth faithful; he can not deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but the subverting of the hearers." [*Verses 11-14.*]*5LtMs, Ms 13, 1888, par. 24*

What does that mean? It means that there may be contentions over words and over ideas, but they should be to some purpose; they should be to break down the stubbornness and the opposition that is in human hearts in order that their spirits may be softened and subdued so that when the seeds of truth are dropped into the soil of the heart, they may take root there.*5LtMs, Ms 13, 1888, par. 25*

We do not know which shall prosper, this or that; it is God alone

that giveth the increase. Therefore we must labor in discouragements, but we want to labor in Christ. The life must be hid with Christ in God, and as the minister's labor is to watch over the flock of God as overseers, there are cautions that they are to heed: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word." [Verse 15.] This is a great labor; it is a great burden. It is not to obtain the praise of men, it is not to look to any living mortal on the earth, but to God we are to look, with an eye single to His glory. If we look to Him, He will certainly help us. He will give us His grace to help to labor on, He will give us strength to go forth weeping, if need be, bearing precious seed, and doubtless we shall come again with rejoicing, bringing our sheaves with us.*5LtMs, Ms 13, 1888, par. 26*

That is what we want. We want to bring sheaves to the Master. We want to consider that we are missionaries wherever we are in the highest sense of the word, and there is a great work before us. We want a sharpened intellect, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, growing up to the full stature of men and women in Christ Jesus.*5LtMs, Ms 13, 1888, par. 27*

What then? Why, we are to present every man approved in Christ Jesus. That is our work; and when men and women accept the truth, we are not to go away and leave them and have no further burden for them. They are to be looked after. They are to be carried as a burden upon the soul, and we must watch over them as stewards who must render an account. Then, as you speak to the people, give to them every man his portion of meat in due season, but you want to be in that position where you can give this food.*5LtMs, Ms 13, 1888, par. 28*

The Word of God is rich. Here are the precious mines of truth, and we can dig for the truth as for precious treasures hidden away. We buy a field. After we buy it, we hear that there is buried in it a vast amount of wealth, so we begin to plow and turn over every portion of that field carefully, till we have found the precious jewels.*5LtMs, Ms 13, 1888, par. 29*

Here is the garden of God. Here is the precious Word, and we should take that Word and study it carefully, study its pages

thoroughly and be in a position where we can gather the divine rays of light from glory and reflect them on those around us.*5LtMs, Ms 13, 1888, par. 30*

God wants us to be fruitful in the Scriptures. And when you may go forth to your fields of labor, you may indeed feel that you are weak men, but you are not handling weak subjects. You are handling subjects of eternal moment, and you are to study and search the Scriptures for yourselves. You are to dig in this mine all the time, and the “entrance of Thy word giveth light; it giveth understanding to the simple.” [*Psalm 119:130.*]*5LtMs, Ms 13, 1888, par. 31*

Whereas human nature might search the Bible, study its pages, be able to see its beauty, yet the searching would profit them nothing; but when they come with a humble heart, with a prayerful spirit, when they take hold of that Word with reverence and open its pages with a prayerful heart, why the enterings of that Word [giveth light]—the Word must enter into the heart. It is not enough to read it merely, but it must enter, it must take right hold of the soul and bring your spirit into subjection to the Spirit of God.*5LtMs, Ms 13, 1888, par. 32*

And when this transforming process has been accomplished (and we know that you are men mighty in the Scriptures when you can stand up before the people and can present Christ to them crucified), we know you have been to the Living Fountain; we know that you have been drinking of that Fountain which is Christ in you springing up into everlasting life, so [that] the words that you shall utter will be right words. They will not be vain words, coming together with a jingling sound just to please the people. No, all this is to be shunned. You are to shun everything of that character. You want be in a position where the blessed truth of heavenly origin shall have a transforming influence upon the life and upon the character.*5LtMs, Ms 13, 1888, par. 33*

Now let us see what it saith in *Philippians, [the] second chapter, commencing at the twelfth verse*: “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but how much more in my absence, work out your own salvation with fear and trembling.”*5LtMs, Ms 13, 1888, par. 34*

There is no carelessness allowed here; there is no indolence; there is no indifference, but we are to work out, each of us, our own salvation with fear and trembling. Why? Let us see: "Wherefore, my beloved, ... work out your own salvation with fear and trembling." Well, then, you say, am I to go around fearing and trembling all the way? Yes, in one sense, but not in another sense. You have the fear of God before you, and you will have a trembling lest you will depart from the counsels of God. There will be that trembling. You will be working out your own salvation all the time with fear and trembling.*5LtMs, Ms 13, 1888, par. 35*

Does it rest here? No, let us hear how the divine power comes in: "For it is God that worketh in you both to will and to do of his good pleasure." [*Verse 13.*] Here, are man's works, and here are God's works. They both cooperate. Man cannot accomplish this work without the help of the divine power.*5LtMs, Ms 13, 1888, par. 36*

God does not take man, with his own natural feelings and deficiencies, and place him right in the light of the countenance of God. No, man must do his part; and while man works out his own salvation with fear and trembling, it is God that worketh in him to will and to do of His own good pleasure. With these two combined powers, man will be victorious and receive a crown of life at last. He stands in view of the haven of bliss and the eternal weight of glory before him, and he fears lest he will lose it, lest a promise being left, he shall come short of it. He cannot afford to lose it.*5LtMs, Ms 13, 1888, par. 37*

He wants that heaven of bliss and strains every energy of his being to secure it. He taxes his abilities to the utmost. He puts to the stretch every spiritual nerve and muscle that he may be a successful overcomer in this work and that he may obtain the precious boon of eternal life.*5LtMs, Ms 13, 1888, par. 38*

What will we do? When the world sees that we have an intensity of desire, some object that is out of sight which by faith is to us a living reality, then it puts [in them] an incentive to investigate, and they see that there is certainly something worth having, for they see that this faith has made a wonderful change in our lives and characters.*5LtMs, Ms 13, 1888, par. 39*

A transformation has taken place, and you are a different man. You are not the same passionate man that you used to be. You are not the same worldly man that you were. You are not the man that was giving way to the lust and evil passions, evil surmisings, and evil speakings. You are not this man at all because a transformation has taken place. What is it?—the image of Christ reflected in you. Then you are bearing in view that there is a company to stand by and by on Mount Zion, and you want to be one of that company, and you are determined that you will form a part of that company. Let me read: “And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred and forty and four thousand, having his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps. And they sang as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth.” [*Revelation 14:1-3.*] *5LtMs, Ms 13, 1888, par. 40*

Why were they so specially singled out? Because they had to stand with a wonderful truth right before the whole world and receive their opposition; and while receiving this opposition they were to remember that they were sons and daughters of God, that they must have Christ formed within them the hope of glory. They were ever keeping in view the great and blessed hope that is before them. What is it? It is an eternal weight of glory. Nothing could surpass it. *5LtMs, Ms 13, 1888, par. 41*

Paul had a view of heaven, and in discoursing on the glories there, the very best thing he could do was to not try to describe them. He tells us that eye had not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for those that love Him. [*1 Corinthians 2:9.*] So you may put your imagination to the stretch, you may try to the very best of your abilities to take in and consider the eternal weight of glory, and yet your finite senses, faint and weary with the effort, cannot grasp it, for there is an infinity beyond. It takes all of eternity to unfold the glories and bring out the precious treasures of the Word of God. *5LtMs, Ms 13, 1888, par. 42*

Do not let any living man come to you and begin to dissect God's Word, telling what is revelation, what is inspiration, and what is not, without a rebuke. Tell all such they simply do not know. They simply are not able to comprehend the things of the mystery of God. What we want is to inspire faith. We want no one to say, "This I will reject, and this will I receive," but we want to have implicit faith in the Bible as a whole and as it is. *5LtMs, Ms 13, 1888, par. 43*

We call on you to take your Bible, but do not put a sacrilegious hand upon it and say, "That is not inspired," simply because somebody else has said so. Not a jot or tittle is ever to be taken from that Word. Hands off, brethren! Do not touch the ark. Do not lay your hand upon it, but let God move. It is with His own power, and He will work in such a manner that He will compass our salvation. We want God to have some room to work. We do not want man's ideas to bind Him about. *5LtMs, Ms 13, 1888, par. 44*

I know something of the glory of the future life. Once a sister wrote to me and asked if I would not tell her something about the city of our God further than we have in the Word. She asked me if I could not draw something of its plans. I wrote her that I would have to say to her, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." [*Exodus 3:5.*] "No," said I, "you cannot paint, you cannot picture, and the martyr tongue cannot begin to give any description of the glory of the future life, but I will tell you what you can do: you can 'press toward the mark for the prize of the high calling of God in Christ Jesus.' [*Philippians 3:14.*] You can die to self; you can seek to grow up to the perfection of Christian character in Christ Jesus." That is our work, but when men begin to meddle with God's Word, I want to tell them to take their hands off, for they do not know what they are doing. *5LtMs, Ms 13, 1888, par. 45*

But here is the company. John sees it and wonders what means the scene. The account goes back in the chapter previous. I will not read it, but it shows where heaven sends a message to the children of men, and they begin to embrace it and follow the Lamb step by step until they enter into the sanctuary, and on till they are redeemed and stand with the Lamb on Mount Zion. And then it is explained why their song was so different from any other song. It

was a new song. And he goes on to state that in their mouth was found no guile, for they were without fault before the throne of God.*5LtMs, Ms 13, 1888, par. 46*

Now, brethren, we see just what is before us. If we have unruly tongues, and they will talk we want to have them cured. How shall we get them cured? Follow the Lamb. Follow the footsteps of Christ. We want our conversation to be sanctified. We want no impurities on our lips; we want none in our hearts; we want nothing that will defile. We want clean hands and pure hearts, and we want to keep our minds constantly awake.*5LtMs, Ms 13, 1888, par. 47*

We are altogether too well satisfied. Many of our ministers are as weak as babes. They understand the theory of the truth, can present that well enough, but when it comes to working out their own salvation with fear and trembling, if they meet with a little obstacle, they begin to talk doubt and discouragement, and in a despairing tone, and you will find they will stumble over little mites of obstacles that they should not notice at all. That is terrible.*5LtMs, Ms 13, 1888, par. 48*

What we want is to be armed with the same mind that was in Christ Jesus our Lord. And when we are armed with His mind, we can say with the apostle that we are not to look at the things that are seen, but we are to look away from these things. These things which are seen are temporal, but the things which are unseen are eternal; therefore, we are to keep our minds fixed upon heavenly things, the eternal weight of glory. That is what we are to think about and what we are to talk about.*5LtMs, Ms 13, 1888, par. 49*

If we would only consider like rational beings that there is a heaven before us to gain and a hell to shun; if we should keep that in mind, do you think that we would let the things of this earth sap away all our religious fervor?*5LtMs, Ms 13, 1888, par. 50*

We shall not handle these things long. We are passing through this world as pilgrims and strangers, and in a little while we shall lay off our armor at the feet of our Redeemer, and we must be getting ready for that event. We want our actions and our words and our thoughts to be right, for we all have an influence for good or for evil.*5LtMs, Ms 13, 1888, par. 51*

Here is my family that will be sanctified because of my right course of action. If I have spoken defiling words, if guile has passed my lips, if I have been peevish and cross, then I shall lie against the truth which I claim to believe. Therefore I will not be on that side of the question at all. I will have my mouth clean and my tongue sanctified. I will have my heart sanctified that I shall not take up a rumor against my brother, because I am told in the Word of God that he that taketh up a reproach against his neighbor shall not dwell in the hill of the Lord. *Psalm 15:3*. Therefore, I must have clean hands and a pure heart, for it is they that shall stand in the hill of the Lord. Now I want to be of that number that shall stand in the hill of the Lord. It does not make one whit of difference with my character whether anyone shall think ill of me or think good of me. It does not affect me, but it will affect them. May God help us that we may come up to that very place where we can appreciate these things. *5LtMs, Ms 13, 1888, par. 52*

We want to see the family altar established, and we want there to bring our children right before God with earnest prayer, just as the minister labors for his congregation when he is before them. Every father should feel that he is placed at the head of his household to offer up a sacrifice of thanksgiving to God and of praise to Him, and to present these children to God and seek His blessing to rest upon them, and never rest until he knows that they are accepted of God—until he knows that they are children of the Most High. Here is a work for the mother. What a responsibility rests upon her! Do we consider and realize that the greatest influence to recommend Christianity to our world is a well-ordered and well-disciplined Christian family? The world sees that they believe God's Word. They see that you are bringing up your children not to be pampered and praised and petted, to be dressed after the world's style, and to have the world's manners and ways, but that you are bringing them up that they shall shine in the courts of the Lord, that you are bringing them up that they shall be laborers together with God. *5LtMs, Ms 13, 1888, par. 53*

May the Lord help us, brethren and sisters, to have good home religion, for when we have good home religion we shall have excellent meeting religion. Hold the fort at home. Consecrate your family to God, and then speak and act at home as a Christian. Be

kind and forbearing and patient at home, knowing that you are teachers.*5LtMs, Ms 13, 1888, par. 54*

Every mother is a teacher and every mother should be a learner in the school of Christ, that she may know how to teach, that she may give the right mold, the right form of character to her children. Should she let her <child> have his own way now and then, let him do just as he wishes, permit him to be disobedient? Certainly not, for just so surely as she does, she lets Satan plant his hellish banner in her house. She must fight the battle of that child which he cannot fight himself. That is her work, to rebuke the devil, to seek God earnestly, and to never let Satan take her child right out of her arms and place him in his army.*5LtMs, Ms 13, 1888, par. 55*

Unless these children are educated and trained for Jesus, unless Christ's name is a familiar one in the household, unless they are taught to bring all their troubles to Jesus and to tell Him just how it is in their simple way, unless these things are done you may expect that Satan will enlist your children under his banner. Why, my brethren and sisters, everything is at stake, and why can we not see it? So, when we are laboring for the conversion of our family, then we are laboring for the people at large.*5LtMs, Ms 13, 1888, par. 56*

Satan will work against us by laying stumbling blocks in our way. We must remember home religion. We must have the meekness of Christ at every step. Christ must abide in us, and then when we come into the meeting, no matter where it is, how many there are, or how few, we will have something to say. It is because you have Christ formed within you, and you cannot keep Him boxed up in the heart. You can't do it. You must reveal Him. You will tell what Jesus has done for you, how He has worked for you. Why, He is first and He is last. You love Him, and how can you help it. You will appreciate His life as you look to Calvary, and in the light reflected from the cross of Calvary you will be trying to walk.*5LtMs, Ms 13, 1888, par. 57*

Now, I want to know what right you have to let your children go to the devil? Are they not God's property? Did not He entrust them to your care? Did not He say that you were to take care of these children for Him, and that they shall be brought up with pure

characters, brought up self-controlled? You are to show them the sinfulness of pride and vanity, and you should never indulge it.*5LtMs, Ms 13, 1888, par. 58*

When the children will beg that they may go to this company or join that party of amusement, say to them, "I cannot let you go, children. Sit right down here and I will tell you why. I am doing up work for eternity and for God. God has given you to me and entrusted you to my care. I am standing in the place of God to you, my children; therefore I must watch you as one who must give an account in the day of God. Do you want your mother's name written in the books of heaven as one who failed to do her duty to her children, as one who let the enemy come in and preoccupy the ground that I ought to have occupied? Children, I am going to tell you which is the right way, and then if you choose to turn from your mother and go into the paths of wickedness, your mother will stand clear, but you will have to suffer for your own sins."*5LtMs, Ms 13, 1888, par. 59*

This is the way I did with my children, and before I would get through, they would be weeping, and they would say, "Won't you pray for us?" Well, I never refused to pray for them. I knelt by their side and prayed with them. Then I have gone away and have pleaded with God until the sun was up in the heavens—the whole night long—that the spell of the enemy might be broken, and I have had the victory. Although it cost me a night's labor, yet I felt richly paid when my children would hang about my neck and say, "Oh, Mother, we are so glad that you did not let us go when we wanted to. Now we see that it would have been wrong."*5LtMs, Ms 13, 1888, par. 60*

Now, parents, this is the way you must work—as though you meant it. You must make a business of this work if you expect to save your children in the kingdom of God. You must not let the enemy come in and rob you of your children. It is robbery to our God to allow anything to preoccupy your time so that you cannot give the precious lessons of truth to your children.*5LtMs, Ms 13, 1888, par. 61*

And now, mothers, if you have been careless, begin now. Whatever else is done, place their feet in the path that leads to eternal life.

And what then will your children do? They will encourage others to place their feet in the path that leads to eternal life. You have their influence on the side of God in the place of the side of the enemy.*5LtMs, Ms 13, 1888, par. 62*

We want to work for souls as they must who work for Christ. Begin to sanctify your hearts and your minds. Build an altar and then let your work extend to your neighbor. There are neighbors within the shadow of your doors that you should labor for, and if you try by kindness to win them to Christ, and not sit up in your Pharisaism and say "I am more holy than thou" [*Isaiah 65:5*], you will accomplish more than your fondest expectations could hope for. How has it been with you in the past? Have you been doing your duty, or have you been neglecting your duty? If this has been the way, may God help you to break away at this meeting, and may you fall on the Rock Christ Jesus and be broken, lest it fall on you and you be ground to powder.*5LtMs, Ms 13, 1888, par. 63*

Well, brethren, we are not living for this life, but we are living for the future, immortal life. We have only a few days before us. Christ is at the door. We see here in the very things that are transpiring around us that soon the time for us to work will be over, and then what can we say to those who shall come to us in the day of judgment and say, "I lived [as] your neighbor. I lived right close by you and you never came in and opened the Scriptures to me, nor offered to pray with me, and I didn't see but that you loved the world just as much as you did Christ, and I didn't see but that you were just as harsh in your conversation and just as unconcerned about my salvation as any of the world, and now we have come to the judgment and I am not ready."*5LtMs, Ms 13, 1888, par. 64*

But God forbid that this should be the case with any of us. Let our hearts be softened. We have all been taken out of the world by the mighty cleaver of truth. We are as stones just out of the quarry. Are we ready for the building? We are far from being ready. It is the axe, it is the hammer, it is the chisel, it is the burnishing, it is the polishing—everything is to be done for us. Are you ready and willing to be hewed and polished that the rough edges may all be taken off so that you will stand as representatives of Jesus Christ? There can be no preparation after Jesus comes.*5LtMs, Ms 13, 1888, par. 65*

The very same character you have when He comes is the one you will retain, and many will have just the same kind of character when Christ comes as they had when they were first taken from the world. It does not have to be so. There is time enough, but there is a great need that you take hold of this matter in earnest and put your will into it. I know that you can put your will into it, and put it on God's side instead of having it work on Satan's side of the question. You can put your will on God's side of the question, and when you do you can have the angels of God that will come right in to help you, and there you will be every day. You will be seeking to overcome. It is only a day at a time that you have to overcome and obtain the victory over self, and if the work is kept up, in time every passion can be overcome and every fault gotten rid of. We want to be every day courteous Christians. I want to do the very best I can every day, that I may have the approval of high Heaven. There will be no imperfect characters in the kingdom of God. No one with jealousy or filled with evil surmisings will ever see the inside of the kingdom of God—no, not one. *5LtMs, Ms 13, 1888, par. 66*

Well, then, shall we not make haste to get ready? How long before you are going to give your spirit and soul and all that you are into this work of overcoming? God wants us to begin now—this blessed now—while Christ will plead our case. As He said to Jerusalem, "Oh, 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.*] Why don't you know? Haven't you had every spiritual advantage? Haven't you had the testimony of the Spirit of God, His blessed Word, and everything that should help you to see characters that God approves and those that He disapproves? What are you going to do about it? Are you going to dally along till the trump shall sound? Are you going to wait until Christ shall rise up from His throne and put on the garments of vengeance? How long? How long are you going to choose the course of sin and indifference and love of the world and carelessness? *5LtMs, Ms 13, 1888, par. 67*

God forbid that you should perish. When He willeth that none of us should perish, but that all should have everlasting life, will you not have it? What more could Christ do for you that He has not done? He has given His life and come here, and with His divinity clothed

with humanity He was in the world all seared and marred with the curse of sin, and here He lived our example of humility Himself, and He says, “Come unto me all ye that are weary and heavy laden, and I will give you rest.” [*Matthew 11:28.*] He did not say to take your troubles and your perplexities and your obstacles to some one man’s brain and let him bear the burden for you. That is why the ministers are weak as babes, because they do not feel that the same source of strength that men in authority can go to, they can go to. They do not feel that they can take right hold of the promises of God and bring His power right into their lives, and feel that God is working by them and through them and for them.*5LtMs, Ms 13, 1888, par. 68*

I beg of you to look to Jesus, and be obtaining a living experience for yourselves. What makes the blacksmith’s arm so strong? It is wielding the heaviest sledge. What makes the Christian strong in his experience, and rooted and grounded in the truth? It is because when obstacles came up he learned to meet them and in the name of Jesus obtained a victory. He knew that he didn’t have to run to any mortal man for strength and power. Christ says, “All ye that are weary and heavy laden, come unto me and I will give you rest.” Do you wonder that men in responsible positions are breaking down? I do not wonder. God wants you to lay your burdens upon Him, and He will give you spiritual vitality, and spiritual muscle and sinew. We must take Him at His word.*5LtMs, Ms 13, 1888, par. 69*

Many take their cares to human hearts and lay their burden on human shoulders when Christ has said to come to Him: Come unto Me all ye that are heaven laden, and perhaps I will give you rest?—No such thing. Will. There is no “perhaps” or “if” in it. “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.” What next? “For my yoke is easy and my burden is light.” [*Verses 28-30.*] Do not we believe it? I do, and I believe that we can go singing all the way to Mount Zion. We can carry our end of the yoke, while Christ carries the other end—and that the heaviest end, too.*5LtMs, Ms 13, 1888, par. 70*

We should not try to grasp the highest round of the ladder at once, but should be willing to ascend step by step. He says that it is light. I have found it so. It does not gall your neck, because your will is

God's will, and you are willing to walk right alongside of Christ and are willing to take up the cross as He did, deny yourself as He did, overcome the world as He did, and follow in the same path right by the side of your Saviour. Is that not walking with God as Enoch walked with God? Why should we not have the fullness of the blessing of God? I ask you, why should we not have His right blessing? Brethren and sisters, we want to come right to the Lord as He is, and we want to believe that He will give us of His rich grace. I know He will because I have found it so. I have this precious promise, that the words of the Lord are yea and amen in Christ Jesus. I want to be fitted for the work I have to do. I feel every day as though I must have the Spirit of God, and I keep pleading with God, and I believe He will help.*5LtMs, Ms 13, 1888, par. 71*

I read in the first chapter of Colossians, beginning at the twenty-fifth verse, "Wherefore 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." Now, Gentiles represent the world. What is it that we are to do? We are to "make known what is the riches of the glory of this mystery among the world, which is Christ in you the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily." [*Verses 25-29.*]*5LtMs, Ms 13, 1888, par. 72*

Now, brethren, I want to say that why we have not had more of the power and of the grace of our Lord Jesus Christ and to be able to present it to the people is because we have been reaching out to human agencies for strength whereas we should have gone right to the Fountain Head, Christ Jesus. If others can go to the Fountain, you can go there. So in time of trouble and discouragement and perplexity, go to the Fountain Head and there receive the strength you need.*5LtMs, Ms 13, 1888, par. 73*

If you will only become acquainted with Jesus Christ, you will know

His matchless love and the power of His grace. If you will only take hold of Him by faith! If you will [only] believe that God does not want you to meet the opposition Satan devises in this world unless He shall give you His presence! Moses pleaded, "Send me not to this people without thou shalt give me thy presence to go with me," and the Lord told him that He would go with him. [*Exodus 33:12-17.*] But there he waits. He is not satisfied. He knows that he has not the presence of God and [he] desires it. He says, "Show me thy glory." [*Verse 18.*] So God takes this atom of humanity and puts him in the cleft of a rock, puts His hand over him, and then tells him that He will make His goodness to pass before him. [*Verses 19-23.*] And He did make His goodness to pass before him, and it was what Moses wanted. It was what he needed. So when God lets His goodness pass before us, we can carry that goodness to the world. *5LtMs, Ms 13, 1888, par. 74*

We can represent Jesus Christ as the one altogether lovely and the chief among ten thousand, and we will talk of His love, and we will tell of His power, and we will make melody in our hearts, and [we] will not go around groaning and complaining of our trials. Why, these light afflictions, which as the apostle says are but for a moment, are God's workmen, working out for us a far more and exceeding and eternal weight of glory. [*2 Corinthians 4:17.*]*5LtMs, Ms 13, 1888, par. 75*

We look not at the things that are seen, for we have [our eyes] fixed upon the Finisher of our faith, and we trace Him down line by line in His life and in His sufferings. We have no trials which He did not bear. Christ made an infinite sacrifice. We should not look 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. *5LtMs, Ms 13, 1888, par. 76*

Grasp the eternal realities, brethren. Look up. Lift Him up, the Man of Calvary. Lift Him up, oh, lift Him up, you that profess to love Him, lift up the Man of Calvary, and while you lift the cross which seems so heavy, it lifts you, and while you sustain it, it will sustain you. It is the pledge to you of a crown of righteousness which you will receive in that day, and not only you, but all them that love His appearing. *5LtMs, Ms 13, 1888, par. 77*

## Ms 14, 1888

How Can Institutions Be Made A Success?

NP

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How can institutions be made a success, that good work may be accomplished in them that will stand the test and proving of God? The inspired Word plainly declares that every work is to be brought into judgment of what sort it is. We have plainly revealed at times that the iniquity that is bound up in human hearts stands directly in the way of the prosperity of our institutions for health. If selfishness has been cherished, that will develop itself. If high opinion of self has been cultivated, this element will be cropping out. If appetite has been indulged, then this will appear and be woven into the life-experience and come in as an important part of the treatment by those who have a controlling influence in the institution. *5LtMs, Ms 14, 1888, par. 1*

That which should be conscientiously questioned whether advisable to be brought into the diet of well persons has been made a part of even the prescriptions for sick people, who would do much better without these things. True, their appetite craves them, because they have educated themselves to the use of them, and the disuse of these things will be felt strongly. But the only right course that can be pursued in these cases is to educate the consciences, to lay before them the effect of these things, and guide the mind to right principles. If the minds of the patients are left to their own natural bias, they will choose to indulge appetite at the expense of health and life; and if the physicians enjoy animal food themselves, they will prescribe it for others, and yet they will all the time plead a conscientiousness on the point. *5LtMs, Ms 14, 1888, par. 2*

Now there are two kinds of consciences—there is a good conscience and a bad conscience. When one takes a course that is in harmony with his own indulgence of appetite or with his own

practices, the question is, Shall his claims to conscientiousness [be] as correct even for himself to follow? This course of action may be such that it is not best to lead others to pursue [line missing here].*5LtMs, Ms 14, 1888, par. 3*

The animal passions, cherished and indulged, become very strong in this age, and untold evils in the marriage life are the sure results. In the place of the mind being developed and having the controlling power, the animal propensities rule over the higher and nobler powers until they are brought into subjection to the animal propensities. What is the result? Women's delicate organs are worn out and become diseased; childbearing is no more safe; sexual privileges are abused. Men are corrupting their own bodies, and the wife has become a bed-servant to their inordinate, base lusts until there is no fear of God before their eyes. To indulge impulse that degrades both body and soul is the order of the marriage life, and what is the sure result? The most terrible, painful diseases are brought upon women, and the curse of God rests upon men and women in loathsome diseases that need not be at all, if a righteous course was pursued in eating and drinking.*5LtMs, Ms 14, 1888, par.*

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Then what is the special work in all of our institutions for health? In the place of educating the appetite to indulgence, which is the great cause of disease, knowledge must be imparted in regard to self-denial and self-control. The knowledge of salvation, the knowledge of sin and redemption from its fearful woes, its bondage and its defilement, must be plainly stated to all, both high and low, in carefully prepared lectures.*5LtMs, Ms 14, 1888, par. 5*

Passion grows with indulgences. Evil thoughts and evil practices are in the ascendancy, and the heart and mind become polluted. Are these things to go on and the victim be unwarned? [Are the] youth to be unchecked by any message of enlightenment from heaven? Are there to be no faithful ones who will present before all who are brought into these institutions the righteous habits in contrast with the defiling practices of this age? Are lessons to be untaught to the very ones who need them? Those who are intelligent in regard to these evils should be the ones to fill important positions at our health institutions. All who have knowledge in these

things, who know the perils of this time, should feel a burden for the souls and bodies for whom Christ has died, and they should carry the burden day and night.*5LtMs, Ms 14, 1888, par. 6*

Nothing but the truth of God can either make man savingly wise or keep him so. If there is an immortal life to be obtained, if a pure and holy character must be developed in order to gain entrance to the presence of the Lord God and the society of heavenly angels, then why do not teachers, physicians, and preachers act this in their example and by their teaching? Why are they not more zealous for the Master? Why do they not have burning love for souls for whom Christ died? If man is to become immortal, his mind must be in harmony with God's mind. The true disciple in the school of Christ whose mind is in harmony with the mind of God will be not only constantly learning, but teaching as well as learning, constantly reflecting light, teaching upward and away from the common, prevailing errors of this perverse and adulterous generation.*5LtMs, Ms 14, 1888, par. 7*

Any man, physician, or superintendent, anyone in any office and any helper who shall neglect their solemn obligations in this matter to follow their own plans and ideas in precept and example, are false teachers, like a guide-board pointing in the wrong direction. Their wisdom is earthly and sensual, yet it is put superior to God's wisdom. They are blind and unconscious, but certainly leading away from God, evading God's truth in giving consent to errors in appetite [and] errors in conduct which will end in perfect misery of souls and bodies for whom Christ died.*5LtMs, Ms 14, 1888, par. 8*

All who establish schools and health institutions should first set their own hearts in order and see that every practice of their own, their eating and drinking, their dressing, their advice, their counsels, their prescriptions, their example of nobility and true elevation of character is in accordance with the holy precepts of God's Word, showing to all a living representation of "the way of the Lord." Those who occupy responsible positions and do not walk in the way of the Lord themselves, cannot guide the feet of others in this way. If they do not feel the constraining influence of the Spirit of God to enter upon the royal path cast up for the ransomed of the Lord to walk in, they will not be able to feel the sense of obligation to lead others

who are associated with them in “the way of the Lord.”*5LtMs, Ms 14, 1888, par. 9*

This is the secret of godless families and demoralized institutions that are in serious danger of becoming nurseries of folly and such ungodliness that the Lord cannot bless them. The fountain that should send forth sweet water is poisoned. The tree is known by its fruits. The vine which should yield precious grapes produces wild grapes, showing that it has no attachment to the true and living Vine. A condition of things exists which reveals a secretive wisdom from beneath, earthly, sensual, and devilish.*5LtMs, Ms 14, 1888, par. 10*

Religion means more than many interpret it to mean. It means purity of heart, purity of life, a departure from all iniquity. There is a love for souls. There is a diligent searching after “the way of the Lord,” and walking in it with firm, unwavering steps, making straight paths for their feet and rejoicing in “the way of the Lord.”*5LtMs, Ms 14, 1888, par. 11*

We can see that innumerable difficulties meet us at every step. The iniquity that is cherished by young as well as old, the unwise, unsanctified courtship and marriages cannot fail to result in bickerings, in strife, in alienations, in indulgence of unbridled passions, in unfaithfulness of husbands and wives, [in] unwillingness to restrain the self-willed, inordinate desires, and in indifference to the things of eternal interest. God is dishonored and despised; His commandments are trampled upon; and verily there is need of great sobriety of conduct, with firmness as well as courtesy on the part of all who would have our God lift up a standard for us against the enemy, saying, “Thus far shalt thou go, and no farther.”*5LtMs, Ms 14, 1888, par. 12*

The Word of God is our counselor, our only rule of life. To yield to another guide, to lean to our own understanding, to be controlled by our own unsanctified will, is to make self supreme and divorce the soul from God. The holiness of the oracles of God is not loved by very many who claim to be Bible Christians. They show by their free, loose conduct that they prefer a wider scope. They do not want their selfish indulgences limited. They walk in the sparks of

their own kindling, and the injunctions and requirements of God are irksome to them. Their souls are trained in ungodliness; and souls who should have from them a pure and holy example are lead astray from the right path. Sin is presented in such a light that it is not regarded as exceedingly sinful.*5LtMs, Ms 14, 1888, par. 13*

Who has been guilty in these things? Those who claim to be shepherds of the flock to watch for souls as they that must give an account and other men in responsible positions of trust. "The way of the Lord" is not made their way. A Christian is to be constantly watching the Pattern and imitating the holy example of Jesus. Then a right spirit will be infused into the life and character of others. If God was daily sought in earnest [in] humble prayer for light and for guidance, there would be a sure detecting in the individual course of action; unholy practices and many unholy plans would be repressed, and Jesus would be made the rule of life.*5LtMs, Ms 14, 1888, par. 14*

I have tried to present before you what kind of an influence should be exerted in our institutions for the benefit of sick and suffering humanity. You who seem to think that it would be a wonderfully grand and easy matter to bring into existence an institution for invalids or guests, will you consider this matter from a religious bearing, from a Christian standpoint? Where are your missionary workers who will put self out and make God supreme? Where are self-denying, self-sacrificing men and women who see and sense what such an institution demands, and in accordance with the light God has given me, go to work on right principles? Who will seek the way of the Lord, who will be entreated, who will be corrected, who will not build up self at the expense of demeriting others? And who will make Christ first and best in everything? An institution started or conducted on any other principles will prove a curse rather than a blessing in these perilous times.*5LtMs, Ms 14, 1888, par. 15*

In our recent experience in the health institution we have seen how difficult a matter it is to place God's own mold upon characters and minds. We have had demonstrated how difficult it is for those who think themselves very conscientious to yield their own will and their own way to God's will and God's way. They have no experience in this direction. They make a standard for themselves, and they

follow that standard. They move after their own ideas, their own inclination, their own judgment.*5LtMs, Ms 14, 1888, par. 16*

The sanitarium at Battle Creek has been built up under a pressure of difficulties. There have had to be measures taken, contracts signed by those whom they engage as helpers that they will remain a certain number of years. This has been a position necessity. After help has been secured, and after considerable painstaking effort [they] have become efficient workers, wealthy patients have held out inducements of better wages to secure them as nurses for their own special benefit and have taken them to their homes. And these helpers would leave the sanitarium and go with them without taking at all into consideration the labor that has been put forth to qualify them for efficient workers. This has not been the case in one or two instances, but in many cases. Then people have come as patrons from other institutions that are not conducted on religious principles and in a most artful manner have toiled away the help by promising to give them higher wages.*5LtMs, Ms 14, 1888, par. 17*

Physicians have apostatized from the faith and from the institution and have left because they should not have their own way in everything. Some have been discharged and, after obtaining the sympathy of some of the helpers and those employed in the institution and some of the patients, have toiled them away; and, after being at great expense and trying their own ways and methods to the best of their ability, they have made a failure, closed up, [and] incurred debts that they could not meet. This has been tried again and again.*5LtMs, Ms 14, 1888, par. 18*

Justice and righteousness have had no part in their movements. "The way of the Lord" has not been chosen, but their own way. They beguiled the unwary and made an easy conquest of those who love change. They are too much blinded to consider the right and wrong of this course and too reckless to care. It has been necessary in the sanitarium at Battle Creek to make contracts binding those who connect with them as helpers so that if they educate and train them as nurses, as bath-hands, and even advance money to some special ones that they may obtain a medical education, they may have some use of them afterwards.*5LtMs, Ms 14, 1888, par. 19*

Dr. Kellogg has placed hopes upon some of these that they would relieve him of responsibilities that have rested most heavily upon him. Some have become uneasy and dissatisfied because some who have started institutions in other parts of the country have tried to flatter and induce them to come to their sanitarium and they would do much better by them. In this way they have made the workers—some of them, at least—uneasy, unsettled, self-sufficient, and unreliable, even if they did not disconnect from the sanitarium, because they felt there were openings for them elsewhere.*5LtMs, Ms 14, 1888, par. 20*

Now we wish all to look at this matter from a Christian standpoint. These tests reveal the true material that makes up character. There is in the Decalogue a commandment that says, “Thou shalt not steal.” [*Exodus 20:15.*] This commandment covers just such acts as these. They simply steal the help that others have had the burden of bringing up and training for their respective work. This scheme of in any secret way, or by bringing our influence to bear upon them to try to secure help that others have engaged and trained, is nothing less than downright stealing.*5LtMs, Ms 14, 1888, par. 21*

There is another commandment that says, “Thou shalt not bear false witness against thy neighbor.” [*Verse 16.*] In this kind of business, [in] tampering with the help that has been secured and depended upon to do a certain kind of labor, efforts are made to demerit the plans and find fault with the management of those who are conducting the institution. They question the course that has been pursued against those that they want to secure for themselves. They flatter their vanity. They tell them they are not advanced as rapidly as they should be; they ought to be in more responsible positions.*5LtMs, Ms 14, 1888, par. 22*

The very gravest difficulty that physicians and managers of our institutions have to meet is that men and women who have been led up step by step, educated and trained to be qualified to fill positions of trust, become self-inflated, self-sufficient, and place altogether too high and estimate upon their own capabilities. If they have been entrusted with two talents, they feel perfectly capable of handling five. If they had wisely and judiciously used the two talents, coming up with faithfulness in the little things entrusted to them, thorough in

everything they undertook, then they would be qualified to handle larger responsibilities. If they climb every step of the ladder, round after round, faithfully performing their smaller duties, showing faithfulness in that which is least, then they will evidence that they are fitted to bear heavier burdens and will be faithful in much. *5LtMs, Ms 14, 1888, par. 23*

But many want to skim the surface. They do not think deep and become masters of their duties. They feel ready to grasp the highest round of the ladder without the trouble of climbing up step after step. We are pained at heart as we compare the work coming from their hands with the work that God can accept. There is a painful defect, a remissness, a superficial gloss, but wanting in solidity and in intelligent knowledge and carefulness concerning which God will pronounce, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." [*Matthew 25:23.*]*5LtMs, Ms 14, 1888, par. 24*

Men must get hold conscientiously of God. They must have the truth in the heart to correct all the sophistries and delusions of Satan that would throw them off the right track, so that they should not choose the way of the Lord, but follow the impulses of their own undisciplined characters. If the heart is sanctified and guided by the Holy Spirit, they will run no risks, they will be firm in all they undertake to do good work for Jesus; and, in doing their work righteously, they are standing securely in this life with a fast hold from above and will be guided into every good and holy way. They will be consistent to principles. They will do their work, not to secure a great name, not for the purpose of weaving self into all their works and be ambitious to appear to be somebody in the world, but to be right in everything in the sight of God; not half as anxious to do a big work as to do whatever they have to do with an eye single to the glory of God. Such men are great in the sight of God. Such names are registered in the Lamb's book of life as the faithful servants of the Most High God. These are the men who are more precious in the sight of God than fine gold, even the golden wedge of Ophir.*5LtMs, Ms 14, 1888, par. 25*

Oh, if all who claim to be Seventh-day Adventists were Bible Christians, what a world of trouble would be saved! But they are not

all Christians. They do not keep the commandments of God.*5LtMs, Ms 14, 1888, par. 26*

They do not love the Lord with undivided affections. They serve God a little and their own selfish interest more. The ungodly are sharp and critical, and they take advantage of every inconsistency of the professed followers of Jesus Christ and speak with contempt of their faith, and these inconsistencies are charged upon all of like faith. As the result, the work of God is denounced as erroneous and false doctrines; truth is degraded, and Satan triumphs. A single rash act, a rash word, may prove the utter ruin of some soul. A blemish upon the character that is lightly regarded by a professed follower of Jesus Christ will prove a stumbling block to them that they turn away from the truth.*5LtMs, Ms 14, 1888, par. 27*

If we would be Christians at all, we must be so in heart and in character, at all times and in all places. We must love God with all our heart, with all our mind, with all our strength, and our neighbors as ourselves. This is the only condition whereby we may obtain eternal life. In doing this we are safe. With what pleasure all heaven looks down upon those who profess Christ and whose lives are hid with Christ in God! They have stood fast under the pressure of temptation. They have through watchfulness and earnest prayer resisted the tide of iniquity which has beat against them. God's light went before them in their humblest works as their front guard, and His glory was their rearward.*5LtMs, Ms 14, 1888, par. 28*

## Ms 15, 1888

### A Call to a Deeper Study of the Word

Minneapolis, Minnesota

November 1, 1888

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Dear Brethren Assembled at General Conference:

I entreat you to exercise the spirit of Christians. Do not let strong feelings of prejudice arise, for we should be prepared to investigate the Scriptures with unbiased minds, with reverence and candor. It becomes us to pray over matters of difference in views of Scripture. Personal feelings should not be allowed to influence our words or our judgment. It will grieve the Spirit of God if you close your understanding to the light which God sends you.*5LtMs, Ms 15, 1888, par. 1*

Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. Some things presented in reference to the law in Galatians, if I fully understand his position, do not harmonize with the understanding I have had of this subject; but truth will lose nothing by investigation, therefore I plead for Christ's sake that you come to the living Oracles and with prayer and humiliation seek God. <There has been so little of this done that many have no settled conviction of truth. They believe what someone else believes. The whys and wherefores are like Greek to them.> Everyone should feel that he has the privilege of searching the Scriptures for himself, and he should do this with earnest prayer that God will give him a right understanding of His Word, that he may know from positive evidence that he does know what is truth <because he has searched the Scriptures for himself.>*5LtMs, Ms 15, 1888, par. 2*

I would have humility of mind and be willing to be instructed as a

child. The Lord has been pleased to give me great light, yet I know that He leads other minds and opens to them the mysteries of His Word, and I want to receive every ray of light that God shall send me, though it should come through the humblest of His servants.*5LtMs, Ms 15, 1888, par. 3*

Of one thing I am certain, as Christians you have no right to entertain feelings of enmity, unkindness, and prejudice toward Dr. Waggoner, who has presented his views in a plain, straightforward manner as a Christian should. If he is in error, you should, in a calm, rational, Christlike manner, seek to show him from the Word of God where he is out of harmony with its teachings. If you cannot do this, <hold your peace,> you have no right as Christians to pick flaws, to criticize, to work in the dark, to prejudice minds with your objections. This is Satan's way of working.*5LtMs, Ms 15, 1888, par. 4*

Some interpretations of Scripture given by Dr. Waggoner I do not regard as correct. But I believe him to be perfectly honest in his views, and I would respect his feelings and treat him as a Christian gentleman. I have no reason to think that he is not as much esteemed of God as are any of my brethren, and I shall regard him as a Christian brother so long as there is no evidence that he is unworthy. The fact that he honestly holds some views of Scripture differing from yours or mine is no reason why we should treat him as an offender or as a dangerous man and make him the subject of unjust criticism. We should not raise a voice of censure against him or his teachings unless we can present weighty reasons for so doing and show him that he is in error. No one should feel at liberty to give loose rein to the combative spirit.*5LtMs, Ms 15, 1888, par. 5*

There are some who desire to have a decision made at once as to what is the correct view on the point under discussion. As this would please Elder B., it is advised that this question be settled at once. But are minds prepared for such a decision? I could not sanction this course because our brethren are exercised by a spirit which moves their feelings and stirs their impulses so as to control their judgment. While under so much excitement as now exists, they are not prepared to make safe decisions.*5LtMs, Ms 15, 1888, par. 6*

I know it would be dangerous to denounce Dr. Waggoner's position as wholly erroneous. This would please the enemy. I see the beauty of truth in the presentation of the righteousness of Christ in relation to the law as the doctor has placed it before us. You say, many of you, it is light and truth. Yet you have not presented it <just> in this light heretofore. Is it not possible that through earnest, prayerful searching of the Scriptures he has seen still greater light on some points? That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience. *5LtMs, Ms 15, 1888, par. 7*

If our ministering brethren would accept the doctrine which has been presented so clearly—the righteousness of Christ in connection with the law—and I know they need to accept this, their prejudices would not have a controlling power, and the people would be fed with their portion of meat in due season. Let us take our Bibles and with humble prayer and a teachable spirit come to the great Teacher of the world; let us pray as did David, “Open thou mine eyes, that I may behold wondrous things out of thy law.” *Psalms 119:18.5LtMs, Ms 15, 1888, par. 8*

I see no excuse for the wrought-up state of feeling that has been created at this meeting. This is the first time I have had opportunity to listen to anything in reference to this subject. I have had no conversation in regard to it with my son, W. C. White, with Dr. Waggoner, or with Elder A. T. Jones. At this meeting I have heard for the first time Dr. Waggoner's reasons for his position. The messages coming from your president at Battle Creek are calculated to stir you up to make hasty decisions and to take decided positions; but I warn you against doing this. You are not now calm; there are many who do not know what they believe. <[There are] those at this meeting who have not spiritual discernment. They are walking and working away from God.> It is perilous to make decisions upon any controverted point without dispassionately considering all sides of the question. Excited feelings will lead to rash movements. *5LtMs, Ms 15, 1888, par. 9*

It is certain that many have come to this meeting with false impressions and perverted opinions. They have imaginings that have no foundation in truth. Even if the position which we have held

upon the two laws is truth, the Spirit of truth will not countenance any such measures to defend it as many of you would take. The spirit that attends the truth should be such as will represent the Author of truth.*5LtMs, Ms 15, 1888, par. 10*

Says the apostle James: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." *James 3:13-18.5LtMs, Ms 15, 1888, par. 11*

The truth must be presented as it is in Jesus; if there are any among us who become stirred up because ideas contrary to what they have believed are presented in this meeting, then stop your unsanctified criticisms and candidly investigate the subject, and it will sanctify the soul.*5LtMs, Ms 15, 1888, par. 12*

Two years ago, while in Switzerland, I was addressed in the night season by a voice which said, "Follow me." I thought I arose and followed my guide. I seemed to be in the tabernacle at Battle Creek, and my guide gave instructions in regard to many things at the conference. I will give in substance a few things that were said: "The Spirit of God has not had a controlling influence in this meeting. The Spirit that controlled the Pharisees is coming in among this people who have been greatly favored of God."*5LtMs, Ms 15, 1888, par. 13*

Many things were spoken which I will not now present to you. I was told that there was need of great spiritual revival among the men who bear responsibilities in the cause of God. There was not perfection in all points on either side of the question under discussion. We must search the Scriptures for evidences of truth. "There are but few, even of those who claim to believe it, that comprehend the third angel's message, and yet this is the message

for this time. It is present truth. But how few take up this message in its true bearing, and present it to the people in its power! With many it has but little force.”*5LtMs, Ms 15, 1888, par. 14*

Said my guide, “There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character and proclaimed in the Spirit, will <grow to large importance such as you scarcely dream of, and> will lighten the earth with its glory. The great decisive question is to be brought before all nations, tongues, and peoples. The closing work of the third angel’s message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God as supreme Governor; His law will be looked upon as the rule of His government.”*5LtMs, Ms 15, 1888, par. 15*

Many who claim to believe the truth will change their opinions in times of peril and will take the side of the transgressors of God’s law in order to escape persecution, <because they are not established in the present truth—knowing it is truth because they have dug it out for themselves.> There will be great humbling of hearts before God on the part of everyone who remains faithful and true to the end. But Satan will so work upon the unconsecrated elements of the human mind that many will not accept the light in God’s appointed way.*5LtMs, Ms 15, 1888, par. 16*

I entreat you, brethren, be not like the Pharisees, who were blinded with spiritual pride, self-righteousness, and self-sufficiency, and who because of this were forsaken of God. For years I have been receiving instructions and warnings that this was the danger to our people. Says the Scripture: “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, 43.5LtMs, Ms 15, 1888, par. 17*

There is positive danger that some who profess to believe the truth will be found in a position similar to that of the Jews. They take the ideas of the men they are associated with, not because by searching the Scriptures they conscientiously accept the teachings

in doctrine as truth. I entreat you to make God your trust; <be kind; be courteous; treat all with the kindness of Christ; live as brethren;> idolize no man, depend upon no man. Let not your love of man hold them in places of trust that they are not qualified to fill to the glory of God, for man is finite and erring, liable to be controlled by his own opinions and feelings. Self-esteem and self-righteousness are coming in upon us, <and are excluding from us the bright rays of the Son of righteousness,> and many will fall because of unbelief and unrighteousness, for the grace of Christ is not ruling in the hearts of many.*5LtMs, Ms 15, 1888, par. 18*

We are to be ever searching for the truth as for hidden treasures. I entreat you, close not the door of the heart for fear some ray of light shall come to you. You need greater light; you need a clearer understanding of the truth which you carry to the people. If you do not see light yourselves, you will close the door <to others;> if you can, you will prevent the rays of light from coming to the people. Let it not be said of this highly favored people, "Ye entered not in yourselves, and them that were entering in ye hindered." *Luke 11:52*. All these lessons are given for the benefit of those upon whom the ends of the world are come.*5LtMs, Ms 15, 1888, par. 19*

I have been shown that Jesus will reveal to us precious old truths in a new light if we are ready to receive them; but they must be received in the very way in which the Lord shall choose to send them. With humble, softened hearts, with respect and love for one another, search your Bibles. The light may not come in accordance with plans that men may devise. But all who reverence the Word of God just as it reads, all who do His will to the best of their ability will know of the doctrine whether it be of God, notwithstanding the efforts of the enemy to confuse minds and to make uncertain the Word of God. God calls every man's attention to His living Oracles. Let no one quench the Spirit of God by wresting the Scriptures, by putting human interpretations upon His inspired Word; and let no one pursue an unfair course, keep in the dark, not willing to open their ears to hear and yet free to comment and quibble and sow their doubts of that which they will not candidly take time to hear. <I am sorry to say that you have not been cherishing the spirit of prayer and opening the heart to let Jesus come in.>*5LtMs, Ms 15, 1888, par. 20*

Let men be careful how they handle the Word of inspiration which has been preserved for ages through the power of God. If men were themselves controlled by the Holy Spirit, they would bring heart and soul to the task, searching and digging in the mines of God for precious ore. They would be eager to come into harmony with the writings of inspired men. If they are not controlled by the Spirit of God, they will give evidence of this by caviling over His Word and by sitting in judgment upon its teachings just as did the Jews.*5LtMs, Ms 15, 1888, par. 21*

We should guard against the influence of men who have trained themselves as debaters, for they are in continual danger of handling the Word of God deceitfully. There are men in our churches all through the land who will pervert the meaning of the Scripture to make a sharp point and overcome an opponent. They do not reverence the sacred Word. They put their own construction upon its utterances. Christ is not formed within, the hope of glory. They are educated critics, but spiritual truths can only be spiritually discerned. These men are ever ready and equipped to oppose at a moment's notice anything that is contrary to their own opinions. They handle the Scriptures in an unwise way and bring self into everything they do.*5LtMs, Ms 15, 1888, par. 22*

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” *2 Timothy 2:24-26*. The servant of the Lord must not strive, but must teach the Word of God in the manner that God has ordained. Any other way is not God's way and will create confusion.*5LtMs, Ms 15, 1888, par. 23*

Brother Morrison is a debater; he is a man who has not had a daily, living experience in the meekness and lowliness of Christ. He is in danger of making false issues and of treating them as realities. He will create strife, and the result will be dissensions and bickerings. He has many things to overcome, and if he fails to overcome them, he will make shipwreck of faith as did Elder Canright. It is dangerous to cherish feelings of self-sufficiency. He must have the

meekness of Christ; the sanctifying power of the truth must be brought into the sanctuary of his soul; then he will be a polished instrument in the hands of God to do His work.*5LtMs, Ms 15, 1888, par. 24*

It is a matter of deep concern to us whether or not we are perfecting a Christian character, growing in grace and in the knowledge of our Lord Jesus Christ. If we are daily learners in the school of Christ, we shall be daily obtaining an experience in Christian life, and we shall not be self-sufficient and self-exalted. We shall be as humble as little children, and there will be a nourishing power in our words which will drop as the dew. The fruits of righteousness, sown in peace of them that make peace, will then appear.*5LtMs, Ms 15, 1888, par. 25*

Growth in grace will give Brother Morrison increased ability to comprehend the deep mysteries of the gospel. Those who are in so great a degree unacquainted with Christ are ignorant of the spirit they cherish. They will be dry and Christless. The knowledge of Christ and His Word is the foundation and fullness of all knowledge. Many workers are not now fitted for the position of trust they occupy. They must be transformed by the grace of Christ. God wants to give our brethren another spirit. Without this change they will carry the spirit of irreverence for God and His living Oracles into their work; and if this mold is put upon the work, it will dishonor God. The subduing, softening influence of the grace of Christ must fashion and mold character; then it will be a pleasure to deal justly, to love mercy, and to walk humbly with God.*5LtMs, Ms 15, 1888, par. 26*

The debating spirit has come into the ranks of Sabbathkeepers to take the place of the Spirit of God. They have placed finite men where God should be, but nothing can suffice for us but to have Christ dwell in our hearts by faith. The truth must become ours. Christ must be our Saviour by an experimental knowledge. We should know by faith what it is to have our sins pardoned and to be born again. We must have a higher, deeper wisdom than man's to guide us amid the perils surrounding our pathway. The Spirit of Christ must be in us just as the blood is in the body, circulating through it as a vitalizing power.*5LtMs, Ms 15, 1888, par. 27*

Our greatest fear should be that we may be found rebelling against God's Word, which is to be our guide amid all the perils of the last days. We must be sure that we are on the Lord's side, that we have the truth as it is in Jesus. With the grace of God in the soul, we may be secure anywhere, strong in the Lord and in the power of His might.*5LtMs, Ms 15, 1888, par. 28*

We would discourage the discipline that tends to make persons debaters. We urge you not to connect young men who are learning to be teachers of Bible truth with one who has a debating spirit, for they will surely receive the wrong mold of character. The habitual debater is so accustomed to beclouding and turning aside evidence, and even the Scriptures, from the true meaning to win his point, that everything that does not strike him favorably and is not in harmony with his ideas he will combat, caviling at God's inspired Word.*5LtMs, Ms 15, 1888, par. 29*

There is too little dependence upon God. When God would have a special work done for the advancement of the truth, He will impress men to work in the mines of truth with prayerful earnestness to discover the precious ore. These men will have Christlike perseverance. They will not fail or be discouraged. They will sink self out of sight in Jesus. Men will go forth in the spirit and power of Elijah to prepare the way for the second advent of the Lord Jesus Christ. It is their work to make crooked things straight. Some things must be torn down; some things must be built up. The old treasures must be reset in a framework of truth. They are to preach God's Word; their testimony must not be molded by the opinions and ideas that have been regarded as sound, but by the Word of God which liveth and abideth forever. They are to lift up Christ and call sinners to repentance. They are to practice the graces of Christ, to pursue a straightforward course, breaking down skepticism and urging upon all their personal responsibility to be kind and courteous, to do good and to win souls to Jesus.*5LtMs, Ms 15, 1888, par. 30*

The Scripture should not be treated in a debating style. Those who have educated themselves as debaters have so increased their spirit of combativeness that they are ready to cavil over the Word of God, to resist and oppose everything that disagrees with their ideas

or opinions. They are in their element when an opportunity is offered for them to question and criticize, for it is natural for them to be ready for battle at any time. They will play upon words, misinterpret, and misstate because this has become a settled habit with them, a second nature. Nothing is safe in their hands. Now the Lord desires that those who are in this condition should be converted that they become as little children—simple, meek, teachable, and Christlike.*5LtMs, Ms 15, 1888, par. 31*

We must have the power of God to soften and change the rugged traits of our character that we may be susceptible to the influence of truth. We should look upon the Word of God with reverence, as something sacred. Christ is true, and without Him we know nothing as we ought to know it. We are lacking in the spirituality of true religion.*5LtMs, Ms 15, 1888, par. 32*

When the Jews took the first step in the rejection of Christ, they took a dangerous step. When afterward evidence accumulated that Jesus of Nazareth was the Messiah, they were too proud to acknowledge that they had erred. So with the people of our day who reject the truth. They do not take time to investigate candidly, with earnest prayer, the evidences of the truth, and they oppose that which they do not understand. Just like the Jews, they take it for granted they have all the truth, and feel a sort of contempt for anyone who should suppose they had more correct ideas than themselves of what is truth. All the evidence produced they decide shall not weigh a straw with them, and they tell others that the doctrine is not true, and afterward, when they see evidence they were so forward to condemn as light, they have too much pride to say “I was wrong;” they still cherish doubt and unbelief and are too proud to acknowledge their convictions. Because of this, they take steps which lead to results of which they have never dreamed.*5LtMs, Ms 15, 1888, par. 33*

Those who have not been in the habit of thinking and investigating for themselves believe certain doctrines because their associates with them in the work believe them. They resist the truth without going to the Scriptures for themselves to learn what is truth. Because those in whom they have had confidence oppose the light, they oppose it, not knowing they are rejecting the counsel of God

against themselves.*5LtMs, Ms 15, 1888, par. 34*

God has a work to do in our world that many finite minds do not see or understand, and when God unfolds truth to His people, and it does not come in harmony with their ideas, many are ready to despise and reject it. I entreat you, brethren, reverence your Bible. Plead with God for light. Fast and pray in your closet upon your knees. Ask God to lead you into all truth. Tell Him that you want the truth as it is in Jesus. It is not wise for one of these young men to commit himself to a decision at this meeting, where opposition rather than investigation is the order of the day. The Scriptures must be your study, then you will know that you have the truth. Open your heart that God might write the truth upon its tablets.*5LtMs, Ms 15, 1888, par. 35*

One who would be a teacher of sacred things should not go forth to work with the people without a full assurance that he has the truth. He should not go forth feeling that perhaps the doctrines which he advocates may not all be substantiated by the Bible. Anything short of a full conviction that what he presents is truth will make his preaching powerless unless he has the presumption to put forth mere assertions as conclusive evidence. This is unfair, and yet this has often been done by sharp debaters. You should give your authority to the people from God's Word. You should not believe any doctrine simply because another says it is truth. You should not believe it because Elder Smith, or Elder Kilgore, or Elder Van Horn, or Elder Haskell says it is truth, but because God's voice has declared it in His living Oracles.*5LtMs, Ms 15, 1888, par. 36*

Truth will triumph gloriously, and those who have received the truth because God has revealed it in His Word will triumph with it. Those who neglect to search for evidence for themselves and rely upon what someone else says will not have root in themselves and will not be able to give a reason of the hope that is within them. God's commands must be heard. He says, "Go forward." [*Exodus 14:15.*] There are large fields to be explored. There are mines to be discovered in which are precious jewels of truth. Let no one close these mines and cease to dig for the truth lest they should have to cast aside some preconceived idea or opinion. No, brethren, we want to know the truth; and God forbid that any of you should turn

from precious truths simply because you do not want to believe them.*5LtMs, Ms 15, 1888, par. 37*

No one must be permitted to close the avenues whereby the light of truth shall come to the people. As soon as this shall be attempted, God's Spirit will be quenched, for that Spirit is constantly at work to give fresh and increased light to His people through His Word. Let the love of Christ reign in hearts here. Let all yield themselves to that heavenly power which alone can create unity by quelling selfish ambitions and human pride. When the Spirit of God comes in, love will take the place of variance because Jesus is love; if His Spirit were cherished here, our meeting would be like a stream in the desert.*5LtMs, Ms 15, 1888, par. 38*

Has the truth as it is in Jesus been received into the heart? Have the mind of God and His ways become our mind and our ways? Is the law of God our standard? If it is, its principles will be wrought out in our life. Wherever the love of Jesus reigns there is peace with God, joy in God; and the love and joy are reflected to others. We cannot afford to be deceived by a semblance, a form. The truth of the Bible may be read, and we may think that a form of words will accomplish that which only the Spirit of God can accomplish by its converting, transforming power. We may hold certain points of truth firmly and yet refuse to let in any fresh rays of light which God may send to show us the beauty of the truth. It is dangerous for us to take a step in uncertainty. We should not reject or oppose the views of our fellow laborers because they do not agree with our ideas until we have used every means in our power to find out whether or not they are truth, comparing Scripture with Scripture.*5LtMs, Ms 15, 1888, par. 39*

If we do otherwise, a combative spirit will arise at the first approach of anything that differs from our views. We may be led on by the enemy to take a position against the truth because it does not come in a way to suit us; and in the spirit of the deceived Jews, we shall resist the light which God sends; and that light, instead of being the blessing which heaven meant it to be to us, to advance us in spirituality and in the knowledge of God, will become a stumbling-block over which we shall be constantly falling. We shall become irritated and indignant, for enmity is in our heart against God's truth.

If evidence is afterwards presented from the Scriptures, it will not be received by him who has rejected light. The men of Nazareth opened their hearts to unbelief, and as the result they rejected Christ. The combative spirit will rise against the truth, and unfair means will be taken to influence others and to make it of none effect. The Lord would have our intelligent sanctified, elevated, ennobled, that we may distinguish truth from error and bring the truth into the soul temple that it may exercise an influence upon our spirit and character.*5LtMs, Ms 15, 1888, par. 40*

The most terrible thing that could come to us as people is the fatal deception that was the ruin of Chorazin and Bethsaida. They had great light, great privileges and blessings. Jesus was with them, but they did not appreciate or receive the light He gave them. They were not made better by it.*5LtMs, Ms 15, 1888, par. 41*

I would warn all my ministering brethren, and especially the young, never to touch an infidel book, never to present infidel cavils. Some have thought it essential to understand these that they might know how to meet objectors. In our college, debaters have been educated by considering objections to the Bible. This has sometimes been done by our students for the purpose of bringing the light of truth in contrast with infidel arguments. In times when the soul is under temptation, Satan causes the seeds of doubt that are thus sown to germinate, and they blossom into fruit. Discipline of this order is a dangerous discipline for our students. Never give the least sanction to the presentation of infidel arguments. Turn from them as you would from a serpent, for there is concealed in them a sting that would wound the soul.*5LtMs, Ms 15, 1888, par. 42*

Principles and practices must be strictly guarded. Habits are formed by training the mind in a certain course of action. What we do once, we do more readily the second time, and we learn to pursue a certain course by force of habit. If we are trained to cavil, we shall be trained to doubt and uncertainty. When Jesus is not abiding in the soul, the natural tendency to doubt, question, and criticize will extend to God's Word as well as to the testimonies, and the habit of caviling will ruin the soul. In place of godly fear and holy reverence in handling the Scriptures, there will be a forward, bold assumption, a proud, boasting spirit that loves to strive, and the most sacred

things will be lightly regarded, the most sacred feelings will be trampled upon. God has but little to do with such workers.*5LtMs, Ms 15, 1888, par. 43*

We are to hold fast every jot and tittle of the truth revealed to us in the living Oracles; but we are not to think that we now have a knowledge of all the truth that there is for us. We may well ask whither we are drifting. Even the inspiration of the Scriptures has been under the judgment of finite man, and they have dealt with the Oracles of God in the same manner as they have with the testimonies of the Spirit of God, cutting and carving them at will, as it pleased them and in so doing, making them of none effect. Those who do this know not what they are doing.*5LtMs, Ms 15, 1888, par. 44*

Unless there is most earnest seeking of the Lord, unless there is zealous work of repentance, darkness will come upon minds, and the darkness will be in proportion to the light which has not been appreciated. Unless there is less of self and far more of the Holy Spirit to take control of the minds and hearts of men who have stood in the foremost rank, there will be a failure on their part to walk out in harmony with the opening providences of God; they will question and quibble over any light that the Lord may send and will turn away from the teachings of Christ, confiding in themselves and trusting in their supposed knowledge of what is truth. As the Jews refused the light of the world, so many of those who claim to believe the present truth will refuse light which the Lord will send to His people.*5LtMs, Ms 15, 1888, par. 45*

[*Revelation 3:14-21* quoted.] Shall its solemn warnings have no weight we us?*5LtMs, Ms 15, 1888, par. 46*

Never let Satan have the control of your powers. As a people we need humility. In this conference we are sowing seeds that will yield a harvest, and the results will be as enduring as eternity. Young workers are watching to see what spirit you manifest in this meeting and how you treat those who hold views that differ from yours. You know that precious light has shone forth in connection with the law of God, as the righteousness of Christ has been presented with that law. Dr. Waggoner has opened to you precious light, not new, but

old light which has been lost sight of by many minds and is now shining forth in clear rays. Let a spirit of fairness come in. Though you think his ideas upon this subject may not be all sound, do not make false statements; do not mistake his words; place him in no false light; maintain the Spirit of Christ; keep the commandments of God; love God supremely, and your neighbor as yourself.*5LtMs, Ms 15, 1888, par. 47*

God's law reads, "Thou shalt not bear false witness." [*Exodus 20:16.*] I hope none will go from this meeting repeating the false statements that have been circulated here, or carrying with them the spirit which has been here manifested. It has not been of Christ; it has come from another source. All who have the truth can afford to be fair. See to it, my brethren, that words coming from finite man are not received as the voice of God. We want to be Christians. We should pray and study our Bibles more. Nothing is safe that does not bear the credentials of heaven. Let God be true, and every man a liar. His Word is infinite, and every man will find that it is sure and steadfast forever.*5LtMs, Ms 15, 1888, par. 48*

## **Ms 16, 1888**

The Guide Book

Minneapolis, Minnesota

[Autumn of 1888]

This manuscript is published in entirety in *1SM 15-18*.

This is a time when the question with all propriety may be asked, "When the Son of Man cometh shall He find faith on the earth?" [*Luke 18:8*.] *5LtMs, Ms 16, 1888, par. 1*

Spiritual darkness has covered the earth and gross darkness the people. There are in many churches skepticism and infidelity in the interpretation of the Scriptures. Many, very many, are questioning the verity and truth of the Scriptures, and human reasoning and the imaginings of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted is surrounded with a cloud of mysticism. Nothing stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days. *5LtMs, Ms 16, 1888, par. 2*

This Holy Book has stood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape—a chart or guide book to the human family to show them the way to heaven. *5LtMs, Ms 16, 1888, par. 3*

But the Oracles of God have been so manifestly neglected that there are but a few in our world, even of those who profess to explain it to others, who have the divine knowledge of the Scriptures. There are learned men who have a college education, but these shepherds do not feed the flock of God. They do not consider that the excellencies of the Scriptures will be continually unfolding their hidden treasures as precious jewels are discovered by digging for them. *5LtMs, Ms 16, 1888, par. 4*

There are men who strive to be original, who are wise above what

is written; therefore their wisdom is foolishness. They discover wonderful things in advance, ideas which reveal that they are far behind in the comprehension of the Divine will and purposes of God.*5LtMs, Ms 16, 1888, par. 5*

In seeking to make plain or to unravel mysteries hid from ages from mortal man, they are like a man floundering about in the mud, unable to extricate himself, and yet telling others how to get out of the muddy sea they themselves are in. This is a fit representation of the men who set themselves to correct the errors of the Bible. No man can improve the Bible by suggesting what the Lord meant to say or ought to have said.*5LtMs, Ms 16, 1888, par. 6*

Some look to us gravely and say, "Don't you think there might have been some mistake in the copyist or in the translators?" This all is probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the inspired Word because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept and discern the Divine, and to which God's utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul or cause any feet to stumble that would not manufacture difficulties from the plainest revealed truth.*5LtMs, Ms 16, 1888, par. 7*

God committed the preparation of His divinely inspired Word to finite man. This Word, arranged into books, the Old and New Testaments, is the Guidebook to the inhabitants of a fallen world, bequeathed to them, that by studying and obeying the directions not one soul would lose its way to heaven.*5LtMs, Ms 16, 1888, par. 8*

Those who think to make the supposed difficulties of Scriptures plain, in measuring by their finite rule that which is inspired and that which is not inspired, had better cover their faces as Elijah [did] when the still small voice spoke to him; for they are in the presence of God and holy angels, who for ages have communicated to men light and knowledge, telling them what to do and what not to do unfolding before them scenes of thrilling interest, waymark by waymark in symbols and signs and illustrations.*5LtMs, Ms 16,*

1888, par. 9

And He [God] has not, while presenting the perils clustering about the last days, qualified any finite man to unravel hidden mysteries or inspired one man or any class of men to pronounce judgment as to that which is inspired or is not. When men, in their finite judgement, find it necessary to go into an examination of Scriptures to define that which is inspired and that which is not, they have stepped before Jesus to show Him a better way than He has led us.*5LtMs, Ms 16, 1888, par. 10*

I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible. Men arise who think they find something to criticize in God's Word. They lay it bare before others as evidence of superior wisdom. These men are, many of them, smart men, learned men; they have eloquence and talent, the whole lifework [of whom] is to unsettle minds in regard to the inspiration of the Scriptures. They influence many to see as they do. And the same work is passed on from one to another, just as Satan designed it should be, until we may see the full meaning of the words of Christ, "When the Son of Man cometh, shall he find faith on the earth?" *Luke 18:8.5LtMs, Ms 16, 1888, par. 11*

Brethren let not a mind or hand be engaged in criticizing the Bible. It is a work that Satan delights to have any of you do, but it is not a work the Lord has pointed out for you to do.*5LtMs, Ms 16, 1888, par. 12*

Men should let God take care of His own Book, His living Oracles, as He has done for ages. They begin to question some parts of revelation and pick flaws in the apparent inconsistencies of this statement and that statement. Beginning at *Genesis*, they give up that which they deem questionable, and their minds lead on, for Satan will lead to any length they may follow in their criticism and they see something to doubt in the whole Scriptures. Their faculties of criticism become sharpened by exercise, and they can rest on nothing with a certainty. You try to reason with these men, but your time is lost. They will exercise their power of ridicule even upon the Bible. They even become mockers, and they would be astonished if you put it to them in that light.*5LtMs, Ms 16, 1888, par. 13*

Brethren, cling to your Bible as it reads, and stop your criticism in regard to its validity, and obey the Word, and not one of you will be lost. The ingenuity of men has been exercised for ages to measure the Word of God by their finite minds and limited comprehension. If the Lord, the author of the living Oracles, would throw back the curtain and reveal His wisdom and His glory before them, they would shrink into nothingness and exclaim as did Isaiah, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." *Isaiah 6:5.5LtMs, Ms 16, 1888, par. 14*

Simplicity and plain utterance are comprehended by the illiterate, by the peasant, and the child as well as by the full grown man or the giant in intellect. If the individual is possessed of large talents of mental powers, he will find in the Oracles of God treasures of truth, beautiful and valuable, which he can appropriate. He will also find difficulties, and secrets and wonders which will give him the highest satisfaction to study during a long lifetime, and yet there is an infinity beyond.*5LtMs, Ms 16, 1888, par. 15*

Men of humble acquirements, possessing but limited capabilities and opportunities to become conversant in the Scriptures, find in the living Oracles comfort, guidance, counsel, and the plan of salvation as clear as a sunbeam. No one need be lost for want of knowledge, unless he is willfully blind.*5LtMs, Ms 16, 1888, par. 16*

We thank God that the Bible is prepared for the poor man as well as for the learned man. It is fitted for all ages and all classes.*5LtMs, Ms 16, 1888, par. 17*

## Ms 17, 1888

Sermon/A Chosen People

Minneapolis, Minnesota

October 21, 1888

This manuscript is published in entirety in *1888 129-131*.

“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. ... Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” [*1 Peter 2:9-12*.] *5LtMs, Ms 17, 1888, par. 1*

These words point out the high standard that we should maintain before the world. The God of heaven has done everything that He could do to win our allegiance. He made an infinite sacrifice that we might be brought out of darkness into His marvelous light. *5LtMs, Ms 17, 1888, par. 2*

Claiming possession of the world, Satan determined to get possession also of the minds of men. He comes to them with the advantages offered by the world and says, “All these shall be yours if you will worship me.” [*Matthew 4:9*.] And many, lured on by the prize held out by him, bow at his shrine. *5LtMs, Ms 17, 1888, par. 3*

With a mighty arm and with wonderful manifestations of His power, God brought Israel out of Egypt. He made them His chosen people and gave them His law. He said to them: “Thou art an holy people unto the Lord thy God .... Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations.” [*Deuteronomy 7:6-9*.] *5LtMs, Ms 17, 1888, par. 4*

To us also have been spoken the words, “Ye are a chosen nation.”

[1 *Peter 2:9.*] Our work is to show forth the praises of Him who hath called us out of darkness into His marvelous light. How are we to do this? By showing to the world that we are a commandment-keeping people, walking in harmony with God's law, by never losing sight of His goodness and love, and by making everything in our lives subordinate to the claims of His Word. Thus we shall be representatives of Christ, showing forth in our lives a transcript of His character.*5LtMs, Ms 17, 1888, par. 5*

“But,” one says, “I thought the commandments were a yoke of bondage.” It is those only who break the law that find it a yoke of bondage. To those who keep the law, it is life and joy and peace and happiness. The law is a mirror into which we may look and discern the defects in our characters. Should we not be grateful that God has provided a means whereby we may discover our shortcomings?*5LtMs, Ms 17, 1888, par. 6*

There is no power in the law to save or to pardon the transgressor. What then does it do? It brings the repentant sinner to Christ. Paul declares, “I have taught you publicly and from house to house, testifying to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.” [*Acts 20:20, 21.*] Why did he preach repentance? Because the law of God had been transgressed. Those who have broken the law must repent. Why did he preach faith in Christ? Because Christ is the One who has redeemed sinners from the penalty of the law. The Law points to the remedy for sin—repentance toward God and faith in Christ.*5LtMs, Ms 17, 1888, par. 7*

Do you wonder that Satan wants to get rid of the law? He and all his agencies are striving to trample underfoot the commandments of Jehovah and to erect a standard of their own. We are to show that God's chosen people will keep His commandments, refusing to swerve to the right or to the left in disobedience. They are to show that the truth of heavenly origin has done great things for them, that its converting power has taken hold of their souls.*5LtMs, Ms 17, 1888, par. 8*

Paul declares, “I had not known sin but by the law. ... I was alive without the law once; but when the commandment came, sin

revived, and I died.” [*Romans 7:7-9.*] The commandments remained the same, but Paul died.*5LtMs, Ms 17, 1888, par. 9*

In true conversion, the sinner is first convicted of his real condition. He realizes that he is a transgressor of God’s law and that the Lord has claims upon him which He will not relinquish. He sees that the connection between himself and God has been broken, but that if he repents of his transgression, confesses his sin, and takes hold by faith upon the grace of Christ, the connection that has been broken will be restored.*5LtMs, Ms 17, 1888, par. 10*

If God could have changed His law to meet man in his fallen condition, Christ need not have come to this world. Because the law was immutable, unchangeable, God sent His only begotten Son to die for the fallen race. But did the Saviour take upon Himself the guilt of human beings and impute to them His righteousness in order that they might continue to violate the precepts of Jehovah? No, no! Christ came because there was no possibility of man’s keeping the law in his own strength. He came to bring him strength to obey the precepts of the law. And the sinner, repenting of his transgression, may come to God and say, “O Father, I plead forgiveness through the merits of a crucified and risen Saviour.” God will accept all who come to Him in the name of Jesus.*5LtMs, Ms 17, 1888, par. 11*

In order for man to obtain eternal life, divine power must unite with human effort, and this power Christ came to place within our reach. He says, “Without me ye can do nothing.” [*John 15:5.*] And He says again, “If ye shall ask anything in My name, I will do it.” [*John 14:14.*] We have a right to lay hold of the arm of infinite power. When Christ came to the world, all heaven was poured out in this one great gift. God Himself came to us in Christ. “Have I been so long time with you, and yet hast thou not known me, Philip?” Christ said. “He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?” [*Verse 9.*]*5LtMs, Ms 17, 1888, par. 12*

My object in speaking these words to you today is to lead you to take your minds off the things of this world and place them on the things of eternity. If your affections are set on things above, if in the

daily life you are seeking to follow the perfect pattern, you need never be discouraged. The enemy may seek to cast his dark shadow between you and Christ, but your faith is to pierce the gloom. What are we in this world for? To represent Christ and to be a blessing to our fellow men. Christ is to be formed in us, the hope of glory. We are to live His life, that our lives may show forth to the world the love of God and power of the gospel.*5LtMs, Ms 17, 1888, par. 13*

When God's people take their eyes off the things of this world and place them on heaven and heavenly things, they will be a peculiar people because they will see the mercy and goodness and compassion that God has shown to the children of men. His love will call forth a response from them, and their lives will show to those around them that the Spirit of God is controlling them, that they are setting their affections on things above, not on the things of the earth.*5LtMs, Ms 17, 1888, par. 14*

In thinking of heaven, we may put our imagination to the utmost stretch and think the loftiest thoughts that we are capable of thinking, and our minds will grow weary in the effort to comprehend the breadth and depth and height of the subject. It is impossible for our minds to take in the great themes of eternity. It is impossible for us even to make an effort to understand these things without the effort effecting our whole character for good and having an uplifting influence on our minds. As we think of how Christ came to our world to die for fallen man, we understand something of the price that was paid for our redemption, and we realize that there is no true goodness or greatness apart from God.*5LtMs, Ms 17, 1888, par. 15*

Only by the light shining from the cross of Calvary can we know to what depths of sin and degradation the human race has fallen through sin. Only by the length of the chain let down from heaven to draw us up can we know the depths to which we had sunk. And it is only by keeping the unseen realities in view that we can understand anything of the wonderful theme of redemption.*5LtMs, Ms 17, 1888, par. 16*

## Ms 18, 1888

Religious Liberty

NP

1888

Formerly Undated Ms 64. This manuscript is published in entirety in *1SAT 78-92*.

Dear Brethren and Sisters:

I have been much burdened in regard to movements that are now in progress for the enforcement of Sunday observance. It has been shown to me that Satan has been working earnestly to carry out his designs to restrict religious liberty. Plans of serious import to the people of God are advancing in an underhand manner among the clergymen of various denominations, and the object of this secret maneuvering is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution and compel the nation to keep Sunday.*5LtMs, Ms 18, 1888, par. 1*

There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday enforcement. But while Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do, for the honor of His law and the religious liberty of the people are at stake. Yet the watchmen failed to discern the deceptions of the enemy that they might give the trumpet a certain sound in season to have some decided influence. The minds of the people of God have been bewildered, and they have not discerned that Satan was stealing a march upon them, exulting that he could employ their voice and pen upon matters of minor importance and so keep them from warning the people of their danger.*5LtMs, Ms 18, 1888, par. 2*

At the time of the trouble in the church and college at Battle Creek in 1882, I was in Healdsburg, California, and my soul was in agony

as I pleaded with God to arouse His people that they might not be ignorant of Satan's devices. God would have us see and realize the weakness and depravity of men and put our entire trust in Him. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [*Ephesians 6:12, 13.*]*5LtMs, Ms 18, 1888, par. 3*

There are many who are at ease, who are, as it were, asleep. They say, "If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted," and having come to this conclusion, they sit down in calm expectation of the event, comforting themselves with the thought that God will protect His people in the day of trouble. But God will not save us if we make no effort to do the work He has committed to our charge. We must be found faithfully guarding the outposts, watching as vigilant soldiers, lest Satan shall gain an advantage which it is our duty to prevent.*5LtMs, Ms 18, 1888, par. 4*

We should diligently study the Word of God and pray in faith that God will restrain the powers of darkness, for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. The present truth—the commandments of God and the faith of Jesus—has not yet been sounded as it must be. There are many almost within the shadow of our own doors for whose salvation no personal effort has ever been made.*5LtMs, Ms 18, 1888, par. 5*

We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we should place ourselves on the side of the great deceiver. The controversy for the Sabbath will open the subject to the people, and an opportunity will be given that the claims of the genuine Sabbath may be presented. Blindness and disloyalty to God so prevail that His law is made void, but the Psalmist says of such a condition, "It is time for thee, Lord, to work; for they have made void thy law." [*Psalm*

It is time for God's people to work as never before because of the increase of wickedness. The God-fearing, commandment-keeping people should be diligent, not only in prayer, but in action; and this will bring the truth before those who have never heard it. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of His law and of the pure religion of Jesus must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislators should abjure the principles of Protestantism and give countenance and support to the Roman fallacy, the spurious Sabbath, God will hold His people, who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be reenacted by the Christian world and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty.5LtMs, Ms 18, 1888, par. 7

The man of sin thinks to change times and laws. He is exalting himself above God in trying to compel the conscience. But God's people should work with persevering energy to let their light shine upon the people in regard to the law and thus to withstand the enemies of God and His truth. When the law of God has been made void and apostasy becomes a national sin, the Lord will work in behalf of His people. Their extremity will be His opportunity. He will manifest His power in behalf of His church.5LtMs, Ms 18, 1888, par. 8

When in Healdsburg the Lord wrought upon me mightily. I could not rest, and I asked the Lord to give me strength to meet my brethren again in General Conference, and I would set these things plainly before them. I would not shun to declare to them the whole counsel of God. While you have been allowing your minds to be diverted from the very work that God would have you do and have been doing that which He has not called you to do, Satan has exulted and has carried on his work with all diligence. You have neglected the testimonies that the Lord in mercy sent to incline your feet in the right path. Some of you have utterly refused these words of

warning. You have been strong in your own ideas, set in your own ways, and you would not heed reproof or receive correction. The powers of darkness were mustering their forces. Satan was stirring men with a power from beneath that he might outgeneral the armies of Israel and take the field. We have lost much time and many precious opportunities, and Satan has had things his own way.*5LtMs, Ms 18, 1888, par. 9*

I promised the Lord that if He would give me His presence I would attend the next General Conference and would speak the words He should give me. I felt that if I was permitted to stand before you again, I must have the presence of God with me as Moses had when he led the children of Israel through the wilderness, that my words might have power with you who have been partially blind to the importance of our time and work. I felt that I would make every effort in my power to urge our brethren to seek the Lord while He is to be found, to call upon Him while He is near. I would show them that unless they were imbued with the Spirit of God they could do no good in their work. Their coldness, their lukewarmness was an offense to God. They must walk in Christ's light or Satan would put his blinder before their eyes and they would call light darkness and darkness light.*5LtMs, Ms 18, 1888, par. 10*

I tell you now that you must have divine enlightenment. If you do not seek this, Satan will set up his hellish banner right in your homes, and you will be so blinded to the real nature of his deceptions that you reverence it as the banner of Christ. If you seek God with contrition of soul, His angels will be round about you and will minister to you, helping you to discern between the sacred and the common. But a nominal faith, a nominal religion, will find no favor with God.*5LtMs, Ms 18, 1888, par. 11*

It has been clearly presented before me that many who now preach the truth have never been converted. They need to have Christ the hope of glory formed within them. They need pure, undefiled religion, then they will not glorify poor, erring, mortal man to his injury and with loss to their own souls. We need, oh so much we need the deep movings of the Spirit of God in all our hearts!*5LtMs, Ms 18, 1888, par. 12*

My brethren, we must have Jesus enthroned within, and self must die. We must be baptized with the Holy Spirit, and then we shall not sit down, saying unconcernedly, "What is to be will be. Prophecy must be fulfilled." Oh awake, I pray you, awake, for you bear the most sacred responsibilities! As faithful watchmen you should see the sword coming and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease with folded hands and quibble over matters of minor importance.*5LtMs, Ms 18, 1888, par. 13*

The minds of many have been engrossed with contentions, and they have rejected the light given through the testimonies because it did not agree with their own opinions. God will not work a miracle to convince these rebellious ones of the truth of the testimonies and compel them to acknowledge His message. He has given sufficient evidence for their faith, and it is only the stubbornness of the natural heart that prevents them from acknowledging the light.*5LtMs, Ms 18, 1888, par. 14*

God does not force any man into His service. Every soul must decide for himself whether or not he will fall on the Rock and be broken. Heaven has been amazed to see the spiritual stupidity that has prevailed. You need individually to open your proud hearts to the Spirit of God. You need to have your intellectual ability sanctified to the service of God. The transforming power of God must be upon you that your minds may be renewed by the Holy Spirit, that you may have the mind that was in Christ.*5LtMs, Ms 18, 1888, par. 15*

If the watchmen sleep under an opiate of Satan's and do not recognize the voice of the true Shepherd and do not take up the warning, I tell you, in the fear of God, they will be charged with the blood of souls. The watchmen must be wide-awake, men who will not slumber at their post of duty, day nor night. They must give the trumpet a certain sound that the people may shun the evil and choose the good. Stupidity and careless indifference cannot be excused. On every side of us there are breakers and hidden rocks

which will dash our bark in pieces and leave us helpless wrecks unless we make God our refuge and help. Every soul should now be distrustful of self. Our own ways, our own plans and ideas may not be such as God can approve. We must keep the way of the Lord to do His will, making Him our counselor, and then in faith work away from self.*5LtMs, Ms 18, 1888, par. 16*

Light must come to the people through agents whom God shall choose, who will give the note of warning that none may be in ignorance of the purposes of God or the devices of Satan. At the great heart of the work Satan will use his hellish arts to the utmost. He will seek in every possible way to interpose himself between the people and God and shut away the light that God would have come to His children. It is his design to keep them in ignorance of what shall come upon the earth.*5LtMs, Ms 18, 1888, par. 17*

All should be prepared to hear the signal trumpet of the watchman and be ready to pass the word along the walls of Zion that the people may prepare themselves for the conflict. The people must not be left to stumble their way along in darkness, not knowing what is before them and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their part in this work. They must be clothed with the righteousness of Christ and be so fortified by the truth that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God.*5LtMs, Ms 18, 1888, par. 18*

Brethren, years have passed in which every professed follower of Christ should have been engaged in most earnest work to press back the armies of the powers of darkness. Years have been lost because the people of God were not closely connected with the source of all power. For years past every soldier of Christ should have been equipped for the warfare, prepared to meet and avert the dangers that threaten our liberties. The Word of God is to be our defense. We are to search the Scriptures as never before. We are to contend for the faith once delivered to the saints and turn from our dependence upon man. We are to idolize no man, exalt no man, but let God be our fear and our dread.*5LtMs, Ms 18, 1888, par. 19*

I call upon you as Christ's ambassadors, to take your feet out of the path they are now in, for it is not the path of duty or of safety. Repent before God that you have not been faithful watchmen, standing unitedly in the work for the salvation of souls. Tell the people the time of night. Tell the faithful and true that the morning cometh; tell the slothful and ease-loving and those who are working on the enemy's side, that the night cometh. Years have been lost, but will you now awake? Will those in responsible positions take in the situation, or will they, by their indifference and inactivity, say to the people, "Peace and safety"? [1 *Thessalonians* 5:3.] May God help every one to come up to the help of the Lord now. The watchmen have been asleep, but may God grant that they may not sleep the sleep of death. Let all who are standing upon the walls of Zion give the trumpet a certain sound.*5LtMs, Ms 18, 1888, par. 20*

It is a solemn time for God's people, but if they stand close by the bleeding side of Jesus, He will be their defense. He will open ways that the message of light may come to the great men, to authors and lawmakers. They will have opportunities of which you do not now dream, and some of them will boldly advocate the claims of God's downtrodden law.*5LtMs, Ms 18, 1888, par. 21*

The Word of the Lord has come to us in positive notes. Will you hear and obey? Says the prophet Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." [*Isaiah* 58:1.] Who is doing this at this time? Because of the backslidings of God's people, living faith has become almost extinct. The deep movings of the Spirit of God are not manifested among us as God would be pleased to manifest His grace. How long will this state of things continue?*5LtMs, Ms 18, 1888, par. 22*

Instead of increased power as we enter the perils of the last days, weakness, dissension, and strife for supremacy are apparent. But if we had a connection with the God of heaven, we should be mighty in Him, and yet we would walk with all lowliness of mind, having self hid in Jesus. But now both spiritual and natural feebleness and death are depriving us of workers. God alone, by His Holy Spirit, can arouse us from the slumber of death. There is now need of earnest working men and women who will seek for the salvation of

souls; for Satan as a powerful general has taken the field, and in this last remnant of time he is working through all conceivable methods to close the door against light that God would have come to His people. He is sweeping the whole world into his ranks, and the few who are faithful to God's requirements are the only ones who can ever withstand him; and even these he is trying to overcome. Much upon these things has been shown to me, but I can only present a few ideas to you.*5LtMs, Ms 18, 1888, par. 23*

Go to God for yourselves; pray for divine enlightenment that you may know that you do know what is truth, that when the wonderful miracle-working power of Satan shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness.*5LtMs, Ms 18, 1888, par. 24*

Ministers may do a great work for God if Jesus abides in the heart by faith. "Without me," says Christ, "ye can do nothing." [*John 15:5.*] I would that I had the power to present before you your sacred, solemn responsibility. Unless you fall upon the Rock and are broken, unless Christ shall put His mold upon you, these words will not be heeded. You are too self-sufficient, too self-satisfied to feel that such words are needed. But they are truth. Has not God made you the depositaries of His message? And has He not additional truth to reveal to His people if they will carefully search for it as for hid treasure?*5LtMs, Ms 18, 1888, par. 25*

The ministers of God should be able to bring forth from the treasure house of His Word things new and old. "Educate, educate, educate," said the angel. "Give the people the truth. Lift up Jesus before them. Lead them in the path cast up for the ransomed of the Lord to walk in. Give them line upon line, and precept upon precept, here a little, and there a little. Never cease to study the Bible for yourselves that you may in an intelligent manner present to the understanding of the people that which is to be."*5LtMs, Ms 18, 1888, par. 26*

The word was spoken to me, "Speak to the people all the words that I shall give thee. Wake up the mighty men. Let them become fully aroused that they may with pen and voice stir up the people to

whom God has given great light, that they may let their light shine forth in clear, steady rays to the world. A world is to be warned; and when the third angel's message goes forth with a loud cry, minds will be fully prepared to make decisions for or against the truth. The great charge is to be made by Satan and his evil angels, united with evil men who will fix their destiny by making void the law of God in the face of convincing evidence from His Word that it is unchangeable and eternal." *5LtMs, Ms 18, 1888, par. 27*

The very time of which the prophet has written will come, and the mighty cry of the third angel will be heard in the earth; His glory will lighten the world, and the message will triumph; but those who do not walk in its light will not triumph with it. *5LtMs, Ms 18, 1888, par. 28*

It is now too late in the day for men to please and glorify themselves. Ministers of God, it is too late to be contending for the supremacy. The solemn time has come when ministers should be weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." [*Joel 2:17.*] It is a day when, instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before God and one another. The law of God is made void, and even among those who advocate its binding claims are some who break its sacred precepts. *5LtMs, Ms 18, 1888, par. 29*

The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the Word of God; and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day. *5LtMs, Ms 18, 1888, par. 30*

There will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them

are not there. We look for them; but in the time of shaking they have been unable to stand and have passed over to the enemy's ranks.*5LtMs, Ms 18, 1888, par. 31*

Christ says to him who feels his weakness, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] The power of God is waiting the demand of earnest faith.*5LtMs, Ms 18, 1888, par. 32*

The Lord Jesus has been coming near to us in this conference. I thank God for the heart-breaking I have seen in the ministers' prayer meetings. The Lord has been moving upon the hearts of ministers that they might lay hold of His strength. But for some reason the very ones who most need the influence of these meetings have not been present. The very ones who most need to drink at the fountain of life, who ought to stand in the forefront in our ranks, have not received the power that God has been willing to bestow upon them. The future will tell the results of failing to improve these precious morning meetings. Day after day has passed, and some have not humbled their souls before God. Oh, will the Lord pass them by? They are the ones most in need of hearing every word the Lord has for them.*5LtMs, Ms 18, 1888, par. 33*

Those who would now help souls destitute of wisdom, sanctification, and righteousness must themselves have on the whole armor of Christ's righteousness; for we can never lead the people to an experience of which we are not partakers. Those who have not tasted of the rich blessing of God will make little of the blessings that others have received. The light which God is giving to His people may be slighted, refused, rejected, but it is thus treated at great peril to men's souls. Brethren, God is working for us; and I feel deeply in earnest that not one ray of heaven-sent light may be regarded with indifference. God's communication to man is to be appreciated and cherished. If we do not appreciate the light of heaven, it will be our condemnation; our position will be similar to that of the Jews when they rejected the Lord of life and glory.*5LtMs, Ms 18, 1888, par. 34*

I hope the words I have spoken will not go out of your hearts like

water out of a leaky vessel. I have not spoken to you my own words. I promised the Lord that if I were permitted to meet with you again, I would not withhold the truth although it might not please you all. I know there are some that will be benefitted, and in the day of reward the faithful overseer, the faithful shepherd of the flock, will receive a crown of glory. I entreat you, for Christ's sake, do not let the spirit of the enemy take possession of you and the work be marred in consequence in your hands.*5LtMs, Ms 18, 1888, par. 35*

We very much desire the help of Elder Littlejohn. God has not released him from the work. We very much desire that Elder Smith shall have the power of the grace of Christ with him at every step, that he shall have Christ as his counselor; for Satan will surely seek to leave upon his mind impressions that will be detrimental not only to his own soul, but to the flock of God. He has had a part in the work almost from its very beginning. The third angel's message will triumph. [Oh,] that Elder Smith may triumph with it, and may have the full assurance of God's approval in all his work! He is in danger of making wrong moves, and it will be, with his temperament, exceedingly hard for him to acknowledge that he has erred.*5LtMs, Ms 18, 1888, par. 36*

The work of God is precious in every particular, and it is to go forth to the churches in all its divine fullness. Elder Smith and Elder Littlejohn can communicate the reasons of our faith in a clear and understanding manner which will interest and instruct minds, and if they have a living connection with Jesus, power will attend their labors. God has entrusted to Brother Smith the treasures of His truth, but he has naught wherein to boast because of this. He must walk humbly with God, and God will work with him and for him. He needs to drink deep draughts of the living water, not occasionally but continually, that he may present the fulfillment of prophecy with power and fervency. Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy because the bright beams of the Sun of Righteousness will illuminate the whole.*5LtMs, Ms 18, 1888, par. 37*

Do we believe that we are coming to the crisis, that we are living in the very last scenes of the earth's history? Will we now awaken and do the work which this time calls for, or will we wait till the things

which I have presented come upon us? God will make Brother Smith strong in His strength if he will walk, not in the counsel of men, but in the counsel of the Holy One of Israel.*5LtMs, Ms 18, 1888, par. 38*

My husband, myself, and Brother Smith have been united in the work for many years. From his youth, Brother Smith has been engaged in the work, and it has become a part of his being. He knows our labor and is acquainted with the work that God has given me to do, and, like John, he can speak of the things which he has seen and the things that he has heard and the experience he has had in relation to the work God has given me to do. And this witness Satan will strive most earnestly to silence, that he may better obtain access to minds by making of none effect the testimonies of the Spirit of God.*5LtMs, Ms 18, 1888, par. 39*

Brethren and sisters, the Lord wants to impart to us increased light. He desires that we shall have distinct revealings of His glory, that ministers and people shall become strong in His strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, "Be strong, yea, be strong." [*Daniel 10:19.*] We are to receive the very same glory that was revealed to Daniel because it is for God's people in these last days that they may give the trumpet a certain sound.*5LtMs, Ms 18, 1888, par. 40*

God help us to work unitedly and as we never have worked before, is my prayer. There is need now of faithful Calebs whose voices will be heard in clear, ringing notes, saying of the immortal inheritance, "Let us go up at once and possess it; for we are well able." [*Numbers 13:30.*] We need now the courage of God's faithful servant of old. Not one wavering, uncertain note should come from the watchers' trumpets. They must be true to the sacred, solemn work that has been entrusted to them and lead the flock of God in right pathways onward and upward to victory.*5LtMs, Ms 18, 1888, par. 41*

## Ms 19, 1888

Who Shall Be Saved?

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“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.” *Luke 13:23, 24.5LtMs, Ms 19, 1888, par. 1*

This is a mournful statement. There are those who will fail to enter in at the strait gate because they only seek to enter in and do not strive. Those who make a success in overcoming will have to make a persevering effort. Christ prayed that His disciples might be sanctified through the truth. “Thy word,” said He, “is truth.” [*John 17:17.*] While error is prevailing to such an alarming extent our land, we want to know what truth is because we cannot be sanctified by error. The better we know the truth, the better we shall know how to sanctify our lives through God’s Word. We are in this world as probationers, and God is giving us an opportunity to hear and obey His truth.*5LtMs, Ms 19, 1888, par. 2*

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. We should have a sense of our accountability to Him every day of our lives. God requires that we should improve all our God-given talents to His glory. We cannot press against the tide of moral evil that is in our world unless we have the grace that comes from Christ.*5LtMs, Ms 19, 1888, par. 3*

We see that the customs and practices of many who profess to be God’s children do not correspond with their profession; but God requires us to be true to principle, to work the works of Christ, and to stand out against every evil thing. A great and solemn responsibility rests upon us, who profess to obey God’s commandments, to show to the world that we are bending our steps

heavenward and that we are pressing against the current that seems to be bearing all before it down to perdition. We should realize for what object we are striving. We are pressing “toward the mark for the prize of the high calling of God in Christ Jesus.” [*Philippians 3:14.*] We cannot remain in listless indifference and yet gain the prize. We must run the race with patience if we would win the crown of life. *5LtMs, Ms 19, 1888, par. 4*

If we are indeed the privileged people to whom God has entrusted His precious truth, He would have us in that position where we can reflect this light to the world. Many are inclined to think that all this great work of preparation is to be done by the preachers, and for this reason every individual member of the church does not let his light shine. But it is the duty of every soul who has been a partaker of the blessing of Jesus Christ and has received the blessed light, to try to show others the way of life. We are not to be silent, but show forth the praises of Him who hath called us out of darkness into His marvelous light. When the Lord has laid before us the rich promises of heaven, how deficient we show ourselves if we do not grasp these blessings by earnest faith. It is only because we have not living faith that we do not receive this light, walk in its rays, and reflect it to others; for those who partake of this great salvation cannot keep it to themselves. They see a darkened world perishing for want of Jesus Christ. They cannot be satisfied in drinking alone at the fountain of life, but they are constantly desirous that others shall also receive the heavenly benefits and come and drink. *5LtMs, Ms 19, 1888, par. 5*

Christ said, “I will be in you a well of water springing up into everlasting life.” [*John 4:14.*] And how is this constant springing up accomplished? By receiving a continual supply, they refresh others. There is not one person in our midst, having reasoning faculties, who is excused from coming to Christ and bringing others with him. *5LtMs, Ms 19, 1888, par. 6*

There are temptations that will come upon every one of us. We all have different dispositions to overcome, and we may thank our Lord that we are not all of the same temperament, that we are not all cast in the same mold. God designs that we shall cultivate esteem for others who differ with us, but [if] all [are] united with the Living

Vine, there will be unity in diversity. If all draw nourishment from the root, there will be harmony in fruit-bearing.*5LtMs, Ms 19, 1888, par. 7*

There is need of constant watchfulness to keep from our hearts self-esteem, self-love, self-exaltation, and everything which will bear the least appearance of envy, evil-surmisings, and evil-speaking. Satan stands ready to give a false coloring to everything. He will misconstrue things in our mind, placing them in a wrong light. We may be sound in doctrine but destitute of saving faith. Peter addresses his brethren in these words: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." [1 Peter 1:22, 23.]*5LtMs, Ms 19, 1888, par. 8*

How important then that those who embrace unpopular truths should be close students of the Word of God. They have been born again by the Word of God in obeying the truth. They must have an intelligent knowledge of it. They must comprehend it in order to obey its teachings. With heart and mind enlisted in the truth, the Christian will be purified through the truth, learning more and more of the truth daily. Through diligent search, he is growing in grace and the knowledge of the truth, and when tests and trials come through false doctrines, he is not tossed to and fro, for he has become established, rooted, and grounded in the truth, and he will not be moved away from the faith. He will grow up into the living Head, which is Christ.*5LtMs, Ms 19, 1888, par. 9*

How are we to know that we are doing this essential work day by day? We must look into the mirror, God's holy law, and there discover the defects in our character. It is very difficult for one to understand his own errors, and so we must examine very closely to see if there is something we are cherishing that must be laid aside—something that is not in accordance with God's holy rule of righteousness. Then as we strive diligently to put away every sin, our precious Saviour will work in us to do His will and own good pleasure. Divine help is imparted, combining with human effort in the work of overcoming. If Christ is abiding in the heart by faith, we

will love the souls for whom Christ died. We will have a burden for the perishing souls around us. We will remember that every ray of light that comes from Jesus is not for us to enjoy alone, but for us to reveal to those who are in darkness.*5LtMs, Ms 19, 1888, par. 10*

As soon as we feel this spirit of labor for souls, we will feel the necessity of studying the oracles of God for greater light and praying for the Holy Spirit from the throne of grace as we never did before. We will look at souls for whom Christ died and say, "Let my light shine upon these souls, through my words and my deportment." If we make crooked paths for our feet—sometimes walking in the path, sometimes straying from it—we will turn the lame and weak out of the way. I feel deeply over this matter because I see so much that is objectionable in those in the churches who claim to believe the truth. Let the language of the heart be, "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 of obedience."*5LtMs, Ms 19, 1888, par. 11*

Christ will be ashamed to call many who claim to be Christians, His brethren; but when those who have born responsibilities in His cause strive to enter the strait gate, the pitying Saviour will stand by their side to help them. He would send every angel out of heaven rather than let the striving soul perish. Christ ever has sympathy with the weak and will fight their battles for them. He knows just how to help them in all their strivings. How thankful ought we to be that we have as a Redeemer the Son of God. In Him dwelleth the Godhead bodily. He has infinite power. We cannot be too earnest in searching the Scriptures if we would be familiar with the exceeding great and precious promises which are found therein.*5LtMs, Ms 19, 1888, par. 12*

We have a peculiar and holy faith which makes us separate and distinct from the world. This line of demarcation will be plain, sharp, and clear. "Ye cannot serve God and mammon." [*Matthew 6:24.*] We cannot have the pleasures of the world in view and be followers of Christ. In our efforts to overcome, we will meet with many temptations, but if we continue to strive, Christ will give us perfect success. We may be filled with all the fullness of God. The more serious the trials, the more precious the victory we may gain. If we

will only flee to the Source of our strength, we will receive great blessings. We must learn to cast all our care on Jesus, Who careth for us. All our sorrows and griefs must be taken to the Lord in prayer.*5LtMs, Ms 19, 1888, par. 13*

It is a great thing to believe in Jesus. We hear many say "Believe, believe; all you have to do is to believe in Jesus." But it is our privilege to inquire what this belief comprehends. The statement is made in the Bible that the devils believe and tremble. They believe that Christ is the Son of God, but will this save them? No; because their belief leads not to love, but to hatred. There are many who do not bring their faith into their lives. They have only a nominal faith. Truth to them is not a saving principle because it is not in their hearts. We must have that faith that works by love and purifies the soul. True belief in Christ will lead us to put away everything that is offensive in His sight. Unless we have this faith, our profession will avail us nothing. 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 power and strength to overcome every defect in your character?*5LtMs, Ms 19, 1888, par. 14*

There must be a greater striving among us to overcome every failure and sin and to stand right before God. There are many who might have been 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 in such a position that our lives will preach to the world that they must love God and keep His commandments if they would ever enter heaven. We must grow up to the full stature of men and women in Christ Jesus if we would become living temples unto the Lord. And He says, "I will dwell in them, and walk in them; and I will be their God, and they shall be by people." [2 *Corinthians 6:16.*]*5LtMs, Ms 19, 1888, par. 15*

What we want, brethren and sisters, is true religion. We want the Spirit of God purifying our souls. We want our faces constantly set as a flint heavenward. And when we see sin striving for the mastery in us, then we must fight most earnestly so that it shall not gain the victory. But if you do feel the wound and sting of sin, then cry to the great Physician to help you. We all have to learn this lesson of special trust in our Saviour. We are to trust Him as a little child

trusts its earthly parents, to believe that He is working for our good in all things and that He hears every cry for help. If we call upon Him in faith, He will help us success fully through every temptation.*5LtMs, Ms 19, 1888, par. 16*

In the day of God we shall have no excuse to offer for not having served Christ, for abundant knowledge and power and grace have been provided us. We are to be partakers of the divine nature and to escape the corruption that is in the world through lust. Christ says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. ... For my flesh is meat indeed, and my blood is drink indeed." [*John 6:53-55.*] In explanation of these words, Christ said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." [*Verse 63.*] We must take His Word and bring it into our nature and thus receive nourishment from Christ. As the worthless stalk becomes grafted into the living vine, receiving nourishment from the parent stalk and bearing rich clusters of fruit, 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.*5LtMs, Ms 19, 1888, par. 17*

May the Lord help us to strive with all the powers that He has given us to enter in at the strait gate. But there must be more advancement, brethren and sisters, than there has been. You must so live that you will leave to the world around you a bright track heavenward. If at last you have the white robe and crown of life, will it not pay for all the trials you have endured? Then be not satisfied with a mere nominal belief of the truth, but let us have heart-work and a reformation at every step. Then we shall at last obtain the eternal reward.*5LtMs, Ms 19, 1888, par. 18*

## Ms 20, 1888

Sermon/"Abide in Me"

Potterville, Michigan

November 25, 1888

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John, the fifteenth chapter, commencing with the first verse: "I am the true vine, and my Father is the husbandman. 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. Now ye are clean through the word which I have spoken unto you." [*Verses 1-3.*] *5LtMs, Ms 20, 1888, par. 1*

That means pure. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." [*Verse 4.*] You will please mark that verse. *5LtMs, Ms 20, 1888, par. 2*

If any of you think that you can do work for the Master and yet not have Christ abiding in your heart by living faith, you are making a mistake. You see it is an impossibility. It is the living connection with Christ that brings us into right relation with God so that with His power combined with human effort, men can accomplish the work God has given them to do in the world. *5LtMs, Ms 20, 1888, par. 3*

In Christ Jesus there is constant growth that [the believer] may be a faithful witness for God, a guide and example to others in self-denial, in cross-bearing, in prompt and vigorous action. In tempering character he must abide in Christ then he will work as Christ worked. His faith will be strong, his consecration complete. His love for souls will be evidenced. This is the fruit we must bear which will qualify us to be workers together with God. The Lord can trust us to bear responsibilities however difficult and perilous to bring the light of truth before the world in clear bright rays. *5LtMs, Ms 20, 1888, par. 4*

Self must not become prominent. The eye must be kept single aiming to glorify God, not self, and then love will abound yet more and more, and we will approve things that are excellent and be filled with the fruits of righteousness. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." [*Verses 4-5.*] *5LtMs, Ms 20, 1888, par. 5*

We must live by faith which means abiding in Christ. "The life which I live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." *Galatians 2:20.* *5LtMs, Ms 20, 1888, par. 6*

We must learn of Christ daily that we may exercise forbearance and patience and heavenly wisdom. [You cannot] go with [only] your natural inclinations, and make a success in working for the salvation of souls. If you think you can bear the message and have converting power come upon the hearts of the people, and yet not have Christ with you, you will meet with disappointment and failure. It is best for us to take Christ right along with us. It is best for us to take the stand, "I will not go unless Thou go with me." *5LtMs, Ms 20, 1888, par. 7*

It is best for the mother to take the stand that she must have Christ with her. If the mother wants to train her family so that they may grow up for future usefulness and for heaven, she must train her children in the fear of God. She must not allow them to have their own will and their own way. *5LtMs, Ms 20, 1888, par. 8*

She needs to have Christ and the presence of the truth abiding [in] her own heart that she shall be where she can work for others: for her children, her family, for her neighbors, and for future eternal life. *5LtMs, Ms 20, 1888, par. 9*

There is a great work for us to do. God did not put us in this world to do nothing but amuse ourselves. If the mother can train her children for God and for heaven, she is doing a great work. We want Christ Himself abiding in our hearts. Fathers, we want the fruits of the Spirit of God abiding in the heart. We want to be where we can take right hold upon the work of training and disciplining our

children.*5LtMs, Ms 20, 1888, par. 10*

How is it with us? We seem to think that we can get along without Christ. Go into the family, listen to them as they talk. They claim to be Christians, but you don't hear one word of Christ. You do not hear anything that gives you any information in regard to Christ. There is nothing in their discourse that opens to you the beauty, the loveliness, and the perfection of Christ.*5LtMs, Ms 20, 1888, par. 11*

We want our own hearts glowing with the love of Christ. When our hearts are full of the love of Christ, it will come just as naturally from the lips as this light, chaffy talk that does not do anyone any good.*5LtMs, Ms 20, 1888, par. 12*

You go to dinner at some friend's house. The mother and perhaps other members of the family are so busy preparing the dinner that you do not have an opportunity to converse with them until the dinner is upon the table. You have a great variety, and if you should eat of everything that is upon the table, you will just make gluttons of yourselves. Your perceptions will be blunted. Your minds will not be clear.*5LtMs, Ms 20, 1888, par. 13*

We read that Enoch walked with God. [*Genesis 5:22.*] And how did he walk with God? Why, he made Christ his companion. I long to see men who walk with God in this age. You read of those holy men of old. They did not act as though Christ was afar off. They acted as though He was with them. They conversed with Him. They would let their petitions go out to Him. You can do just the same.*5LtMs, Ms 20, 1888, par. 14*

Enoch walked with God and God took him to Himself. Enoch was an example to all those who will be translated to heaven without seeing death. We want to be in Christ. We want Christ abiding in our hearts by faith. We cannot afford to be in that position where we are not bearing fruit.*5LtMs, Ms 20, 1888, par. 15*

I will read farther. "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.*] This promise is in the Word of God.*5LtMs, Ms 20, 1888, par. 16*

"If ye abide in Me and my words abide in you"—what does that

mean? It means that every requirement, every lesson Christ gave to His disciples we are to read and reread, believe and practice, and bring the same clear lines before others that they can understand it. If you do that, He says, “Ye shall ask what ye will and it shall be done unto you.” What is the fruit? We want to know who is bearing it. We find what the fruit of the Spirit is in *Galatians the fifth chapter and the twenty-second and twenty-third verses*. “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” *5LtMs, Ms 20, 1888, par. 17*

How is it? Why, there is no condemnation of the law that comes upon them. We must be abiding in Christ. We must be living up to the requirements of the law, then we can bear fruit to the glory of God. *5LtMs, Ms 20, 1888, par. 18*

Now, brethren, your profession may be very high, high as heaven; you may claim to be very righteous, but we want to know if you are. We want to know if the law of Jehovah is exalted by you—if you are bringing your life and character to meet the requirements of high heaven. If you are not bearing the fruits of the Spirit, you are not abiding in Christ. *5LtMs, Ms 20, 1888, par. 19*

The *fifteenth verse of this same chapter*: “But if ye bite and devour one another, take heed that ye be not consumed one of another.” Did you ever see anything like this? See those two who have had a disagreement. One wants sympathy on his side, and the other wants sympathy on his side. We don’t want any such feeling among us. This is the fruit Satan bears. If you permit such a spirit to exist among you, you will find that you are devouring one another. You will find that it will affect your physical as well as your spiritual strength. Yes! Your physical strength will be affected if you cherish feelings of anger or enmity. Your strength is affected by the way you feel. Walk in the light of the Spirit of God, else you cannot do the things you would. *5LtMs, Ms 20, 1888, par. 20*

Sometimes you want to do good. You cannot, because you have no influence. What is the matter? Your own characters are so rough and crooked you cannot do the good you wish to. If you walk by the Spirit, God will not look upon you as transgressors because you are

obedient.*5LtMs, Ms 20, 1888, par. 21*

“Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” *Galatians 5:19-21.5LtMs, Ms 20, 1888, par. 22*

Brethren, are you in any way guilty of these? Brethren, sisters, are you in any way approaching unto them? I tell you before God, if you are indulging in any of these and continue to, you cannot inherit the kingdom of God. There you have it decisively. I beg of you that not one of you will commence to make excuses for your rough characters. Had we not better obey the Word of God? Will it make us any more simple, will it be such a wonderful disgrace if we try to live according to God’s Word?*5LtMs, Ms 20, 1888, par. 23*

If the parents have unruly spirits, the same will be seen throughout the family. You will see that the children will talk the very same words that mother talks, that father says.*5LtMs, Ms 20, 1888, par. 24*

When you parents are easily provoked to anger, when your words are harsh or scornful or bitter, you are training your children up in that line. You can’t afford to go on in this round.*5LtMs, Ms 20, 1888, par. 25*

Suppose you bear the fruits of the Spirit? Suppose there is only love and meekness? How much pleasanter everything is. The children will feel it. And by-and-by, instead of that old, high-toned key of voice, there will be pleasant tones and kind words. Each one will love every other member of the family and that love will be expressed in the very tones of the voice. And we will have families where the Spirit of God can dwell. The light will be reflected from one to another. I want you to think of these things.*5LtMs, Ms 20, 1888, par. 26*

Now, if you have the law of love, if you have peace and joy and righteousness in your families, you can never keep it all inside the

house. No! indeed! It will flow out. The very same law of kindness that is manifest in the home circle will be acted out by the different members of the family as they meet with others. As the children conduct themselves at home, so they will conduct themselves as they meet with those outside the home. The most powerful influence that can be exerted in behalf of the religion of Jesus Christ is a well-ordered and disciplined family.*5LtMs, Ms 20, 1888, par. 27*

That person, man or woman, who is humble and consecrated, will show by his daily life how much the religion of Jesus Christ has done and is doing for him.*5LtMs, Ms 20, 1888, par. 28*

But you take the man or the woman who is all the time fretting and acting like a balky horse: Satan is beside them. He is planting his banner right in their house, and he is having just a fine time. He is having a nice time rejoicing in his influence and it is his spirit that is manifest in that home.*5LtMs, Ms 20, 1888, par. 29*

You want the Spirit of Christ in your homes if you want joy and peace. You have the Spirit of God in you [and] you will attract the children of God around you. And what is the influence you are carrying outside? It is the spirit of long suffering, gentleness, goodness.*5LtMs, Ms 20, 1888, par. 30*

You have to meet those who will cross your track, and if you have cultivated these fruits of the Spirit, why, how many hard places it will help you over. Why is it that the machinery doesn't run hard? It is because the Spirit of Christ is in the heart. I feel so sorry for Jesus Christ when those who claim to believe the most solemn truth that was ever given should so give themselves up to foolish talking and unkind remarks.*5LtMs, Ms 20, 1888, par. 31*

God helps us that we may see the necessity of overcoming this. You say the Christian life is so hard, and this is so difficult for me to overcome. Is Jesus dead, brethren? Is He in Joseph's new tomb? Did Satan triumph over Him? Does He tell you, you must overcome these things without any help? No! He will help us at every step. Thank God, we may take hold upon the merits of Jesus Christ! There is virtue in the blood of the atonement. It is for us to get where we can bear much fruit. And in that very fruit is your power to bring souls to Christ.*5LtMs, Ms 20, 1888, par. 32*

We don't want you to become discouraged. Whom does Christ call His? Those who have crucified the flesh with the affections and lusts. Have you done it? Oh, God grant that you may, if you have not. If you are living or abiding in the true Vine, you will walk in the Spirit. Wherever you go you will manifest that Spirit. And by beholding, you will become like HIM. If you reveal Jesus in your life, others will know that you are a Christian.*5LtMs, Ms 20, 1888, par. 33*

But if you talk that you are a Christian and don't live like one, I have no reason to believe you are one. You may say I have not charity. Well, I have not the kind of charity for that. Brethren, we want our lives to show that we are Christians. We want to show it in our deal. We want to live so that God will not be ashamed to own us as His children. Don't say that you are a Christian and yet say that you are weak, that you are jealous and have evil surmisings. If you do, you must get over it or you are not a Christian. It won't do for you to harbor these wrong feelings. You must overcome all this.*5LtMs, Ms 20, 1888, par. 34*

Jesus will be your Helper. You have only one day at a time. Shall we not put forth every effort and watch unto prayer and bring Jesus very nigh us. Shall we not do this? Shall we not try to keep our hearts right before God? Shall we not let our prayers constantly ascend to Him for strength and grace? He is at your right hand. Then He cannot be very far off. Oh, that our tongues may be sanctified!—that our ears may be sanctified! Then we can bear fruit unto righteousness.*5LtMs, Ms 20, 1888, par. 35*

I never saw the time when we needed more the power of God in our souls. There is a crisis at hand. In place of the law of the Ten Commandments will be shoved in the Sunday law. This crisis is coming upon us. This nation that has been blessed so many years with liberty and prosperity; this nation that has enjoyed religious liberty so far beyond that of other nations until it has become an asylum for the oppressed; this nation that God has given advantages over every other nation on the face of the earth; this nation that God has honored and blessed; what are the people of this nation doing?*5LtMs, Ms 20, 1888, par. 36*

They are agitating the question of enacting laws that shall compel the people to trample upon the law of Jehovah. God has given a commandment to rest upon the seventh day. He has given this commandment to men to observe. It is God's memorial. What is Satan doing in our world? Why, he has been working for a long time to get control of the minds and emotions of the people that he might cause them to commit idolatry. He has them worked up where they want to put a working day right in the place of the Sabbath. When that law shall be carried out, the very principles of liberty for which our fathers fought will be trampled upon. The reformers, the martyrs have died at the stake for these principles of religious liberty. When this law does go into effect, it is then that the nation's ruin will take place. It is then that it becomes universal that the law of God is made void by this nation of boasted liberty! What then? Why, Satan has done just what he wanted to. The man of sin has exalted himself above all that is called God or that is worshiped.*5LtMs, Ms 20, 1888, par. 37*

Well now, we want to understand what our position is, brethren and sisters, at a time when the crisis has come. God and the whole universe of heaven are looking to see what will take place in the world. It is time for us to arouse. Because the trampling upon God's law becomes universal, is it any reason that we should drop back? There are those who will rally to the front. There are those that will proclaim the law of God, and as they see the contempt and the indignity that is placed upon the law of God by exalting another day in the place of the Sabbath, they will put forth every effort to maintain and exalt the law of God.*5LtMs, Ms 20, 1888, par. 38*

There is a power at work that is stirring the very elements of society. There are trying times just before us when men's faith will be tested. We want to be prepared for this emergency. We want to be ready and we want our children ready, and what are we going to do about it? Why, we want Christ in our hearts. We want to be abiding in the true Vine, we want to honor God and keep His commandments. We must have Christ at every step. We cannot afford to be without Him a moment. Not a moment. Brethren, Christ says, "As the Father hath loved me so have I loved you." [*John 15:9.*] Wonderful love!*5LtMs, Ms 20, 1888, par. 39*

Brethren, if you are abiding in the true Vine, when you meet, you will have something to say for Jesus. If you have the Spirit of God abiding in you, your powers will become strengthened. The more you search the Scriptures, the more you will love Jesus Christ.*5LtMs, Ms 20, 1888, par. 40*

If you want to grow spiritually, brethren, search the Scriptures; the more you do, the better you can pray, the more you can lift up holy hands to God without doubting. And you are in that position where God is being constantly glorified through you. You are bringing Christ right into your life. "Sanctify them through Thy truth," was the prayer of Christ. "Thy word is truth." [*John 17:17.*]*5LtMs, Ms 20, 1888, par. 41*

Some people when they come into meeting seem to stand just where they have stood. They do not improve in knowledge. They do not improve in spirit. How can we think they are the children of God?*5LtMs, Ms 20, 1888, par. 42*

The Lord wants to do wonderful things for His people. See how He poured out His blessings upon the people on the day of Pentecost? He wants to bless His people today. The windows of heaven are not locked. We can go on from strength to strength, from knowledge to knowledge, from light to light, until we grow into the full stature of men and women in Christ Jesus.*5LtMs, Ms 20, 1888, par. 43*

Brethren and sisters, are you satisfied with your present associations? Are you satisfied with your present condition? Are you satisfied to shut Christ out of your dwelling? Why shall we not bring Him in? Why shall His name not become a household name?*5LtMs, Ms 20, 1888, par. 44*

I was in England at the time of the Queen's jubilee. Her picture was in all the windows, upon paper, upon glass, on everything. Everything was done to keep her in the memory and thoughts of the people. Such parades! Thousands and thousands and thousands of dollars expended upon that occasion! Why, the people paid dollars, just for a place to sit in the windows and see the parade! Two or three hundred dollars paid for a position in a window to see the Queen!*5LtMs, Ms 20, 1888, par. 45*

I was right there in London when this excitement took place. It made me sad. Not that they had the right to do this, but I thought of the Christian world. Here we are looking for the Lord to come in the clouds of heaven. Do we keep Him in mind? If we really believe in Jesus, if we really believe in His coming, if we are abiding in Christ, we shall not be complaining about every little cross. We shall be thinking of what Christ our Saviour has done in our behalf. As we look at the cross of Calvary, our petty vexations will vanish from sight. Why should we not as Christians lift Him up, the Man of Calvary? Why, Christ laid aside His robes of glory, and for our sakes He became poor. He was rich, and He became poor, that through His poverty we might become rich.*5LtMs, Ms 20, 1888, par. 46*

That sacrifice will be lost to us unless we lay hold upon Christ by faith. We have no righteousness of ourselves at all. All the prophecies show us that the end of all things is at hand. Let us be getting our hearts right before God.*5LtMs, Ms 20, 1888, par. 47*

I will tell a little incident. My son's little girl, who was seven years old three months ago, was with her mother one day. Her mother was reading to her about the Lord coming in power and great glory. She listened attentively. At last she said, "What, Jesus coming to our world?"*5LtMs, Ms 20, 1888, par. 48*

"Yes, my child, Jesus is coming to our world!" "Oh!" said the child, "Why didn't you tell me before? When is He coming?"*5LtMs, Ms 20, 1888, par. 49*

"We cannot tell just how soon He will come, but Christ is coming very soon."*5LtMs, Ms 20, 1888, par. 50*

"Well, how soon is He coming?"*5LtMs, Ms 20, 1888, par. 51*

"We cannot tell you the time, but Jesus is surely coming to our world."*5LtMs, Ms 20, 1888, par. 52*

"Oh!" said she, "I don't think I am ready. I don't think I have been a good girl all my life. What shall I do?"*5LtMs, Ms 20, 1888, par. 53*

"Why, you must give your heart to Jesus and try to overcome your

own will and overcome having your own way.”*5LtMs, Ms 20, 1888, par. 54*

“Oh, but, Mother, what can I do? You know, Mother, it is hard for me to give up my own will; I am afraid Christ will come and find I have a will of my own. What shall I do, Mother?”*5LtMs, Ms 20, 1888, par. 55*

“You must ask Him to give you a heart to do His will.”*5LtMs, Ms 20, 1888, par. 56*

“I can’t wait till night, Mother, to pray. Won’t you pray with me right here?”*5LtMs, Ms 20, 1888, par. 57*

What conviction upon that child’s heart! Tears streamed down her cheeks. She said, “Dear Lord, I’ve got a will that is wicked, a will that is hard for me to give up. Will you help me, Jesus, for I don’t know what to do?”*5LtMs, Ms 20, 1888, par. 58*

Well the Lord heard that prayer, and He did give help. She has had a precious experience. She has been a changed child from that day. When that child realized that Christ was coming, she felt that she was not ready, and she sought for help, and the Lord gave it. Here we are, [we who] can open the Scriptures and understand all about Christ’s coming, and we are just as insensible. Our hearts are so hard, that they are not impressed. We are expecting the Saviour, the Son of God, and yet we don’t make half the ado they did about the Queen.*5LtMs, Ms 20, 1888, par. 59*

Jesus laid aside His robes of honor and glory and assumed humanity to show humanity how to live, how to overcome. Christ could not do this with His robes of glory on. Step after step He takes until He is stretched upon the cross, dying the most cruel death. And then He burst the fetters and came forth and triumphed over death and the grave. And He tells His children that they need not fear death. You shall not always lie there, but you shall come forth in the resurrection morning. You shall come forth when the loved of God shall come forth. I will call forth the righteous dead to a glorious immortality.*5LtMs, Ms 20, 1888, par. 60*

They will be caught up to meet the Lord in the air. Why, they will

see Jesus as He is, and be made like Him, for they shall see Him as He is. How can you as Christians go mourning and depressed if you are taking hold upon Jesus? Well, it has been forty-seven years since I gave my heart to God. Tomorrow I shall be sixty-one years old, and I can tell you, I would not change the life I have given to God for the life of a sinner, for the whole world. Do you say, "Oh, you have had an easy life; you have not had much trouble."*5LtMs, Ms 20, 1888, par. 61*

Have I not buried the eldest and the youngest of my children? Have I not buried my husband? Haven't I known what affliction is? Have not I known what suffering is? I have drunk the cup of suffering, but I have not said a murmuring word.*5LtMs, Ms 20, 1888, par. 62*

I remember the Saviour in Gethsemane. I remember that cup trembled in His hand. Shall He open His breast to all this guilt? Shall He be treated as the one that is guilty of all the sins of the whole world? Shall He bear it? But He did bear it. He drank the cup. And yet He prayed the Father that if it were possible it might pass from Him. And just as soon as I think I have trouble and suffering, my mind goes right to Jesus and I say, Let me be a partaker with Christ in His suffering. Let me suffer for His dear name. For those who suffer with Him shall be partakers in His glory. They shall sit down with Him on His throne. I don't want the easy parts.*5LtMs, Ms 20, 1888, par. 63*

Brethren, do you preach Christ and Him crucified? Do you enter the houses of the people and teach Jesus, or do you hang these helpless souls upon yourselves? Oh, never, never let these souls be attracted merely to you. When you see that they are being attracted to you, hold up Jesus that they may be attracted to Him. Hold up Him who died upon Calvary. It was for your sins that He suffered.*5LtMs, Ms 20, 1888, par. 64*

If you want to be successful in working for the salvation of souls, you want divine power united with human effort. Then you can be successful. It is only one day at a time.*5LtMs, Ms 20, 1888, par. 65*

I remember speaking to one soul about running the race with patience. I said to her, "It is only one step at a time. God asks you to do your duty only for one day at a time."*5LtMs, Ms 20, 1888, par.*

“Well,” said she, “that looks different. I think I can do that.”*5LtMs, Ms 20, 1888, par. 67*

Yes, it is only one step at a time, and every step takes us nearer the great white throne, nearer the crystal sea. What must I do to be saved? Why, give yourself to Jesus and say, “Here I am, Jesus. You have given Yourself for me. You have paid the infinite price for my salvation. I have robbed you of my service all these years of my life, but now I repent of it. And now I give myself just as I am, a poor miserable sinner.”*5LtMs, Ms 20, 1888, par. 68*

“But,” you say, “what shall I do? The spirit of repentance must come to me.”*5LtMs, Ms 20, 1888, par. 69*

Yes, indeed! But the very same God that will send His power to convert you will send repentance to you. Every soul of you will repent when your heart is broken. You have only a little time to get ready. Is there anyone here who has not yet given his heart to Christ? Will you not this very day do it?*5LtMs, Ms 20, 1888, par. 70*

Are you afraid you cannot hold out? Can you not trust God to help you through one day? And if you can live right one day, ask God for strength to live the next day. Won't Jesus help us? Doesn't He love us? Why, He who hung on Calvary's cross passed through all that agony to save men. Doesn't He love us? What greater, what more do we want? Christ says, “What more could I do for my vineyard than I have done for it?” [*isaiah 5:4.*] And He wants us to love Him and be obedient.*5LtMs, Ms 20, 1888, par. 71*

Now, I gave my life to Him when I was eleven years old. I remember the experience of that little girl was enacted in my life. I picked up a little piece of paper in the road; that paper said that a man was going to preach that the Lord was coming. I was so afraid that He would come before I were ready. I wrestled with God, and He gave me His blessing, and He gave me peace. I went to my young companions; I told them; I pleaded with them. I got them to bow with me before God in prayer.*5LtMs, Ms 20, 1888, par. 72*

I was possessed by a hasty temper. I began to pray for the Lord to

help me overcome this. I began to wrestle in prayer for God's grace and blessing, and He gave it to me.*5LtMs, Ms 20, 1888, par. 73*

When we have God's blessing with us, we can improve our powers so that we can render back glory to God. Here are souls to be gathered in. Right around in the shadow of our own homes are souls to be brought in.*5LtMs, Ms 20, 1888, par. 74*

Reading of poem "Ninety and Nine."*5LtMs, Ms 20, 1888, par. 75*

Now, brethren, I want you to consider that that is a very faint representation of what the Saviour has done for us. Brethren, what are you going to do from this day? Are you going out into the highways and hedges and compel them to come in that the Lord's house may be filled? Oh, how my soul longs after the souls that are out of Christ. I would I could take them and lay them upon the bosom of Christ. Shall we forget our nice houses and fine things; shall we go bearing reproach for Christ's sake? Shall we try to get out minds fixed upon things above? Shall we live the truth before the world? Shall we help others, not alone by our words but by our lives?*5LtMs, Ms 20, 1888, par. 76*

God help us that we may win souls to Jesus Christ. I want His love in my heart. I want you to have it. When trials arise, lift up your eyes and say, "There is a crown waiting for me." Live so that you can say, "I have fought a good fight, I have finished my course, I have kept the 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 not to me only, but unto all them also that love His appearing." *2 Timothy 4:7, 8.5LtMs, Ms 20, 1888, par. 77*

Why, this little life, what does it amount to? There is a life beyond. An eternity. A life of happiness. No death can enter there. There will be no malarial taints there. No sickness, or pain or sorrow. Do you not want to be there? The streets are paved with gold, and you will see the King in His glory. I must be there. I must see the King in His majesty.*5LtMs, Ms 20, 1888, par. 78*

Don't lead people to believe they can go there and take their sins right along. The characters must be changed here. We must learn to sing the songs of redemption here if we ever sing the song of

redemption in heaven. Sing of His goodness. Talk of His power.*5LtMs, Ms 20, 1888, par. 79*

## Ms 21, 1888

Distressing Experiences of 1888

NP

1888

This manuscript is published in entirety in *1888 176-181*.

The love of Christ must be an abiding principle in the heart that will bear fruit in love and tenderness and respect for one another. The love of the truth, the doing of the words of Christ would soften and subdue our hearts. The purity and goodness and love of the great heart of Jesus must be reflected upon our hearts and revealed in our characters that we may be partakers of the divine nature and have tender compassion for each other.*5LtMs, Ms 21, 1888, par. 1*

For many years I have been bearing, by pen and voice, the same testimony of appeal and entreaties, but oh, how disappointed I have been at heart to see how little the message of Christ in His Word has been heeded, and how little the message given me of God has affected the course of action of many of my brethren! When unable to sleep nights, I have entreated the Lord in prayer to remove the burden that caused me so great pain of heart. Then it would come vividly before me that the same acts that the divine Redeemer experienced when He was in this world, a man of sorrows and acquainted with grief, are being repeated by Christ's professed followers today*5LtMs, Ms 21, 1888, par. 2*

“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 53:5.5LtMs, Ms 21, 1888, par. 3*

Christ sojourned thirty-three years in this world, and how was He treated? The world disowned Him, scorned Him, and pronounced sentence against Him in the judgment hall, and, as agents of the prince of darkness, acted out his spirit in putting Christ to death. It was the worst that humanity could do. It was unrequited love that broke the heart of the Son of God.*5LtMs, Ms 21, 1888, par. 4*

Even His own twelve disciples were not proof against Satan's temptations. A Judas betrayed Him into the hands of His enemies, and in the hour of His humiliation in the judgment hall Peter denied Him. Jesus was disappointed in His disciples, and shall I lose courage with the experience and example of Christ before me? Shall I faint under the knowledge which has impressed itself so powerfully on my mind—that some of those who claim to believe present truth for this time disappoint the Saviour as verily today in their attitude and spiritual blindness as when Christ was in His human form in the world?*5LtMs, Ms 21, 1888, par. 5*

Jesus cannot say "Peace be unto you," unless all bickering and dissension, jealousy and evil surmisings shall cease. I was burdened greatly. I knew not what I could do. I felt remorse of soul at times because I could not do more to arouse my brethren and sisters to see and sense the great loss they were sustaining in not opening their hearts to receive the bright beams of the Sun of Righteousness. They could not let the beams of light shine upon others in love, faith, trust in God, forbearance, goodness, and purity.*5LtMs, Ms 21, 1888, par. 6*

I carried the burden until nature gave way, and while at Healdsburg I fainted. For about two weeks I was prostrated by sickness so severe that I had no power to exercise faith. A discouragement was upon me that it seemed I should never rise above. My courage was gone. I lost my desire to live.*5LtMs, Ms 21, 1888, par. 7*

Word came by letter to us from Oakland that special seasons of prayer were being held in my behalf that the Lord would heal me of my sickness and that I should be able to bear my testimony before the congregation assembled in the camp meeting at Oakland. I tried to make some effort to respond. I tried to walk out by faith as I had done in the past. A bed was made for me on the seats of the car, and I lay down until we changed for the boat. I was strengthened to reach the mission in Oakland, and, although weak and trembling, I was strengthened to bear my testimony in the congregation several times.*5LtMs, Ms 21, 1888, par. 8*

During this severe attack of sickness I had vividly brought to my remembrance the experience I passed through when my husband

was dying. I prayed with him in my great feebleness on that occasion. I sat by his side with his hand in mine until he fell asleep in Jesus. The solemn vows I there made to stand at my post of duty were deeply impressed upon my mind—vows to disappoint the enemy, to bear a constant, earnest appeal to my brethren of the cruelty of their jealousies and evil surmisings which were leavening the churches. I would appeal to them to love one another, to keep their hearts tender by the remembrance of the love of Jesus exercised toward them in what He did for them. And He said, “Love one another, as I have loved you.” *John 15:12*. I never can express with pen or voice the work that I discerned was laid out before me on that occasion when I was beside my dying husband. I have not lost the deep views of my work as I sat by the bed of my husband with his dying hand in mine. *5LtMs, Ms 21, 1888, par. 9*

I have tried to fulfill my pledge. I knew the peril that threatened the church in Battle Creek and all our conferences was the cherishing of a hard, unkind spirit. Some are here who were present when I stood in the desk alone after the funeral of my husband. They know the words, spoken by me on that occasion under my deep sorrow, were spoken under the influence of the Spirit of the Lord. I knew that Satan had stolen a march upon many souls who did not suspect his devices. I knew that the enemy would exercise his power to weaken the church. Satan was surely working in the children of disobedience to distract and bring dissension into the church. *5LtMs, Ms 21, 1888, par. 10*

In my feebleness I entreated that Satan should not have any place and should not exult over the people who have had so great light and so great opportunities and privileges. I implored our people in Battle Creek to cherish tenderness, kindness, and esteem for one another, to close the door to the enemy and to cultivate that love that Jesus has manifested toward the erring children of men. He gave His own life that they should not perish, but have everlasting life. He gave His disciples His dying testimony, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” *John 13:34, 35. 5LtMs, Ms 21, 1888, par. 11*

If this love is of such power, why not express it in words and in our actions toward one another? Why are we so cold, so hard-hearted, so critical? If we are children of God, why not have the love of Jesus revealed in our lives and expressed in our treatment of one another? Should one drop into the grave, there would then be hung in memory's hall the pleasant pictures of kind words spoken, of kindly acts of a spirit of brotherly love and tender forbearance exercised. The words spoken to you in Battle Creek in August 1881 were an appeal and a warning. The trial and experience that followed showed you did not heed the testimony given you.*5LtMs, Ms 21, 1888, par. 12*

This meeting has been the saddest experience of my life, and yet I feel the peace of Christ sustaining me. I see that which fills my heart with very disagreeable forebodings. I had presented before me in Europe chapters in the future experience of our people which are being fulfilled during this meeting. The reason given me was want of Bible piety and of the Spirit and mind of Christ. The enemy has been placing his mold on the work for years, for it certainly is not the divine mold.*5LtMs, Ms 21, 1888, par. 13*

Two years ago Jesus was grieved and bruised in the person of His saints. The rebuke of God is upon everything of the character of harshness, of disrespect, and the want of sympathetic love in brother toward brother. If this lack is seen in the men who are guardians of our conferences, guardians of our institutions, the sin is greater in them than in those who have not been entrusted with so large responsibilities. They are to be ensamples to the flock. They are to practice the life of Christ, repeating His lessons both by precept and example.*5LtMs, Ms 21, 1888, par. 14*

No man can truly be a Christian unless he cherishes love for his brethren. The spirit of criticism, of evil-feeling and evil-speaking, has been like leaven doing its un-Christlike work more decidedly since that conference. I am alarmed. I am full of sorrow. God has given you testimonies condemning everything of this character, which testimonies are to be heeded and not fall to the ground. Brethren, will you take into serious consideration the fact that we are backsliding from God, and we do not meet the standard of God's Word? We do not heed the lessons Christ has given us.*5LtMs, Ms*

21, 1888, par. 15

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.” *Matthew 7:21-25.5LtMs, Ms 21, 1888, par. 16*

Brethren, why are we not more diligent, not only in hearing but in doing the words of Christ? “Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.” *Matthew 4:4*. It is because there is such inattention in hearing the lessons Christ has given to us and such negligence in doing His words that there is so great want of spiritual health and vital spiritual life in our midst. The Spirit of the Lord is grieved with our disregard of the words of the heavenly Teacher, and we do not have peace, joy, and heavenly discernment. If there were less combating and more praying for the mind that was in Christ Jesus and for divine grace to win souls, there would be altogether a different atmosphere in these meetings.*5LtMs, Ms 21, 1888, par. 17*

“And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand (on his own human efforts): 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 7:26-27.5LtMs, Ms 21, 1888, par. 18*

There is a larger number who profess to believe the truth for this time who are represented as hearing the sayings of Christ and doing them not, than of those who diligently hear and are doers of His words. They do not endure temptation because their souls are not riveted to the eternal Rock. They are hearers and not doers of the word. Their religious faith is represented by the house built on

the sand. The storms of temptation come and it falls because it is not built upon the Rock.*5LtMs, Ms 21, 1888, par. 19*

We all know better than to do as we have done. There is no excuse for this un-Christlike spirit. If Christ were abiding in the souls we could not but reveal Christ's forbearance, Christ's courtesy, and the love of Christ. All this hard, unkind, uncourteous spirit manifested toward brethren is registered in the books of heaven as manifested toward Jesus Christ, for He identifies His interest with that of His brethren. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." *Matthew 25:40.5LtMs, Ms 21, 1888, par. 20*

I have pledged myself by a solemn vow to God that wherever this spirit of contempt and unkindness and want of love should exist, I would lay it out in clear lines before my brethren, show them the sinfulness of their course, and with decided testimony turn the current if possible. If I could not succeed, then I would withdraw myself from the meetings, for I am afraid to be in such gatherings lest I shall be leavened with the prevailing spirit.*5LtMs, Ms 21, 1888, par. 21*

**Ms 22, 1888**

Diary, January 1888

NP

January 1-30, 1888

Portions of this manuscript are published in *TSB 54*.

Monday, January 1, 1888

[Healdsburg, California]

Arose at four o'clock. Wrote important matter for Health Retreat. Wrote twenty pages of important matter December 31.<sup>5</sup>*LtMs, Ms 22, 1888, par. 1*

Monday, January 9, 1888

[St. Helena, California]

I had an interview with Brother Harper. His earnest solicitation prevailed upon me to go with him to St. Helena and have an interview with his wife. It was then late, and we did not leave Healdsburg before two o'clock p.m. We arrived at St. Helena at half past eight o'clock. Fannie Bolton accompanied me.<sup>5</sup>*LtMs, Ms 22, 1888, par. 2*

January 10, 1888

[St. Helena]

Visited Brother Osborn. His daughter was sick with fever. Engaged Sister Wright to take charge of her. While I had conversation with Brother Osborn and his daughter in regard to her procuring a divorce from her husband, the Lord helped me to present the matter from a Bible standpoint. We prayed together, and the blessing of the Lord came upon us. Sister Harper was blessed, softened, and subdued by the Holy Spirit, and her mind was moved more according to the will of God. We know that an important victory was gained. In afternoon rode out with Mary, who is certainly improving

under the blessing of God.*5LtMs, Ms 22, 1888, par. 3*

January 11, 1888

[St. Helena]

I had a long talk with Sister Harper, showing her that the marriage vow is binding and could not release its claims upon any of the parties who entered into it, save from the cause of adultery, the violation of the marriage bed. We had much profitable talk upon this subject. Rode out with Mary.*5LtMs, Ms 22, 1888, par. 4*

January 12, 1888

[St. Helena]

Had conversation with Brother Harper, also with Hattie Maxson. Storm expected. Sister McOmer, Sister Kelsey, Fannie Bolton, and I brought a large pile of wood into the woodshed that it might not get wet. In the afternoon rode out with Mary. Spoke in the evening to the patients, in the gymnasium room. I tried to show them the necessity of cheerfulness and faith under affliction. I tried to comfort and encourage them to bring Jesus into their life experience as the mighty Healer. Thought best to telegraph for Willie [W. C. White] to come up with Elder Loughborough from Oakland and attend our board meetings without delay. W. C. White purposed to visit Healdsburg, not knowing I was in St. Helena.*5LtMs, Ms 22, 1888, par. 5*

January 13, 1888

[St. Helena]

Elder Loughborough came on the noon train from Oakland. I had a few minutes' conversation with him. W. C. White came in the evening.*5LtMs, Ms 22, 1888, par. 6*

Saturday, January 14, 1888

[St. Helena]

The church from St. Helena came up on the hill and all assembled

in the gymnasium. The room was full. I spoke with much freedom upon the love and unity that should exist between brethren. We hope the words spoken found way to the hearts of those present. There were good testimonies borne in our social meeting.*5LtMs, Ms 22, 1888, par. 7*

Sunday, January 15, 1888

[St. Helena]

Had some exercise on the hill in my wood lot picking up wood to be drawn down on a stone boat. Our board meeting commenced at half past nine a.m. Dr. Gibbs bore a testimony of confession which closed a door that the enemy was bound to enter. Elder Rice had gone secretly and enlisted Brother Farnsworth to go with him to obtain the testimony of Etta Klase and her husband, Edson, to condemn or incriminate Dr. Gibbs. He went to Petaluma for the same purpose to see Ruby Anthony and obtain her testimony, claiming to be their friend, willing to help them, etc. The confession of Dr. Gibbs took them by surprise. He acknowledged his imprudence and folly in his attention to girls and women.*5LtMs, Ms 22, 1888, par. 8*

Monday, January 16, 1888

[St. Helena]

Meeting of the board again. Matters of importance considered. Dr. Maxson and his wife sent in their resignation because they are decided they cannot harmonize with Dr. Gibbs' methods of practice. I urged him to think upon this matter seriously for we were Seventh-day Adventist reformers. We were to work and educate the people away from drugs, not to educate them in the use of drugs. The general principles of pure air, pure water, and habits of temperance in all things would place the people in the right path of holiness and heaven. The resignation was accepted. Received letter sent to Dr. Burke and Dr. Gibbs. Spoke to the helpers Monday night. The Lord gave me appropriate words that reached the hearts of many present.*5LtMs, Ms 22, 1888, par. 9*

Tuesday, January 17, 1888

[St. Helena]

Tuesday, was in conversation with Sister Wright and Dr. Gibbs from early morning until noon. Left at two o'clock with my horses and carriage for Healdsburg. We arrived at Healdsburg about eight o'clock p.m. The last part of the ride was cold. We found family well and cheerful.*5LtMs, Ms 22, 1888, par. 10*

Wednesday, January 18, 1888

[Healdsburg]

Rested well during the night. Was led out in prayer this morning. I felt my heart drawn out in faith to the Lord to rely on His promises and that He will certainly help me and give me wisdom and faith and courage.*5LtMs, Ms 22, 1888, par. 11*

January 30, 1888

Paid out for stamps, \$3.50. Half of these are for my own manuscripts and one-half for letters and manuscripts for articles for papers.*5LtMs, Ms 22, 1888, par. 12*

Paid out for traveling expenses, \$6.00.*5LtMs, Ms 22, 1888, par. 13*

I paid my fare to St. Helena from Oakland. Rode across to Healdsburg without remaining in St. Helena one night. I had writing that I must attend to. Stopped at Calistoga and arose early and wrote six pages to Dr. Caldwell and to Dr. Gibbs. Remained in Healdsburg two days and returned to Oakland. Fare was full price. Had no commutation tickets. The same evening, left for Fresno accompanied by Sister Sawyer. Fare for one, \$5.80. Sleeper, \$1.50.*5LtMs, Ms 22, 1888, par. 14*

**Ms 23, 1888**

Diary, February 1888

NP

February 1-14, 1888

Previously unpublished.

Wednesday, February 1, 1888

[Healdsburg?]

This day R. G. Lockwood, Cecelia Dahl, Fannie Bolton, and Mrs. E. G. White rode two miles beyond Windsor, and Mrs. White delivered to Mr. \_\_\_\_\_ sixty dollars in gold for eight tons of hay in his barn to be delivered to Mrs. White at Healdsburg when she desires it. A few weeks since, Mrs. White paid Mr. \_\_\_\_\_ seventeen dollars for hay; three dollars are still due for the hay, to be paid when the hay is delivered.*5LtMs, Ms 23, 1888, par. 1*

We found the water of Russian River had overflowed its banks, and in some places there was a strong current. We thought we must turn back but decided it was safer to keep straight ahead. A short distance farther on was another body of water covering the road. Near Mr. Grant's was a large body of water that in some places was quite deep, submerging the wagon wheels above the hub and coming nearly to the body of the wagon. The man of whom we bought the hay has affliction in his family. His wife is blind.*5LtMs, Ms 23, 1888, par. 2*

February 2, 1888

I arose at three a.m. Devoted some time to earnest prayer. Wrote matter concerning Health Retreat. Brother and Sister Lockwood, Sister Wester, and I rode out to Mr. Peck's, five miles. He was not at home, but we picked apples from the bins. Paid one cent and one-half per pound.*5LtMs, Ms 23, 1888, par. 3*

February 6, 1888

Arose at half past five. Sister Wester leaves this morning for St. Helena. Wrote two pages to M. K. White, three pages to Sister Wester's son, Byron Dannells, Winters, Yolo Co., Calif. He is urged to go to Michigan and engage in laboring there in a creamery, but he is questioning if it would be right to do this, connecting with unbelievers. There is no work done on Saturday, Sabbath. I can see the providence of God in this opening. He can let his light shine forth to others in good works.*5LtMs, Ms 23, 1888, par. 4*

I received letters of importance that demanded an immediate reply. Wrote five pages, three for Sister Dahl in Norway, to be translated, and two pages to Kristine, who is at Battle Creek; two pages to Fred L. Harmon; one page to Sister McEnterfer. Mailed letter to Edson. Sister Wilkinson and her two daughters were with us at our evening prayers. A sister engaged in missionary work was also with us. We long for the blessing of God. "Without me ye can do nothing." [*John 15:5.*]*5LtMs, Ms 23, 1888, par. 5*

February 7, 1888

Awoke at three a.m.*5LtMs, Ms 23, 1888, par. 6*

Sabbath, February 11, 1888

Arose early. It is a cloudy, rainy day. Wrote several pages to Elder B. L. Whitney, who [is] now in the Sanitarium at Battle Creek. He is thought to be sick unto death. Wrote a portion of the day upon *Volume 4.**5LtMs, Ms 23, 1888, par. 7*

In the evening we had a very precious season of prayer. Elder A. T. Jones was with us. The melting mercy of God came upon us in rich measure. Our hearts were subdued and broken before Him in contemplating His amazing love for poor, fallen man. "O depths of mercy, can it be the gates are left ajar for me?" We then sang, "Rock of Ages Cleft for Me." We had a precious season, calling to mind former days, after which, when we were illuminated, we endured a great fight of affliction. We recounted the wonderful workings of the Lord in our experience in the Advent Messages and when we looked for our Lord in 1844.*5LtMs, Ms 23, 1888, par. 8*

Right here a stranger came to be entertained for the night. We had

a precious season of reading the Bible around in the family, the stranger joining with us. We had a precious season of prayer.*5LtMs, Ms 23, 1888, par. 9*

I spoke to the church from *Zechariah* concerning Joshua and the angel and the marvelous love of God evidenced for fallen man and His great care over His people to resist the power of Satan that would afflict and destroy them. I called those forward who desired to give themselves to the Lord. Quite a number of students came forward. The Lord's tender Spirit was upon them, His love in many hearts. Many good testimonies were borne. This was a precious day to our souls—a Sabbath long to be remembered. Several came forward for the first time—one young man has started to serve the Lord who was visiting Sister Decker.*5LtMs, Ms 23, 1888, par. 10*

February 12, 1888

Willie was to leave today for Oakland. I wrote some. Prepared letters for him to take with him. He was too late for the cars and returned. Visited Brother and Sister Butcher's children and informed them we intended to go to Vacaville. While most of the family was absent to hear Elder Jones' discourse, I spoke freely with Charlie after our season of prayer. He opened his mind quite freely to me.*5LtMs, Ms 23, 1888, par. 11*

February 13, 1888

Could not sleep after three a.m. I arose at four o'clock and wrote a long letter to Brother and Sister Butcher. I tried to revive their faith and their courage and life in the Lord. Sent a long letter to Dr. Kellogg to be read and given to Elder Butler. Willie C. White left this morning for Oakland. I rode out with Mr. Lockwood four miles for the fruit trees. Wrote a number of pages on *Revelation 10*. Wrote to Elder Haskell eight pages in answer to a letter received, seeking to encourage him and Brother and Sister Ings while they are laboring in the great field of London. They have many discouragements.*5LtMs, Ms 23, 1888, par. 12*

February 14, 1888

It is raining today, therefore we will not visit St. Helena today. It has

rained all night and this morning [it] rains and is dark and cloudy. We thank the Lord for a shelter over our heads, and we have the comforts of life and many favors for which we are thankful.<sup>5</sup>*LtMs, Ms 23, 1888, par. 13*

## Ms 24, 1888

Looking Back at Minneapolis

NP

November or December 1888

This manuscript is published in entirety in *12MR 179-205*.

It was by faith I ventured to cross the Rocky Mountains for the purpose of attending the General Conference held in Minneapolis. We left Oakland for Minneapolis, Minnesota, October 2. A number of friends were on the same train, and it was a pleasure for me to visit with them, but it was too much for my strength. I needed entire rest. I had a spasm of the heart that night and for several hours I suffered much with exhaustion. This illness so prostrated me that I was obliged, because of severe pain in my heart, to keep my berth nearly all the time through the entire journey.*5LtMs, Ms 24, 1888, par. 1*

We changed cars at Kansas City. The train that would take us to Minneapolis was gone, and we must wait over for several hours. The babble of confusion in the depot was almost unendurable. I could not remain there with any safety and went out into the open air. A vacant place was found for me, and a trunk provided me a seat; but in a few minutes the heavy trucks loaded with baggage were rolled up and unloaded, and the words, "Move, if you please, we must have this space," were so often repeated, wherever I might go, that I knew not what to do next. W. C. White, accompanied by a brother, went in search of some trace of our brethren living in that place while Elder Jones and other brethren watched the baggage.*5LtMs, Ms 24, 1888, par. 2*

I was becoming exhausted when my hand was grasped, and I heard these words: "Why this is Sister White! How glad I am to see you once more! You have been at my father's house. My name is Mallory. We were to take the train for our home, but I must find my father for he will be pleased to see you." I was grateful to meet with friends and for the warm clasp of a friendly hand. Soon we were surrounded with brethren and sisters who were glad to see us and

we to see them.*5LtMs, Ms 24, 1888, par. 3*

We were informed that this was to be the last day of their meeting. The campground was about six miles away, on the outskirts of the city. Quite a number who had long distances to go had left to return to their homes, but a large number were still on the encampment. We were urged to go out on the streetcar and speak to them that night and in the morning. My son returned, accompanied by Brother Shireman, and after consulting together we decided to tarry overnight upon the encampment.*5LtMs, Ms 24, 1888, par. 4*

Elder Dan Jones and his wife kindly gave us their tent, and we were made comfortable. We here met many friends whom we had not seen since the death of my husband. Elder Haskell spoke in the evening. That night messengers were sent miles through the city and into the country, riding the entire night to inform those who had left of the arrival of friends from the Pacific coast and that they would speak upon the campground. Believers and unbelievers responded to the call. I was surprised to see so large a number assembled.*5LtMs, Ms 24, 1888, par. 5*

I stood before the people in great weakness, but the Lord, who has been my support and strength in all my labors, was my Helper on this occasion. I felt the blessing of the Lord resting upon me as I presented the message the Lord gave me for them—the necessity of practical Bible religion, religion brought into their homes, the truth sanctifying the soul temple. I felt urged to reprove and rebuke and encourage souls.*5LtMs, Ms 24, 1888, par. 6*

There has come a double-mindedness and indecision, a halting, wavering instability among those who have had great light, many advantages, and rich opportunities. If they only would improve these advantages and opportunities by showing zeal, steadfastness, and devotion to God corresponding with the greatness of light that shines upon our pathway! God calls for men of decided purpose, of determined character, to do His work in these last days.*5LtMs, Ms 24, 1888, par. 7*

Great light shines upon this generation. Decided piety and pure living unto God will distinguish the people of God from the world. The Lord would not have His people looking down in

discouragement, but looking up to the things that are not seen, which are eternal. Then, as His people by faith follow in the path where Christ leads the way, there will be no backsliding, but advancing, keeping pace with the opening providence of God. Then shall we have fellowship with the Father and with His Son Jesus Christ. The world and its treasures sink into insignificance when our eyes are fastened upon the imperishable treasure. Let God be the object of our supreme love. Then a decided influence will go forth from those who believe the truth upon the household and upon the neighborhood, and it will be as far-reaching as eternity.*5LtMs, Ms 24, 1888, par. 8*

Brother A. T. Jones spoke to the people, also Brother E. J. Waggoner, and the people heard many precious things that would be to them a comfort and a strength to their faith. They appreciated this, to them, all-important privilege.*5LtMs, Ms 24, 1888, par. 9*

The meeting closed, and we were obliged to make a hasty farewell. We were unable to speak at all to a large number of our brethren and sisters, for our time was short, and we were compelled to take the cars for [the] Kansas City depot. We regretted that we could not have been with our people at the earlier stage of the meeting. We had many things of great importance we would have been glad to present to them.*5LtMs, Ms 24, 1888, par. 10*

At Minneapolis we met a large delegation of ministers. I discerned at the very commencement of the meeting a spirit which burdened me. Discourses were preached that did not give the people the food which they so much needed. The dark and gloomy side of the picture was presented before them to hang in memory's hall. This would bring no light and spiritual freedom, but discouragement.*5LtMs, Ms 24, 1888, par. 11*

I felt deeply moved by the Spirit of the Lord Sabbath afternoon to call the minds of those present to the love God manifests to His people. The mind must not be permitted to dwell on the most objectionable features of our faith. In God's Word, which may be represented as a garden filled with roses and lilies and pinks, we may pluck by faith the precious promises of God, appropriate them to our own hearts, and be of good courage—yes, joyful in God—or

we may keep our attention fastened on the briars and thistles and wound ourselves severely and bemoan our hard lot.*5LtMs, Ms 24, 1888, par. 12*

God is not pleased to have His people hanging dark and painful pictures in memory's hall. He would have every soul plucking the roses and the lilies and the pinks, hanging memory's hall with the precious promises of God blooming all over the garden of God. He would have us dwelling upon them, our senses sharp and clear, taking them in their full richness, talking of the joy that is set before us. He would have us living in the world, yet not of it, our affections taking hold of eternal things. He would have us talking of the things which He has prepared for those that love Him. This will attract our minds, awaken our hopes and expectations, and strengthen our souls to endure the conflicts and trials of this life. As we dwell on these scenes the Lord will encourage our faith and confidence. He will draw aside the veil and give us glimpses of the saints' inheritance.*5LtMs, Ms 24, 1888, par. 13*

As I presented the goodness, the love, the tender compassion of our heavenly Father, I felt that the Spirit of the Lord was resting not only upon me but upon the people. Light and freedom and blessing came to the hearers and there was hearty response to the words spoken. The social meeting that followed evidenced that the Word had found lodgment in the hearts of the hearers. Many bore testimony that this day was the happiest of their lives, and it was indeed a precious season for we knew the presence of the Lord Jesus was in the assembly and that to bless. I knew that the special revealing of the Spirit of God was for a purpose, to quell the doubts, to roll back the tide of unbelief which had been admitted into hearts and minds concerning Sister White and the work the Lord had given her to do.*5LtMs, Ms 24, 1888, par. 14*

This was a season of refreshing to many souls, but it did not abide upon some. Just as soon as they saw that Sister White did not agree with all their ideas and harmonize with the propositions and resolutions to be voted upon in that conference, the evidence they had received had as little weight with some as did the words spoken by Christ in the synagogue to the Nazarenes. Their hearts were touched by the Spirit of God. They heard, as it were, God speaking

to them through His Son. They saw, they felt the divine influence of the Spirit of God, and all witnessed to the gracious words that proceeded from His mouth. But Satan was at their side with his unbelief, and they admitted the questioning and the doubts, and unbelief followed. The Spirit of God was quenched. In their madness they would have hurled Jesus from the precipice had not God protected Him that their rage did not harm Him. When Satan once has control of the mind, he makes fools and demons of those who have been esteemed as excellent men. Prejudice, pride, and stubbornness are terrible elements to take possession of the human mind.*5LtMs, Ms 24, 1888, par. 15*

I had received a long epistle from Elder [G. I.] Butler which I read carefully. I was surprised at its contents. I did not know what to do with this letter, but as the same sentiments expressed in it seemed to be working and controlling my brother ministers, I called a few of them together in an upper room and read this letter to them. They did not, any of them, seem to be surprised at its contents, several saying they knew this was the mind of Elder Butler for they had heard him state the same things.*5LtMs, Ms 24, 1888, par. 16*

I then explained many things. I stated that which I knew was a right and righteous course to be pursued, brother toward brother, in the exercise of investigating the Scriptures. I knew the company before me was not viewing all the things in a correct light, therefore I stated many things. All my statements set forth correct principles to be acted upon, but I feared that my words made no impression upon them. They understood things in their way, and the light which I told them had been given me was to them as idle tales.*5LtMs, Ms 24, 1888, par. 17*

I felt very much pained at heart over the condition of things. I made most earnest appeals to my brethren and sisters when assembled in the morning meetings and entreated that we should make this occasion a season of profit, searching the Scriptures together with humility of heart. I entreated that there should not be such freedom in talking in regard to things of which they knew but little. All needed to learn lessons in the school of Christ. Jesus has invited, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and

lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” *Matthew 11:28-30*. If we daily learn the lessons of humility and lowliness of heart, there will not be the feelings which exist at this meeting. *5LtMs, Ms 24, 1888, par. 18*

There are some differences of views on some subjects, but is this a reason for sharp, hard feelings? Shall envy and evil surmisings and imaginings, evil suspicion, hatred and jealousies become enthroned in the heart? All these things are evil and only evil. Our help is in God alone. Let us spend much time in prayer and in searching the Scriptures with a right spirit—anxious to learn and willing to be corrected or undeceived on any point where we may be in error. If Jesus is in our midst and our hearts are melted into tenderness by His love we shall have one of the best conferences we have ever attended. *5LtMs, Ms 24, 1888, par. 19*

There was much business to be done. The work had enlarged. New missions had been opened and new churches organized. All should be in harmony freely to consult together as brethren at work in the great harvest field, all working interestedly in the different branches of the work and unselfishly considering how the Lord’s work could be done to the best advantage. If ever there was a time when, as a conference, we needed the special grace and enlightenment of the Spirit of God, it was at this meeting. There was a power from beneath moving agencies to bring about a change in the Constitution and laws of our nation which will bind the consciences of all those who keep the Bible Sabbath, plainly specified in the fourth commandment as the seventh day. *5LtMs, Ms 24, 1888, par. 20*

The time has come when every man should be found doing his duty to the utmost of his ability to hold up and vindicate the law of God before our own people and the world, working to the limit of his capacity and entrusted talents. Many are blinded, deceived by men who claim to be ministers of the gospel, and they influence very many to consider they are doing a good work for God when it is the work of Satan. *5LtMs, Ms 24, 1888, par. 21*

Now, Satan had a council as to how he should keep pen and voice of Seventh-day Adventists silent. If he could only engage their

attention and divert their powers in a direction to weaken and divide them, his prospect would be fair. Satan has done his work with some success. There has been variance of feelings, and division. There has been much jealousy and evil surmising. There have been many unsanctified speeches, hints, and remarks. The minds of the men who should be heart and soul at work prepared to do mighty strokes for God at this very time are absorbed in matters of little consequence. Because the ideas of some are not exactly in accordance with their own on every point of doctrine involving minor ideas and theories which are not vital questions, the great question of the nation's religious liberty, now involving so much, is to many a matter of little consequence. *5LtMs, Ms 24, 1888, par. 22*

Satan has been having things his own way; but the Lord has raised up men and given them a solemn message to bear to His people to wake up the mighty men to prepare for battle for the day of God's preparation. This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan, there was a drawing apart; there were differences of opinion. This was not at all the way of the Lord. At this meeting the subject of the law in Galatians was brought before the ministers. This subject had been brought into the conference three years before. We have a letter, extracts from which we will here present, which letter was written while in Basel, Switzerland, and sent to Brethren A. T. Jones and E. J. Waggoner. *5LtMs, Ms 24, 1888, par. 23*

We know that if all would come to the Scriptures with hearts subdued and controlled by the influence of the Spirit of God, there would be brought to the examination of the Scriptures a calm mind, free from prejudice and pride of opinion. The light from the Lord would shine upon His Word and the truth would be revealed. But there should be prayerful, painstaking effort and much patience to answer the prayer of Christ that His disciples may be one as He is one with the Father. The earnest, sincere prayer will be heard and the Lord will answer. The Holy Spirit will quicken the mental faculties and there will be a seeing eye to eye. "The entrance of thy words giveth light; it giveth understanding unto the simple." *Psalms 119:130. 5LtMs, Ms 24, 1888, par. 24*

Elder E. J. Waggoner had the privilege granted him of speaking plainly and presenting his views upon justification by faith and the righteousness of Christ in relation to the law. This was no new light, but it was old light placed where it should be in the third angel's message. What is the burden of that message? John sees a people. He says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." *Revelation 14:12*. This people John beholds just before he sees the Son of man "having on his head a golden crown, and in his hand a sharp sickle." *Verse 14.5LtMs, Ms 24, 1888, par. 25*

The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner's only hope has been largely left out, not only of the discourses given, but of the religious experience of very many who claim to believe the third angel's message. *5LtMs, Ms 24, 1888, par. 26*

At this meeting I bore testimony that the most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ connected with the law, which should be constantly kept before the sinner as his only hope of salvation. This was not new light to me for it had come to me from higher authority for the last forty-four years, and I had presented it to our people by pen and voice in the testimonies of His Spirit. But very few had responded except by assent to the testimonies borne upon this subject. There was altogether too little spoken and written upon this great question. The discourses of some might be correctly represented as like the offering of Cain—Christless. *5LtMs, Ms 24, 1888, par. 27*

The standard by which to measure character is the royal law. The law is the sin detector. By the law is the knowledge of sin. But the sinner is constantly being drawn to Jesus by the wonderful manifestation of His love in that He humiliated Himself to die a shameful death upon the cross. What a study is this! Angels have striven, earnestly longed, to look into the wonderful mystery. It is a study that can tax the highest human intelligence, that man, fallen, deceived by Satan, taking Satan's side of the question, can be

conformed to the image of the Son of the infinite God; that man shall be like Him; that, because of the righteousness of Christ given to man, God will love man—fallen but redeemed—even as He loved His Son. Read it right out of the living oracles.*5LtMs, Ms 24, 1888, par. 28*

This is the mystery of godliness. This picture is of the highest value, to be placed in every discourse, to be hung in memory's hall, to be uttered by human lips, to be traced by human beings who have tasted and known that the Lord is good, to be meditated upon, to be the groundwork of every discourse. It is to be the groundwork of every discourse. There have been dry theories presented and precious souls are starving for the bread of life. This is not the preaching that is required or that the God of heaven will accept, for it is Christless.*5LtMs, Ms 24, 1888, par. 29*

The divine picture of Christ must be kept before the people. He is that Angel standing in the sun of heaven. He reflects no shadows. Clothed in the attributes of Deity, shrouded in the glories of Deity, and in the likeness of the infinite God, He is to be lifted up before men. When this is kept before the people, creature merit sinks into insignificance. The more the eye looks upon Him, the more His life, His lessons, His perfection of character are studied, the more sinful and abhorrent will sin appear. By beholding, man can but admire and become more attracted to Him, more charmed, and more desirous to be like Jesus until he assimilates to His image and has the mind of Christ. Like Enoch he walks with God. His mind is full of thoughts of Jesus. He is his best Friend.*5LtMs, Ms 24, 1888, par. 30*

We have been pained to see, when ministers are much together and laboring together, that one catches the ways and the attitudes and the gestures, the manner of address, the very tones of the voice, of another, until his identity is lost in that of his associate. This causes me pain of heart because I know that if he had been looking to Jesus, thinking of Jesus, talking of His love and imitating His character, the stamp of Jesus would be upon him and not the human impress of finite beings who, in words, manners, and spirit, but faintly represent the Lamb of God who taketh away the sins of the world. If only every minister who claims to love Jesus will be

filled with His charms and become assimilated to His image, what an example would he give to his brethren and to the world! The more ministers are in the company of Christ by communing with Him, the more they will be fastened to Christ. Catching His holy looks and copying His holy ways, they will be transformed into His image. They may be truly said to represent Jesus Christ.*5LtMs, Ms 24, 1888, par. 31*

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” *Hebrews 3:1*. Study Christ. Study His character, feature by feature. He is our Pattern that we are required to copy in our lives and our characters, else we fail to represent Jesus, but present to the world a spurious copy. Do not imitate any man, for men are defective in habits, in speech, in manners, in character. I present before you the Man Christ Jesus. You must individually know Him as your Saviour before you can study Him as your pattern and your Example.*5LtMs, Ms 24, 1888, par. 32*

Said Paul, “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. ... Because that which may be known of God is manifest in them; for God hath shewed it unto them.” *Romans 1:16-19.5LtMs, Ms 24, 1888, par. 33*

We felt deeply and solemnly grateful to God that minds were being stirred by the Spirit of God to see Christ in the living oracles and to represent Him to the world, but not in words merely. They see the Scripture requirements that all who claim to be followers of Christ are under obligation to walk in His footsteps, to be imbued with His Spirit, and thus to present to the world Jesus Christ who came to our world to represent the Father. In representing Christ we represent God to our world. “If any man have not the Spirit of Christ, he is none of His.” *Romans 8:9*. Let us inquire, Are we reflecting in the church and before the world the character of Jesus Christ? A great deal deeper study is required of us in searching the Scriptures. Placing the righteousness of Christ in the law distinctly reveals God in His true character and reveals the law as holy, just,

and good, glorious indeed when seen in its true character. *5LtMs, Ms 24, 1888, par. 34*

If all our ministering brethren could have come to their Bibles together with the spirit of Christ, respecting each other and with true Christian courtesy, the Lord would have been their Instructor. But the Lord has no chance to impress minds over which Satan has so great power. Everything that does not harmonize with their mind and their human judgment will appear in shadows and dark outlines. *5LtMs, Ms 24, 1888, par. 35*

Self has far more to do with our religious experience than we imagine. When self is crucified, when the stubborn will is subdued, then the language of the heart will be, "Not my will, but Thine, be done, O God, whose I am and whom I serve." "Speak, Lord, for thy servant heareth." [*Luke 22:42; Acts 27:23; 1 Samuel 3:9.*] None will be as fixed stars, cold and immovable. This selfish, worldly dignity will no longer be maintained. There will be a beautiful blending of purity, elevation, and nobility which is wisdom from above and the meekness and lowliness of Jesus Christ. An innocent lamb was chosen as a representation of Christ. *5LtMs, Ms 24, 1888, par. 36*

Selfishness is written on the human heart in plain, unmistakable characters. Just as soon as the love of God takes its place, there is the image and superscription of Jesus Christ. His entire life amid a world filled with pride and selfishness was, without an exception, an embodiment of that charity that suffereth long, and is kind: that envieth not; that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." *1 Corinthians 13:4-7.* Here is presented before us the fruits of the grace of God which every follower of Christ will manifest in his life and reveal in his character. If these manifestations are wanting, there must be most earnest seeking of God. By repentance and faith in Jesus Christ we may receive the Spirit of Christ here specified, and then we may indeed be called children of God and not children of the wicked one. We must have greater faith; then we shall have more of Christ. *5LtMs, Ms 24, 1888, par. 37*

My burden during the meeting was to present Jesus and His love before my brethren, for I saw marked evidences that many had not the Spirit of Christ. My mind was kept in peace, stayed upon God, and I felt sad to see that a different spirit had come into the experience of our brother ministers, and that it was leavening the camp.*5LtMs, Ms 24, 1888, par. 38*

There was, I knew, a remarkable blindness upon the minds of many, that they did not discern where the Spirit of God was and what constituted true Christian experience. To consider that these were the ones who had the guardianship of the flock of God was painful. The destitution of true faith, the hands hung down, because not lifted up in sincere prayer! Some felt no need of prayer. Their own judgment, they felt, was sufficient, and they had no sense that the enemy of all good was guiding their judgment. They were as soldiers going unarmed and unarmored to the battle. Can we marvel that the discourses were spiritless, that the living water of life refused to flow through obstructed channels, and that the light of heaven could not penetrate the dense fog of lukewarmness and sinfulness?*5LtMs, Ms 24, 1888, par. 39*

I was able to sleep but a few hours. I was writing all hours of the morning, frequently rising at two and at three a.m. and relieving my mind by writing upon the subjects that were presented before me. My heart was pained to see the spirit that controlled some of our ministering brethren, and this spirit seemed to be contagious. There was much talking done.*5LtMs, Ms 24, 1888, par. 40*

When I stated before my brethren that I had heard for the first time the views of Elder E. J. Waggoner, some did not believe me. I stated that I had heard precious truths uttered that I could respond to with all my heart, for had not these great and glorious truths, the righteousness of Christ and the entire sacrifice made in behalf of man, been imprinted indelibly on my mind by the Spirit of God? Has not this subject been presented in the testimonies again and again? When the Lord had given to my brethren the burden to proclaim this message, I felt inexpressibly grateful to God, for I knew it was the message for this time.*5LtMs, Ms 24, 1888, par. 41*

The third angel's message is the proclamation of the

commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness.*5LtMs, Ms 24, 1888, par. 42*

“The faith of Jesus.” [*Revelation 14:12.*] It is talked of, but not understood. What constitutes the faith of Jesus that belongs to the third angel’s message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.*5LtMs, Ms 24, 1888, par. 43*

The only safety for the Israelites was blood upon the doorposts. God said, “When I see the blood, I will pass over you.”*Exodus 12:13.* All other devices for safety would be without avail. Nothing but the blood on the doorposts would bar the way that the angel of death should not enter. There is salvation for the sinner in the blood of Jesus Christ alone, which cleanseth us from all sin. The man with a cultivated intellect may have vast stores of knowledge, he may engage in theological speculations, he may be great and honored of men and be considered the repository of knowledge, but unless he has a saving knowledge of Christ crucified for him, and by faith lays hold of the righteousness of Christ, he is lost. Christ “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.* “Saved by the blood of Jesus Christ” will be our only hope for time and our song throughout eternity.*5LtMs, Ms 24, 1888, par. 44*

When I plainly stated my faith there were many who did not understand me and they reported that Sister White had changed; Sister White was influenced by her son, W. C. White, and by Elder A. T. Jones. Of course such a statement coming from the lips of those who had known me for years, who had grown up with the third angel’s message and had been honored by the confidence and faith of our people, must have influence. I became the subject

of remarks and criticism, but no one of our brethren came to me and made inquiries or sought any explanation from me. We tried most earnestly to have all our ministering brethren [who were] rooming in the house meet in an unoccupied room and unite our prayers together, but did not succeed in this but two or three times. They chose to go to their rooms and have their conversation and prayers by themselves. There did not seem to be any opportunity to break down the prejudice that was so firm and determined, no chance to remove the misunderstanding in regard to myself, my son, and E. J. Waggoner and A. T. Jones.*5LtMs, Ms 24, 1888, par. 45*

I tried to make another effort. I had that morning at an early hour written matter that should come before our brethren, for then my words would not be misstated. Quite a number of our leading responsible men were present, and I deeply regretted that a much larger number were not taken into this council, for some of those present, I knew, began to see things in a different light, and many more would have been benefitted had they had the opportunity to hear what I had to say. But they did not know and were not benefitted with my explanations and with the plain "Thus saith the Lord" which I gave them.*5LtMs, Ms 24, 1888, par. 46*

Questions were asked at that time. "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, I but can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation."*5LtMs, Ms 24, 1888, par. 47*

Then the question was asked whether I thought the matter better drop where it was, after Brother Waggoner had stated his views of the law in Galatians. I said, "By no means. We want all on both sides of the question." But I stated that the spirit I had seen manifested at the meeting was unreasonable. I insisted that there be a right spirit, a Christlike spirit manifested, such as Elder E. J. Waggoner had shown all through the presentation of his views; and that this matter should not be handled in a debating style. The reason I should urge that this matter should be handled in a Christlike spirit was that there should be no thrust made against

their brethren differing with them. As Elder E. J. Waggoner had conducted himself like a Christian gentleman, they should do the same, giving the arguments on their side of the question in a straightforward manner.*5LtMs, Ms 24, 1888, par. 48*

I told them I had been shown that some of our brethren had educated themselves as debaters. The process of this education and the mold received by such an education were not after God's order, neither did they meet the approval of God. In many respects men trained in this kind of school unfitted themselves to become pastors of the sheep and lambs; and in combating an opponent, as in the way of discussions, usually harm is done with but little good results. The combative spirit is raised in both parties, and a defiant, hard spirit becomes habitual when their track is crossed. They become criticizers and do not always handle the Scriptures fairly, but wrest the Scriptures to make their point.*5LtMs, Ms 24, 1888, par. 49*

The remark was made, "If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith." I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question, I shall feel it my duty to set this matter before all that are assembled and, whether they hear or forbear, tell them the statement is incorrect. The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated, and for this reason—through misconception and perverted ideas—we see the spirit that prevails at this meeting, which is un-Christlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed."*5LtMs, Ms 24, 1888, par. 50*

Again, a brother said, "Perhaps you think nothing should be said on the other side of the question." My son Willie and I spoke decidedly that we would not have the matter end here by any means, but we desired that they should bring out all the evidence on both sides of the question, for all we wanted was the truth, Bible truth, to be

brought before the people.*5LtMs, Ms 24, 1888, par. 51*

What was my astonishment to learn the next morning that a meeting was called where the statement was made that they felt bad, for Sister White was opposed to the other side of the question being discussed! One in the meeting went for my son, W. C. White, who was entirely ignorant of the meeting, and advised him to come in. Apparently there was a very mournful presentation of the case, which created great sympathy for the brethren who were crippled and not allowed a chance to set forth their ideas. My son said he would speak in behalf of his mother, who was just as desirous—and more so now [that] Elder Waggoner had spoken—to hear all that was to be said on the other side of the question; and she had spoken thus decidedly in the council of the ministers the night before. Thus the matter was set before them in the correct light.*5LtMs, Ms 24, 1888, par. 52*

When they came into the meeting in the morning, I was surprised to hear Elder \_\_\_\_\_ make the kind of speech he did before a large audience of believers and unbelievers—a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder \_\_\_\_\_, who made remarks of the same order before Brother Morrison began his talk, which was all calculated to create sympathy which I knew was not after God's order. It was human but not divine. And for the first time I began to think it might be we did not hold correct views after all upon the law in Galatians, for the truth required no such a spirit to sustain it.*5LtMs, Ms 24, 1888, par. 53*

Brother \_\_\_\_\_, who first spoke in decided, unqualified language, deplored the introduction of the subject of the law in Galatians. He stated over and over again that he greatly deplored the introduction of this question and that he was so sorry it should be introduced at a time when Elder Butler was sick and could not be present to manage this matter. With emphasis he stated that it was a cowardly thing to broach this matter when Elder Butler could not be present, as he was best prepared to handle this question. There were many things said which astonished me, both by Elder [R. M.] Kilgore and Elder [Uriah] Smith. These men were speaking these things before a mixed congregation. The house was full. And these were the ones

who felt that it was not the thing to do to bring this subject for investigation before any but the ministering brethren!*5LtMs, Ms 24, 1888, par. 54*

Elder Waggoner had taken a straightforward course, not involving personalities to thrust anyone or to ridicule anyone. He conducted the subject as a Christian gentleman should, in a kind and courteous manner. This was acknowledged to be the case by those who were holding opposite views. If only Elder Morrison had done the same and had entered upon the work without these preliminaries before a large congregation, many not of our faith being present! Their course of action and their expressed ideas and objections against presenting these subjects before even our own people did not harmonize.*5LtMs, Ms 24, 1888, par. 55*

I could see a great want of wise discrimination and of good judgment. The evil of such things has often been presented before me. The difference of opinion was made apparent to both believers and unbelievers. These things made such an impression upon my mind that I felt that my brethren had met with a great change. This matter had been set before me while I was in Europe, in figures and symbols, but the explanation was given me afterwards so that I was not left in the dark in regard to the state of our churches and of our ministering brethren.*5LtMs, Ms 24, 1888, par. 56*

Language cannot express the burden and distress of my soul. I had been passing through deep and painful exercise of soul in Switzerland as the conference held in Battle Creek three years before was presented before me. The same distress and anguish of mind were upon me. I had not one doubt or question in regard to the matter. I knew the light which had been presented to us in clear and distinct lines.*5LtMs, Ms 24, 1888, par. 57*

The brethren had all the evidence they would ever have that words of truth were spoken in regard to the righteousness of Christ. I knew that if they had distinguished the voice of the true Shepherd, if they had opened their hearts to receive the light, such speeches would never be made to create sympathy and leave the impression upon the congregation that we were at variance and at enmity one with the other.*5LtMs, Ms 24, 1888, par. 58*

Had my efforts that I made before some of the prominent men in responsible positions done any good? Certainly my labors seemed to be in vain. There was a spirit upon our brethren that I never met in them before.*5LtMs, Ms 24, 1888, par. 59*

I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. Whichever way was in accordance with a "Thus saith the Lord," my soul would say, Amen, and amen. But the spirit that was controlling our brethren was so unlike the Spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish.*5LtMs, Ms 24, 1888, par. 60*

In the next morning's meeting for the ministers I had some plain things to say to my brethren which I dared not withhold. The salt had lost its savor, the fine gold become dim. Spiritual darkness was upon the people, and many evidenced that they were moved with a power from beneath, for the result was just such as would be the case when they were not under the illumination of the Spirit of God. What pages of history were being made by the recording angel! The leaven had indeed done its sharp work and nearly leavened the lump. I had a message of reproof and warning for my brethren, I knew. My soul was pressed with anguish. To say these things to my brethren caused me far greater anguish than they caused those to whom they were addressed. Through the grace of Christ I experienced a divine compelling power to stand before my ministering brethren in the name of the Lord, hoping and praying that the Lord would open the blind eyes. I was strengthened to say the words which my secretary took in shorthand. [See *Ms 9, 1888.*]*5LtMs, Ms 24, 1888, par. 61*

I thought I had done all that I could do to present the light which the Lord had given me and that I would quietly withdraw from the meeting and answer the earnest solicitation of my brethren and sisters to speak to them in Kansas City. There was firm and decided resistance to anything that I might say that did not harmonize with the ideas of those present in regard to their treatment of Brethren A. T. Jones and E. J. Waggoner and those who did not fully harmonize with their own views. Conjectures,

much talk, and hard speeches gave evidence of what kind of a spirit was in those who made them. False statements and surmisings were current, but no one came to me to ask if there was any truth in these things. I was in their midst. I would have talked freely with any of them and would have enlightened their minds if they had any desire to be enlightened.*5LtMs, Ms 24, 1888, par. 62*

It was evident that a spirit had been at work for years to bring about this state of things. It was no sudden work. Our brethren never did have and never will have any greater evidence that God was with me, working with me and by me for the benefit of His people, than they had at that conference.*5LtMs, Ms 24, 1888, par. 63*

It was evident that a delusion was upon our brethren. They had lost confidence in Sister White, not because Sister White had changed but because another spirit had taken possession and control of them. Satan's purpose is, through his devices, to make of none effect the testimonies of the Spirit of God. If he can lead the minds of the people of God to see things in a perverted light, they will lose confidence in the messages God sends through His servants; then he can the more readily deceive, and not be detected.*5LtMs, Ms 24, 1888, par. 64*

If our brethren had been divested of prejudice, if they had had the Spirit of Christ and spiritual discernment, reasoning from cause to effect, they would not have borne false witness against me. They would not have made the statement that Sister White was influenced by W. C. White, A. T. Jones, and E. J. Waggoner.*5LtMs, Ms 24, 1888, par. 65*

The charge of my being influenced has been brought against me by First-day Adventists and by those to whom the Lord has sent warnings, cautions, and reproof. "Someone has influenced Sister White," they have said. "Someone has told her these things." This I have had to meet from the very first day of my labors. Everyone who has been reproved and has apostatized has had these things to say.*5LtMs, Ms 24, 1888, par. 66*

One thing many did know, [was] that they were guilty of the very things for which they were reproved, [but] rather than humble their proud hearts and confess their sins, they threw themselves fully on

Satan's ground to work wickedness. They are of that class of whom Christ said, "Ye will not come to me, that ye might have life." *John 5:40*. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." *John 3:20.5LtMs, Ms 24, 1888, par. 67*

The Lord was testing and proving His people who had had great light, whether they would walk in it or turn from it under temptation, for but few know what manner of spirit they are of until circumstances shall be of a character to test the spirit which prompts to action. In many the natural heart is a controlling power, and yet they do not suppose that pride and prejudice are entertained as cherished guests, and work in words and actions against light and truth.*5LtMs, Ms 24, 1888, par. 68*

Our brethren who have occupied leading positions in the work and the cause of God should have been so closely connected with the Source of all light that they would not call light darkness and darkness light. They had the example of those before them who had claimed to believe the truth but who, when mercifully reprov'd for sin and errors, gave loose rein to their own natural temperament and opposed the work of the Spirit of the Lord. They had seen these go farther and farther in darkness until they became apostates to the truth, and they do not discern that they are in the greatest peril, if, notwithstanding the course and marked example of others, they blindly stumble into the same path of doubt, unbelief, and rejection of light sent of God, because it does not coincide with their ideas. They do not seem to understand that if the Lord sent them reproof it was because He loved them.*5LtMs, Ms 24, 1888, par. 69*

A Christian is the highest type of a man because he is Christlike, and when he departs from the principles that are after Christ's order, he is often ignorant that he has done wrong. The Lord sets the case before him as it is, as he is. He does not specify all his wrongs, but gives him a chance to manifest that he is a true child of God by his repentance and confession, not only of the sins specified, but of those which conscience sets in order before him.*5LtMs, Ms 24, 1888, par. 70*

In doing this work becoming Christlike he reveals he has made an open rupture with Satan and with sin. He feels his weakness, he lays hold with earnest purpose and living faith upon the strength of God, and is an overcomer. Great becomes his peace, his joy, for it comes from the Lord, and there is nothing more acceptable in the sight of God than the continual humiliation of the soul before Him. These evidences are unmistakable proofs that the Lord has touched hearts by His Holy Spirit.*5LtMs, Ms 24, 1888, par. 71*

More wonderful than miracles of physical healing is the miracle wrought in the child of God in wrestling with natural defects and overcoming them. The universe of God looks upon him with joy far greater than on any splendid outward display. The inward character is molded after the divine Pattern.*5LtMs, Ms 24, 1888, par. 72*

But when men in high positions of trust will say, when under pressure, that Sister White is influenced by any human being, they certainly have no more use for messages that come from such a source. This was freely spoken at the Minneapolis meeting, and it came from the lips of men who were acquainted with me, with my manner of life and the character of my labor; men who had made the most of the testimonies in times past in correcting existing evils in the churches; [men] who had felt no hesitancy in declaring their authenticity, that they bore the Divine credentials. Was it all contrary to the Lord's manner of working to send messages to ministers and churches? Has it not been His way of dealing with His people in the past?*5LtMs, Ms 24, 1888, par. 73*

Why were not these men, who knew of these things, afraid to lift their hand against me and my work for no reason except their imagining that I was not in harmony with their spirit and their course of action toward men whom they and I had reason to respect? These men were just as sincere as those who criticized, men of correct principles, but who did not harmonize with their views concerning the law in Galatians. I knew how the Lord regarded their spirit and action, and if they did thus in ignorance, through perverted ideas, they have had all the opportunity God will ever give them to know He has given these men a work to do and a message to bear which is present truth for this time. They knew that wherever this message comes its fruits are good. A vigor and a vital energy

are brought into the church, and where the message is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive, and their hearts to receive the great treasure of truth.*5LtMs, Ms 24, 1888, par. 74*

Holding up Christ as our only source of strength, presenting His matchless love in having the guilt of the sins of men charged to His account and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salvation, only as it is presented in the light shining from the crucified and risen Saviour. This can be only spiritually discerned. It kindles in the heart of the beholder ardent faith, hope, and joy that Christ is his righteousness. This joy is only for those who love and keep the words of Jesus, which are the words of God. Were my brethren in the light, the words that the Lord gave me for them would find a response in the hearts of those for whom I labored.*5LtMs, Ms 24, 1888, par. 75*

As I saw that the hearts with which I longed to be in harmony were padlocked by prejudice and unbelief, I thought best for me to leave them. My purpose was to go from Minneapolis the first of the week. Brother Kilgore came with a request that I should speak the next day, but I said, "No, my brother, I can say nothing that many of my ministering brethren consider to be of any value to them. I must not work and exhaust my strength needlessly. I must go away and see what the Lord has for me to do elsewhere, for I know I have a message to bear to His people."*5LtMs, Ms 24, 1888, par. 76*

I wished to meditate, to pray, that I might know in what manner we could work to present the subject of sin and atonement in the Bible light before the people. They were greatly needing this kind of instruction that they might give the light to others and have the blessed privilege of being workers together with God in gathering in and bringing home the sheep of His fold. What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! A life-giving message was needed to give life to the dry bones.*5LtMs,*

*Ms 24, 1888, par. 77*

**Ms 25, 1888**

Diary, December 1888

Battle Creek, Michigan

December 16-31, 1888

Portions of this manuscript are published in *3Bio 421-423*.

Sunday, December 16, 1888

[Battle Creek, Mich.]

Talked in morning meeting to a large roomful of physicians and nurses and helpers. My words were well received. Had talk with McPherson today. Advised him to go to California.*5LtMs, Ms 25, 1888, par. 1*

Monday, December 17, 1888

[Battle Creek]

Spoke to the physicians and patients. Some good testimonies were borne. There was an excellent spirit in the meeting. We tried most earnestly to impress upon the workers in every department that they were missionaries; that this sanitarium was a good missionary field; that the influence of all connected with the sanitarium should be to correctly represent Bible religion. They could best do this by a life of piety, of earnest devotion, and the strictest fidelity in their work.*5LtMs, Ms 25, 1888, par. 2*

I spoke again in the new building to the nursing school and to all the helpers and physicians that could be released from the charge of sick patients. I spoke from *Revelation 3:4-9*. "Thou hast a few names even in Sardis which have not defiled their garments."*5LtMs, Ms 25, 1888, par. 3*

December 18, 1888

[Battle Creek]

Tuesday morning spoke at the sanitarium from *Ephesians.5LtMs, Ms 25, 1888, par. 4*

December 19, 1888

[Battle Creek]

Wednesday evening spoke to full house from *Luke 17:11-20.5LtMs, Ms 25, 1888, par. 5*

Thursday, December 20, 1888

[Battle Creek]

Thursday morning spoke to sanitarium physicians and helpers in regard to faithfulness. Our religion must be a life-directing principle. We are not only learners, but in mastering our lessons well we are teachers in many ways. We shall err often, but Jesus is willing to help us in the most common duties of life. Thank God, women are not excluded from the missionary field. Those who are engaged in the work in the sanitarium are doing a missionary work. The religion of Jesus Christ is to elevate the world.*5LtMs, Ms 25, 1888, par. 6*

Many excellent testimonies were borne at this meeting.*5LtMs, Ms 25, 1888, par. 7*

Thursday at five p.m. I spoke to the college students. The Lord gave me the word which seemed to reach hearts. Professor [W. W.] Prescott arose and attempted to speak, but his heart was too full. There he stood five minutes in complete silence, weeping. When he did speak he said, "I am glad I am a Christian." He made very pointed remarks. His heart seemed to be broken by the Spirit of the Lord. I invited those who had not accepted the truth and those who had not the evidence of their acceptance with God to come forward. It seemed that the whole company was on the move. After speaking some time with them, we had a season of prayer and then divided into little companies, and all through the assembly personal efforts were being made for special ones. Oh, that was a blessed meeting! Deep conviction was upon souls, and there were some who gave themselves to Jesus for the first time.*5LtMs, Ms 25, 1888, par. 8*

Thursday night I spoke at the tabernacle, and many bore precious testimonies that the Lord had forgiven their sins and given them a new heart. The words of truth spoken by Elder Jones had been blessed to their souls.*5LtMs, Ms 25, 1888, par. 9*

Friday, December 21, 1888

[Battle Creek]

Friday morning at five a.m. I spoke to the sanitarium group again in regard to the necessity of faithfulness and thoroughness in all their efforts and the necessity of their abiding in Christ and claiming His rich promises by faith. We had an excellent social meeting.*5LtMs, Ms 25, 1888, par. 10*

Professor Prescott called, and we had [a] precious talk. He said that one of those who came forward was now happy in the love of God; her desires had all changed. None of her father's family are Sabbathkeepers, and if she could only be a blessing to them, that they would see the beauty of truth as she was seeing it, what joy it would be to her heart!*5LtMs, Ms 25, 1888, par. 11*

Sabbath, December 22, 1888

[Battle Creek]

Elder Jones spoke in the forenoon with great freedom. The message the Lord has given him to bear has taken hold upon his soul and the souls of those who have heard and received the light which the Lord has given them.*5LtMs, Ms 25, 1888, par. 12*

In the afternoon I spoke to the people and then there was a social meeting. Many confessed that they were much blessed during the Week of Prayer and that listening to the truth as they had done was a feast to their souls.*5LtMs, Ms 25, 1888, par. 13*

Elder Jones attended the meetings at the college. The Lord is at work among the teachers and the students. No less than six have decided to be Christians. Professor Prescott and his wife are glad in the Lord.*5LtMs, Ms 25, 1888, par. 14*

Sunday, December 23, 1888

[Battle Creek]

Early Sunday morning I met with the sanitarium helpers and physicians. Spoke to them a short time and then had a social meeting, which was good.*5LtMs, Ms 25, 1888, par. 15*

At twelve o'clock noon I received a telephone invitation to come to the Review and Herald Publishing House to speak to the workers in the office. I had time only to drop my pen, put on my outer wraps, step on the streetcar, and in about five minutes was at the place and addressed those assembled. My soul was drawn out in earnest longing of soul that those connected with the work should realize their responsibilities, the great help they need, and the willingness of God to do for them more than they could even think and ask. This was a good season to my soul. In the afternoon I listened to a discourse from Brother Jones. Had conversation with Brother Prescott in regard to the best means of managing the interests in the college.*5LtMs, Ms 25, 1888, par. 16*

In the evening, listened to another discourse from Brother Jones upon the love of God. Soul-stirring truths were uttered, and many in that large congregation were fed with the Bread of Life, and their hearts were awakened to more earnest activity and zeal.*5LtMs, Ms 25, 1888, par. 17*

Monday, December 24, 1888

[Battle Creek]

Attended meeting with the sanitarium helpers and physicians. I felt like urging home upon them the necessity of a deep, thorough, and living experience daily, and the necessity of gathering up the precious rays of light sent from heaven to us, and praising God for these rich blessings. Many bore testimonies and expressed their gratitude to God. Elder McCoy spoke with greater tenderness and feeling than I have ever heard him speak before. The tears dropped from his cheeks as he talked of the goodness and love of God. Had a little council meeting in reference to what we should do in the future interest of this meeting.*5LtMs, Ms 25, 1888, par. 18*

Rode down to the city in [the] streetcar. After dinner, had conversation with Dr. Kellogg who has just returned from Monterey where we hear the Lord is at work in a special manner. Elder Burrill and Elder Root had meetings there for the benefit of the church. Elder Corliss united with them, and the Lord blessed greatly. The spirit of confession came in. The Lord by His Spirit is taking hold of souls. Jeremy Rumery has made thorough work in regard to his cider-making. He has confessed humbly.*5LtMs, Ms 25, 1888, par. 19*

December 24

Attended evening meeting at seven o'clock. There was much arrangement [for a special program (?)] made in the sanitarium, and a large number were not present because of this. It was especially for the benefit of the patients and helpers.*5LtMs, Ms 25, 1888, par. 20*

There was a good representation of our people in the tabernacle. Elder A. T. Jones read Elder Conradi's article in regard to foreign missions, then Elder Corliss spoke, then W. C. White, and Mrs. White gave them a little talk on the mission field. This was the burden of the labors this evening.*5LtMs, Ms 25, 1888, par. 21*

December 25, 1888

[Battle Creek]

Arose at five this morning. Attended the morning meeting. Gave a little talk in regard to the advent of Christ to our world, His ascension to heaven, and His second coming in the clouds of heaven with power and great glory. Many good testimonies were borne to the point.*5LtMs, Ms 25, 1888, par. 22*

Found a precious basket of fruit which I most gladly transferred to Brother Rupert's family.*5LtMs, Ms 25, 1888, par. 23*

We were kept in ignorance of the arrangements for the evening.*5LtMs, Ms 25, 1888, par. 24*

December 26, 1888

[Battle Creek]

Arose at three o'clock. After a season of prayer, engaged in writing. Wrote twelve pages before breakfast. *5LtMs, Ms 25, 1888, par. 25*

Attended morning meeting at half past five o'clock. Spoke to doctors, nurses, and helpers in regard to the necessity of the Lord being with us in all our labors. The Lord declared His character to Moses: "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. 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, and that will by no means clear the guilty." *Exodus 34:6, 7.5LtMs, Ms 25, 1888, par. 26*

We had a profitable season. Dr. Kellogg spoke well and many good testimonies were borne. *5LtMs, Ms 25, 1888, par. 27*

Attended meeting at the Review and Herald office. Had a good meeting with them. *5LtMs, Ms 25, 1888, par. 28*

December 28, 1888

[Battle Creek]

Arose early. Wrote several pages. Had a precious season of prayer. Attended noon meeting with workers in the office. Spoke with earnestness to them. Many excellent testimonies were borne. Attended noon meeting at tabernacle vestry. Had a precious meeting. Spoke in sanitarium to a large number assembled at the commencement of the Sabbath. Had a social meeting which passed off well. Many of the patients were present. At the close of meeting several rose for prayers. *5LtMs, Ms 25, 1888, par. 29*

December 29, 1888

[Battle Creek]

Arose early. After a season of prayer, engaged in reading and writing a discourse for the people. Elder Jones spoke to the people

in forenoon. His labors were quite successful.*5LtMs, Ms 25, 1888, par. 30*

I spoke in [the] afternoon from (*Isaiah 58*) on the Sabbath and the many ways the Lord could be robbed. Read in regard to robbing God in tithes and in offerings. Called the people forward for prayers. After a season of prayer we repaired to the vestry, and the work went on. There were many confessions made, and it was a profitable meeting lasting until seven o'clock.*5LtMs, Ms 25, 1888, par. 31*

Sunday, December 30, 1888

[Battle Creek]

Sunday night. I arose early and after a season of prayer wrote a number of pages.*5LtMs, Ms 25, 1888, par. 32*

Attended evening meeting. Spoke to a well-filled house. Dwelt particularly on evil speaking and its sure results. All these sins of which we have been guilty must be removed, and all this robbery of God must be repented of and the rubbish removed from the door of the heart, that we may open the door and welcome Jesus as an honored guest. Called them forward for prayers. Many responded and many testimonies were borne, many confessions made. Brother Winslow was coming to the light. Said he had been to some whom he had wronged and made confession, and the Lord blessed him. Brother Lucas and his wife came forward and made confessions. Brother Lucas said he had not paid his tithes; he had robbed God of five hundred dollars which he would pay into the treasury in a short time. Our meeting continued until past ten o'clock. The Spirit of the Lord was working upon the hearts.*5LtMs, Ms 25, 1888, par. 33*

Monday, December 31, 1888

[Battle Creek]

Arose at three o'clock. After praying to my heavenly Father I engaged in writing. Called on Brother Frisbie and wife, also on the family of Brother Lucas. We had a profitable season of prayer. The

Lord is certainly at work, subduing and purifying the hearts of all who choose to be fully on the Lord's side and make restitution for their withholding of the Lord's own means from His treasury.<sup>5</sup>*LtMs, Ms 25, 1888, par. 34*

## Ms 26, 1888

Remarks After Reading An Article Written Before Coming to the Conference

Minneapolis, Minnesota

October 1888

This manuscript is published in entirety in *1SAT 52-60*.

Now, brethren, I have felt one of the most solemn burdens ever since I have returned from Europe. I have felt one of the most solemn burdens resting upon me. And I have been unable to rest nights and have been trying to labor for this one and that one and the other [one] and do what I could for the souls of others; and I tell you, as I told my friends in Oakland, I feel horribly afraid to come into our conference.*5LtMs, Ms 26, 1888, par. 1*

The Lord has revealed to me the position our people should take in regard to speculations in lands and so forth, but they do not heed it. It was the same with our institutions; the temptations have been hard, for our brethren have drawn their money from these places of usefulness and invested them in lands and in mines; and there have been individuals who have drifted out there to engage in these worldly prospects. The devil has a snare laid for their feet.*5LtMs, Ms 26, 1888, par. 2*

Well, I have labored there this summer some. I tried to labor in Fresno but could not stay there on account of malaria, so we went to Burrough Valley and tried from there to help the Fresno brethren. Time after time we would go to Fresno but could not ride in the daytime on account of heat and dust, so we had to ride by moonlight. Night after night we traveled over those sandy deserts by the light of the moon and would get there in the early morning and no place to stay. [The city] was all full of men to get property. Even the hotels were full. Now, God is not in that at all, but it is one of Satan's snares.*5LtMs, Ms 26, 1888, par. 3*

Another way is to break up the union that is existing among our people. There are those who profess to stand by our side; we work

right together and all seems to be in harmony. Now, said I, if you profess to stand by my side and then get into the snare of the enemy in your investment and I bear my testimony, you go right on as though it had no application. You believe the testimony. You believe, but when it comes to you, then you go to someone who has not been affected and open your soul to them and say, "You better look out for such a person; he is going just like Canright did." Now there is no comfort in it, no consolation in it.*5LtMs, Ms 26, 1888, par. 4*

There are those here who will do the very same thing. If anything comes that does not strike their ideas, they go to someone who knows nothing of the affair and pour out their soul to them and say, "Now such and such a thing was said." Those things will not bear repeating, and it is strange why they tell them. They try to swell the differences and cover [conceal, and minimize] points of agreement as much as possible. I don't care if you have been ministers for years; I don't care who it is; 'tis the work of the devil. When you find men covering these truths up, it is your duty to go to that person and try to fasten his mind on God.*5LtMs, Ms 26, 1888, par. 5*

Now, cannot you be sensible? Can you not be men of God? We want knowledge and we want every soul to be in union, and we want every power of our being to be brought to the altar of God. Don't tell any hearsay. If I should [have] taken for granted what I heard, I should have taken it that Brother Lane had given up the truth. But I knew better; but I did wish that [about 8 words are missing] and let us know how he was getting along.*5LtMs, Ms 26, 1888, par. 6*

Another letter comes from Battle Creek saying that such and such a thing has taken place and so and so has not done right. I have not seen the parties to talk with them. No, they had not seen the parties, but they could converse with me clear across the Rocky Mountains, which took some eight days. Now, I would like to know why we cannot be Christians when we have the Bible and the testimony which God has given us; why we cannot act upon it. It is discouraging to the very life and soul; and the very time when I should have been writing letters to Europe and persons in different places, I have been so oppressed and burdened that I could not

write a word even to my own friends. I would use all my strength so that I could not write: I could only think of them and pray for them, and they have not had a line.*5LtMs, Ms 26, 1888, par. 7*

Brother Geymet, the brother from Italy, and Brother [L. R.] Conradi should both have received letters from me, but I have not written to them. I thought surely I would write, but I did not have the time, and my whole time was taken up [by problems] this side of the Atlantic. No time for missionary work. Is this doing as God would have us do? Should we not guard the interests of one another and live out the truth? When you see someone doing wrong, in the place of going to others and thus strengthening him in the wrong way, why not go right to him in the meekness of Christ and tell him what it is to be a Christian? Now we are to labor as those who have to give an account.*5LtMs, Ms 26, 1888, par. 8*

I do not measure a man by his work in the desk but by his work in his home, among his brethren, in his daily life, that he may present every man perfect in Christ Jesus. May God help us, brethren and sisters, to seek Him at this meeting. Is heaven closed that we cannot have access to God, that the power of His grace cannot be bestowed upon us? Why, He wants us to be filled with all the fullness of His love. Why, every face here should shine with the glory of God. It ought to reflect the divine rays of light on the countenance of everyone here. It is to be talking of heaven and heavenly things and of the redemption through Christ.*5LtMs, Ms 26, 1888, par. 9*

Why, is it possible that we believe that we are to leave these earthly scenes of sin and sorrow? Then why not reveal it to the world? Why not show to the world that the power of the truth is with you, and then be as a shining light to the world. I want to know if there are not those who will rise up in the judgment to condemn you who profess the truth because you have not represented the truth as it is in Jesus, and thus helped to pave the way to heaven.*5LtMs, Ms 26, 1888, par. 10*

I have been awake night after night with a sense of agony for the people of God, that the sweat would roll off from me. Some things fearfully impressive were presented to me. I was in an assembly

when a man of noble, majestic stature came in and took his position on the platform and unrolled [something] which looked like several long leaves fastened together. And as he turned the pages, his hand ran down the page and his eyes swept over the congregation. As he turned them from right to left, I could see what was on them. I saw there different names and characters and sins that were written down. There were sins of every description—selfishness, envy, pride, jealousy, evil-surmising, hypocrisy, and licentiousness, hatred and murder in the heart because of this envy and jealousy. These sins were right among the ministers and people. Page after page was turned.*5LtMs, Ms 26, 1888, par. 11*

Well, how was this? And a voice said [that] the time had come when the work in heaven is all activity for the inhabitants of this world. The time had come when the temple and its worshipers had to be measured. These were worshipers that were consecrated. Then there were other names that were to be blotted out of the book of life. They had had light and knowledge, and precept upon precept, and appeal upon appeal, but they had never had the transforming grace of Christ in their hearts. They had never had a living connection with Jesus Christ; therefore, the light that would come to them through His Word they did not bring into their lives and character.*5LtMs, Ms 26, 1888, par. 12*

This is what I saw, and I woke up and found myself sitting up in bed with great drops of perspiration on my brow. I felt paralyzed. After this, some things happened which caused me great sadness, and it was there I sunk under the burden. I do not care for myself; I would as lay down my life now as at any future time, but I believe that God will spare me just as long as He has a work for me to do. The worst thing—the most grievous—is the want of love and the want of compassion one for another. That is what God presented in such a light before me, and I wanted to say to you that if ever there was time when we should humble ourselves before God, it is now.*5LtMs, Ms 26, 1888, par. 13*

I have not as much strength now as I have had in the past. God helps, lives, and reigns, and you can seek Him individually. What souls are there here who will have their sins unforgiven and their names blotted out of the book of life? We do not know what we are

doing. If we have unclean hands we cannot enter heaven. Is it so that we are being fitted for the society of angels? Is it so that we are to come in the presence of a holy God? Do we sense it? Do we sense that we are to make characters every day; that God is watching the development of character and weighing moral worth; and that our lives are daguerreotyped on the books of heaven as your face is stamped on the polished plate of the artist? I cannot see how you can be so lazy and so indolent and so easy and contented.*5LtMs, Ms 26, 1888, par. 14*

I went to a meeting in Oakland and told them I could stay only a little while, and I must say what I had to and then go home. There was a brother there who wanted to confess to his brethren that he had become mixed up in worldly affairs, and now he could see his wrong. But the burden rolled on me, and I stayed till three o'clock in the morning; but we agonized with God in prayer till we got the victory.*5LtMs, Ms 26, 1888, par. 15*

We do not half know [how] to pray. We do not know how to get the victory. If only we [would] come to Him and knew how to pray, our hearts would be melted, and we would see the blessing of God, and our hearts would become softened by the love of Christ; and when the love of Christ is there, why, then you can do anything. But it has been Satan's studied work to keep the love of Christ out of our hearts. But the trouble is, there is a great lot of ceremony and form. What we want is the love of Christ, to love God supremely and our neighbor as ourselves. When we have this, there will be a breaking down as with the walls of Jericho before the children of Israel. But there is such an amount of selfishness and desire of supremacy in our ranks. Why, it is most painful. We see it everywhere.*5LtMs, Ms 26, 1888, par. 16*

I want to say to my brethren, Shall we humble our hearts before God and be converted? Shall we put off all of the self-sufficiency and the lifting up of ourselves and come down at the foot of the cross? The lower we lie at the foot of the cross the more clear will be our view of Christ. For just as soon as we begin to lift ourselves up and to think that we are something, the view of Christ grows dimmer and dimmer and Satan steps in so that we cannot see Him at all. But what we want is to come and dwell in view of the

cross. *5LtMs, Ms 26, 1888, par. 17*

Is there no power that can take hold of our sensibilities and show us that we are near the verge of the eternal world? Can we not get our minds on the other side? What can be done to arouse our people? Why, these light afflictions, how we talk about them! Hear what Paul says about them: “For 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,” etc., [*2 Corinthians 4:17, 18*]. Would you consider that to be beaten with rods, to be a night and a day in the deep, suffer with hunger, cold, nakedness, and all these things—and worst of all from false brethren—were light afflictions? But he says, “These light afflictions.” *5LtMs, Ms 26, 1888, par. 18*

Now, brethren, I am thoroughly disgusted and indignant for my Saviour, that those who profess to be Christians are babies. They are indignant if anyone does anything that does not suit them; and if anyone crosses their path, they are discouraged and want to give up. Well, let them give up if they cannot do what is right. *5LtMs, Ms 26, 1888, par. 19*

They must be hewed and fitted for the heavenly building. Now there is too much self. We want self to die and be hid in Christ Jesus, then we will not talk of discouragement and difficulties and all these small things, but we will talk of the great plan of redemption and the matchless power of Jesus Christ to come to our world and take upon Him human nature that we through Him might be elevated and have a seat at His right hand. What could be more pleasant than that? *5LtMs, Ms 26, 1888, par. 20*

If this is not enough, what more could heaven do for the fallen race than has been done? “What more,” says Christ, “could I do for My sheep than that I have done?” [*Isaiah 5:4*.] What more? Will He have to let us go? He will, unless you change your attitude before God, for He has done all He could to save us. According to the light that we have received, so is our accountability before God. Walk in the light as He is in the light. There is no darkness in Him at all. *5LtMs, Ms 26, 1888, par. 21*

Well, suppose you are walking in the light, what then? Why, your

testimonies will be light. You will talk light, and all this evil surmising and evil speaking will be put away. You will talk [light], and we will not be thinking of ourselves and what others are doing, but what God and Jesus are doing. Well, what are they doing? They are cleansing the sanctuary. Well, we should be with Him in this work and be cleansing the sanctuary of our souls of all unrighteousness, that our names may be written in the Lamb's book of life, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord. It is the most solemn work that was ever given to mortals.*5LtMs, Ms 26, 1888, par. 22*

You have no time to be exalting self, but [only to] lift Jesus up. Oh, lift Him up! How can we do this? How can we [be] seeking all the time to be saving ourselves and exalting ourselves? May the God of heaven let His power come upon our hearts that we may have right characters and pure hearts and know how to labor for the sick [and] suffering. Says the Shepherd of the flock, [quotation missing]. Who does He mean—ministers? No. Everyone who has named the name of Christ, who has tasted and knows that the Lord is good.*5LtMs, Ms 26, 1888, par. 23*

Go to work for those who are around you with brokenness of spirit, with hearts all melted by the love of Christ. Christ can work with you, but He will never work without the cooperation of man. Get in the right place and God will put His power on you and combine His divine with our human efforts, and we can work out our salvation with fear and trembling. That is a power that Satan cannot resist or overthrow. It is when you have a right hold from above that Satan cannot tempt you. We want you to be reconverted, and [have] the grace of Christ in the heart.*5LtMs, Ms 26, 1888, par. 24*

It is high time that we were awake out of sleep, that we seek the Lord with all the heart, and I know He will be found of us. I know that all heaven is at our command. Just as soon as we love God with all our hearts and our neighbor as ourselves, God will work through us. How shall we stand in the time of the latter rain? Who expects to have a part in the first resurrection? You who have been cherishing sin and iniquity in the heart? You will fail in that day.*5LtMs, Ms 26, 1888, par. 25*

Well, now, there is a class who will come off conquerors. Is it those who cherish sin and iniquity in the heart? No; these cannot stand in that day. There are many temptations coming from Satan, and if we are not deceived, it will be because we have a knowledge of the truth. If they do not fall under the miracles of Satan, if they are not led astray by Satan's miracles, they will fall by the wrath of God. Do not be discouraged and think that He will never pardon, because He says that though your sins are as scarlet He will make them as snow. [*Isaiah 1:18.*] The God of heaven offers every inducement for you to come and submit to the refining process. Shall we not come?*5LtMs, Ms 26, 1888, par. 26*

The love of Christ in the heart will do more to convert sinners than all the sermons you can preach. What we need is to get the love of Christ, that we may study the Bible and know what saith the Scriptures. The Word will be unfolded through the ceaseless ages of eternity. Now, brethren, we might as well tear away the rubbish from the doors of our hearts now, just now, and let us be getting ready for the judgment, for we have no time to waste.*5LtMs, Ms 26, 1888, par. 27*

## Ms 27, 1888

Living the Truth

NP

1888

Formerly Undated Ms 71. Portions of this manuscript are published in *7MR 331*.

[First 9 pages missing.] Some in discussion think if they create a laugh against their opponent and place his views in a comical light they have done a nice thing. They divert the minds in a wrong channel; they begot the truth of God; they do not show reverence for the Word of God; they do not evidence that their own human spirit is under the controlling influence of the Spirit of God. They place the truth on a level with common things. A sharp, cutting application is frequently made by the men who claim to be teaching the truth. It is not the truth that does the cutting, but it is the words of the speaker.*5LtMs, Ms 27, 1888, par. 1*

All this is unsanctified and unholy. If every speaker of the truth would bring his soul under the discipline of the Spirit of God in living connection with the Author of truth, then he will not only teach the truth acceptably but, living the truth, he will become a channel of light. Heaven's mysteries will be revealed to him that he can reveal them to others.*5LtMs, Ms 27, 1888, par. 2*

There are those who treat the truth in a humorous style but do not seek to give those things that are profitable for doctrine, for reproof, for correction, and instruction in righteousness that the man of God may be thoroughly furnished to all good works. God expects His delegated representatives to preach the Word; to cultivate tact in rightly dividing the Word of God in giving every man on every occasion his portion of meat in due season. He is not to shun to declare the whole truth of God because it will not be pleasing to his hearers.*5LtMs, Ms 27, 1888, par. 3*

Oh that every minister who is claiming to believe advanced truth would give the right kind of preaching to his hearers! They may all

possess a vital power if they love God supremely and obey His commandments. Then they can preach with sincerity, for the truth to them is a solemn reality.*5LtMs, Ms 27, 1888, par. 4*

Why there is so much uncertainty, so little earnestness and zeal with those who preach the last message of mercy to the world is because the truth is kept in the outer court; it is not brought into the sanctuary of the soul. The power of the truth is not revealed in their character. They talk about the law of God but practice neither doctrines nor the truth in their life. Sin is bound up with their heart and interwoven into their character, and they have no courage or confidence to put forth earnest labor, for they know that Christ is not brought into living connection with their life practices. They have separated their souls from God by their own wicked works; they do not love God supremely, neither do they love their neighbor as themselves, and their labor is void of real results.*5LtMs, Ms 27, 1888, par. 5*

“Without me,” says Christ, “ye can do nothing.” [*John 15:5.*] Ambassadors of Jesus Christ must be in living, constant communion with God. Then God will work through human agents. All who have Christ abiding in their hearts by faith will come close to their fellow men and will work to the same end that Christ worked—the saving of the soul.*5LtMs, Ms 27, 1888, par. 6*

There is great need that there should be a personal loyalty to Jesus Christ. When workers together with God enter into, and do their work with soul, body, and spirit enlisted fully in the service of Christ, their interest is identified with the Spirit and the works of Jesus, and success will attend all such ministry. Why the Bible is not having more power on the lives of professed Christians is because they do not practice its teachings.*5LtMs, Ms 27, 1888, par. 7*

**Ms 28, 1888**

Diary, May to June 1888

Nevada and California

May 24 - June 10, 1888

Previously unpublished.

May 24, 1888

[Reno, Nevada]

Reno camp meeting commenced May 24. I spoke to the people assembled in tent meeting eleven times. This was a meeting requiring hard labor with some excellent, good results. My tent was pitched close by an irrigating ditch. It was a beautiful location for me. The tent was made very comfortable with stove, carpet on floor, and furniture. But there were leaders [drain pipes] from the ditch which kept it damp and wet under and in front of my tent. The result on me was loss of appetite and general debility and high fever. The cause of this I could not at first understand, but some of my brethren moved my tent up on dry ground and the disagreeable illness was in a great measure removed.*5LtMs, Ms 28, 1888, par. 1*

June 3, 4, 1888

[Enroute to St. Helena, California]

We left the campground Sunday night, June 3. We had [a] snowstorm coming through [the] Sierra Nevadas. We tarried in Oakland one night and then went to St. Helena [on the] 4th. Fare was two dollars and five cents. We found Brother and Sister Lockwood doing well. Charlie and Byron Jones were working under the direction of Brother Lookwood. We were pleased to see Mary White's baby real well. Rheba Kelsey has charge of her and manifests much wisdom in caring for and managing her.*5LtMs, Ms 28, 1888, par. 2*

About six o'clock the same evening Brother Lockwood, Brother and

Sister Donaldson, and myself journeyed to Calistoga. We tarried overnight with Brother Church and early next morning I felt urged by the Spirit of the Lord to write several pages of letter to Doctors Caldwell and Gibbs, speaking to them some very plain things in reference to the institution, trying to impress upon them the importance of keeping up their dignity as Christian gentlemen and physicians of that institution. They must never become common in their conversation or their manners and attitude and never approach to anything of the kind of breaking down the reserve and modesty which should ever be encouraged to exist between men and women. God is not well pleased with any low, cheap ideas of commonness expressed either in words or in attitude toward females, men with women. There is a commonness in conversation that should be decidedly changed. *5LtMs, Ms 28, 1888, par. 3*

Ministers and physicians, above all men, should be reserved and delicate upon the secret diseases of women. Nine-tenths of these afflictions are caused by the abuse of the husbands of women in the bedrooms—the coarse, animal treatment. It is a shame to speak of the things done in secret to gratify the animal nature of the man. It is simply a dreadful thing. And to have ladies treated by men physicians is not right when the secret parts are to be opened to the sight of men. [It] is a science that never should be encouraged. Let men treat men, and women treat women in this line. God is displeased with all such familiar work, as it is terrible what women endure by men of base minds. The whole human structure is ruined, and the result [is] suffering and terrible disorders. *5LtMs, Ms 28, 1888, par. 4*

June 5-7, 1888

[To Healdsburg, Oakland, and Fresno, California]

June 5. We made an early start for Healdsburg, which we reached about half past eleven o'clock. We employed the time to good advantage, rested one night in our home, then, early in the morning, June 6, took the train to Oakland. A lady kindly took my basket from my hand as we were changing from boat to cars. Said she had heard Mrs. White speak and was pleased to have an opportunity to become better acquainted with her. I was pleased with the company

of this lady. Her son-in-law had been employed in the work of building the meetinghouse in Oakland.*5LtMs, Ms 28, 1888, par. 5*

Brother Saunders met me at Oakland depot and carried my hand baggage to the boat. I found no one prepared to meet me at Market Street station. Left my hand baggage and walked up to the boardinghouse. I was quite sick; had a fever. Sara McEnterfer gave me [a] treatment. Felt some better. Sister Sawyer and I left the same night, June 6. We paid for one ticket each, \$5.80; for sleeping cars, \$1.50. We rested comfortably in the night and early next morning at five o'clock a.m. were at Fresno. We paid \$1.00 hack fare to be taken to Brother Bell's where we were made at home.*5LtMs, Ms 28, 1888, par. 6*

June 9

[Fresno, California]

Sabbath, June 9, I spoke to the people in the church hall to a house crowded with people. I felt very solemn for I was burdened with the dangers that I knew our brethren and sisters were in of becoming cold, spiritless, and worldly through engaging in horse and land speculation. I could not forbear weeping as I spoke to them the warnings the Lord had given me for them, for it would prove the ruin of the souls of teachers of the gospel to mix up in this fraudulent speculation. Let it alone. There were a number of confessions borne. With some there was deep feeling manifested.*5LtMs, Ms 28, 1888, par. 7*

This was to me a very solemn meeting. I had great fears that the truth would leak out of hearts that were so mixed up with the world, as water out of a leaky vessel. Oh, how my heart longed to see their consciences aroused and their turning to the Lord as the Way, the Truth, and the Life! How earnestly I prayed that none of these should loose their crowns and because of their unfaithfulness others should come in to take their places and receive the reward which they might have had if they would only preserve their purity and integrity before God in holiness! This is a very special, solemn work that is entrusted all to do. Will we take hold of this work and do it to the glory of God? Will the Lord's professed people be a representation of Jesus Christ to the world? What can I say that will

make an impression on human minds?<sup>5</sup>*LtMs, Ms 28, 1888, par. 8*

June 10, 1888

[Fresno, California]

Sunday morning, June 10. Sister Loveland was kind and to accommodate us took Sister Sawyer and myself in a good easy carriage to [the] academy, halfway to Burr Valley, eighteen miles. We here stopped to eat a lunch, our breakfast. We tried to get a little milk, but I suppose the family knew we were Sabbathkeepers and utterly refused to sell us any milk, for it was Sunday. The sisters told her that I was not well, and they gave me about half a pint of milk, which was very acceptable.<sup>5</sup>*LtMs, Ms 28, 1888, par. 9*

We had waited only one half hour when Charlie from Burr Valley came on his way expecting to meet us in Fresno. Now we exchanged carriages. Paul Daniels stepped into the carriage with Sister Loveland, and Sister Sawyer and I into the carriage Charlie was driving. We reached Burrough Valley about noon. We found Mary White much improved and of good courage. We were sorry to find that Sister Hutchens had taken into her home a sick man who proved to have settled typhoid fever. They are [following] the very work of instruction given them in the treatment of the sick. This is true medical missionary work, and the water treatment is fully carried out. I thank the Lord for this part of subject, but the family will be exposed.<sup>5</sup>*LtMs, Ms 28, 1888, par. 10*

I had many communications to send to different ones of counsel, of reproof, and warnings. Sabbath I spoke to the church in Burr Valley. There was indeed a little flock that was assembled, but they needed the Bread of life just as if there were one thousand present.<sup>5</sup>*LtMs, Ms 28, 1888, par. 11*

[Material apparently added at a later time, circa 1910:]<sup>5</sup>*LtMs, Ms 28, 1888, par. 12*

The Lord would have us all wide-awake to receive and sense the importance of the time in which we live and become the Lord's faithful witnesses. We are to never become cheap in our talk in conversations men with women, and women with men. I am

charged to rebuke every such commonness—men who invite unmarried women and girls to where there are privacies to be strictly preserved. I have seen and heard the familiarity [of] men with young girls. I have rebuked them and told them that the Lord condemned all such familiarity and commonness, and I have little confidence in men who do not seem to know any better.*5LtMs, Ms 28, 1888, par. 13*

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## Fresno

The church, if it has life, will grow and have active, working Christian members. The great lesson Christ would teach by the [parable of the] ten virgins, which precedes the parable of the talents, is [that] there is to be no relaxation of effort to secure the object—eternal life. The lesson all must learn is vigilant watching and sanctified waiting.*5LtMs, Ms 28, 1888, par. 14*