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sleep, and my pen begins to "jiggle" along down the page until I wake up. I try again, and go through the same performance, and have to quit. I guess it is better that I do not undertake to work nights. In the morning I feel better.

I feel rather complimented that you speak <sup>as you do</sup> of my permanency in belief. I expect your word<sup>d</sup> would be perfectly true on a point I had settled in my mind. I do not intend ever to settle my mind until I think I have the best of reasons for it. I suppose this is in harmony with some things you used to say about me, that "you might as well talk to a post as to talk to Butler - he has his mind made up". I always thought the remark was just to the point. The whole question turns on making up the mind, you know, Doctor. When a fellow looks it over as well as he is capable of doing, why not be just as stubborn as that? As long as he thinks he has evidence that is perfectly satisfactory to his mind, I see no reason for a change.

I have not by any means reached your conclusion, "that the Holy Ghost and the Father are one", and probably never shall. The Scriptures say that God is a Sun; God is light, etc. There is certainly a sense in which these statements are true. God and the Son of God must be two different persons. Christ says, "My Father is greater than I", and yet He says we should be one, even as the Father and He are one. It would be pretty hard to make fifteen or twenty of us, all children of God, into one person. But it is just as difficult to make the Holy Ghost and the Father one person.

As to the personality of the Holy Ghost: I do not know that I am quite settled in regard to that point. I believe there is a "Third Heaven" where God resides and surveys the universe, imparting His power through His Spirit. I believe in the active power of God, working through His universe by His Spirit, probably just as much as you can, but I do not be-

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lieve He is "personally" and "actively" present, working and creating in every human being, or in every beast, bird, or reptile, or wherever there is life. I understand your book to say that such is the case. If God is personally and actively present in all these different beings, endowed with life, then I should say the idolater who worships God in the snake, in the lizzard, the cat, and the dog, is not so far astray, for if he is personally present in such places, there, most certainly, he could be revered and worshipped. At least, this would be the conclusion that my mind would draw. Probably you would not.

The Bible teaches that God dwells in Heaven. That was where Christ returned to His Father, and where He was before. The Scriptures say that God dwells in His temple in Heaven - not merely by His representative, the Holy Spirit, but personally. There He was seen by the Prophet Daniel, in whose language God is spoken of as "the Ancient of Days," with a hundred<sup>or</sup> million of angels around him, the judgment scene transpiring. He has a throne there, or else the Scriptures are fearfully misleading.

I have no doubt that Professor Prescott, and Elders Jones and Waggoner, the two latter of whom you mention in your preface as having been a great help to you, have taught about the same thing as you teach. That fact does not make it any more in harmony with my mind, however, than before.

I have received word from Washington, through our Southern representative, that Sister White had written that some of those doctrines taught in your book were incorrect, and that these Testimonies were read to the people assembled there. I think you had not yet been present. Of course, I have not heard the particulars, but am quite anxious to learn. This will indeed be a sad thing for you, Doctor, and I shall pity you very much. I know how such things feel. I hope you will do as you said you