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Takoma Park Station,

August 2, 1908.

Elder S. N. Haskell,

Box 597,

Oakland, Cal.

Dear Brother Haskell: - -

The article from Sister Burgess, which you enclosed in your letter of July 19 is certainly an interesting one, and I am sure that our people will be glad to read it in the REVIEW. I shall hope to find room for it in next week's paper.

I have thought at different times that I would write you at some length about matters to which you refer from time to time in your correspondence, but at other times it has seemed to me that it would be useless to do so, and I have therefore refrained from saying anything. There are some things, however, in your last letter to which it seems proper to make some reply.

In the statement of your attitude toward the General Conference and the General Conference committee, you assume that your understanding of the instruction given through the spirit of prophecy is correct, and that you are therefore warranted in disregarding the counsel of the committee, and in following your interpretation of the messages given through the spirit of prophecy. There seems to be a further assumption that the other members of the General Conference committee are not as clear in

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their interpretation of the messages and are not so willing to follow the way as you are. In proof of this you cite the case of the Madison School. I do not know about the instruction concerning that school, as I have not had these documents to deal with, but I do know that at the council of the General Conference committee held here in April it was agreed that a good sum of money should be raised for that work, and Professor Magan, who was here, has seemed more than satisfied with the attitude that the committee has taken toward the work which he represents.

Now it appears to me that you are just as likely to be mistaken as to the meaning of the instruction given through the spirit of prophecy as any of us. You have made a very strong issue over the question of the interpretation which should be given to the instruction found in "Early Writings" concerning "the daily." I have shown you plainly that your interpretation would make the spirit of prophecy contradict history, and there are to my certain knowledge from fifty to one hundred ministers in this denomination who I must think are as intelligent and honest as any of us, who think your interpretation of this passage is incorrect. Yet in the face of these facts you threaten to make serious trouble in the denomination if I should publish anything in the REVIEW which is not in harmony with your interpretation of that passage. In this, I think you assume altogether too much. You set your judgment against the judgment of a large number of good brethren and insist on an interpretation which is directly contrary to the facts of authentic history. I regard such a course as this as designed to destroy confidence in the spirit of prophecy rather than to increase confidence in it, and I do not think that any one has a right to take such a

position as this.

If we were to discuss the question as to what has made the best record in following the counsel of the spirit of prophecy, it would involve a review of quite a record during the last six or eight years. While we were passing through a most trying experience, and were trying to follow implicitly the counsel given through the spirit of prophecy, there were some who we thought ought to have stood with us who either allowed their influence to go against us or tried to be neutral until directly reproved by the spirit of prophecy. You may remember something about this matter. But I do not think it is kind or a wise course to watch for each other's failings and make charges of this kind; neither under all the circumstances, do I think it is fair for you to assume that we are the ones who are failing to be guided by the spirit of prophecy while you always make your following of it an excuse for disagreeing with your brethren. Why should you be so ready to refer to the Madison School case, and forget all about the sending of five thousand dollars to buy a church at Nashville?

But I have certainly said enough about this matter. I do not think it best for any of us to boast of our attainments, and I certainly think that it will be better for us to try to encourage each other than to hinder by charges against each other. I am certain that I have passed through experiences during the past five years when a helping hand would have been much appreciated rather than universal criticisms.

I omitted certain portions of your article in the REVIEW because I thought it was not suitable matter to be published, and because I thought it would be a kindness to you to strike it out. If there are wrongs to be remedied, there is a

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proper course to pursue, but I am sure that no good result would come from trying to ^{get at} ~~show~~ it out in that way.

I have tried to stand with you just as far as possible, and you know, as I have told you frankly, that I have done things for you that I would not do for others. But there is a certain limit beyond which I do not feel at liberty to go.

I shall be glad to hear from you at any time, and remain with best wishes for your work,

Yours faithfully,

H. H. Bennett

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