

Ellen G. White 1893 Letters 1 - 98

Lt 1, 1893

Brown, Sister

Long Point, Paremata, New Zealand

August 4, 1893

[Dear Sister Brown:]

I have had, during the past night, some things represented before me, and I have risen early, at four o'clock, to trace [them] out in writing for the benefit of your family. The angel of God said, "Follow me." I seemed to be in a room in a rude building, and there were several young men playing cards. They seemed to be very intent upon the amusement in which they were engaged and were so engrossed that they did not seem to notice that anyone had entered the room. There were young girls present observing the players, and words were spoken not of the most refined order. There was a spirit and influence that was sensibly felt in that room, that was not of a character calculated to purify and uplift the mind and ennoble the character.

There is a peculiar atmosphere surrounding every man's soul, and those with whom they are associated are affected with this exhalation. There is a breathing in unconsciously this atmosphere which is often charged with poisonous miasma of habits and practices which are demoralizing. The greatest danger is when this poisonous atmosphere is not sensed and is unconsciously inhaled. The ideas that are expressed are deleterious to the mind and to the morals. These influences are in the world and abound. I inquired, "Who are these and what does this scene represent?" The word was spoken, "Wait."

I had another representation. There was the imbibing of the liquid poison, and the words and actions under its influence were anything but favorable for serious thoughts, <clear perception in business lines,> pure morals, and the uplifting of the participants, or those who were associated with them. Everything that was connected with the scene represented was of a character that young people should decidedly shun. I asked again, "Who are these?" The answer came, "A portion of the family where you are visiting." The adversary of souls, the great enemy of God and man, the head of principalities and powers and the rulers of the darkness of this world is presiding here tonight.

Satan and his angels are leading on with his temptations these poor souls to their own ruin. He transforms himself into an angel of light and deludes and bewilders the minds with ideas of pleasure, of liberty, and freedom to follow inclination, as the only path for happiness; and worldly visions for profit and success seem to be the height of their thoughts.

But the wages of sin is death. All is a delusive snare. Satan is a deceiver; he deceives the whole world, and those who yield themselves up to his will to follow the prince of darkness become the agents of the wily tempter to solicit others to sin; the tempted to enter into unsafe paths becomes a tempter and leads others to forbidden paths to the transgression of the law of God.

“The Devil, as a roaring lion, walketh about, seeking whom he may devour.” [1 Peter 5:8.] He secures as his allies youth who are inexperienced, and he leads them away from pure and divine influences into pleasure loving, pleasure seeking; and they are easily led to corrupt their God-given powers to the service of Satan. Solicitations will meet every soul, and vices will betray the souls for whom Christ has died, away from safe paths, from holiness, and from God. Merriment and songs and hilarity and glee ascend to the god whom they serve and whom they worship, to the forgetting and dishonoring of the God of heaven who “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.]

The spell of temptations is holding these souls with a fascinating, bewitching power. Satan will lead them on from step to step, as it were blindfolded, and with his suggestions will, as they advance, stir up the human passions to depravity which will prove their eternal ruin. There is already developing a strong inclination to that which is evil and destructive in its manifestation. Appetites and passions are clamoring for indulgence and gratification. Reason and conscience remonstrated at every step for a time, but the voice of Satan is heard presenting worldly lusts in <attractive> garments, and sin becomes attractive. They depart farther from the counsel of God and the authoritative voice speaking from His Word. These youth need to pray, “Lead us not into temptation, but deliver us from evil.” [Matthew 6:13.]

There is great danger of the young man, whom he [the angel] called Andrew, of becoming that which you do not now dream of. But your course which you have entered upon is one of temptation at every step. Yielding to follow the temptations of Satan, you are engaging in foolish and hurtful lusts. This is beneath the dignity of a soul bought by the blood of Jesus Christ, capable through the provisions Christ has made in his behalf of becoming a child of God, an heir to an immortal inheritance, an eternal substance in the kingdom of God. Your course is now toward perdition. You are sacrificing health and happiness, and if you follow on, you will reap that which you have sown; and it is a terrible, forbidding harvest.

Actions are the following of desires and purposes, and have a moral character for good or for evil. The thoughts and feelings and inclinations of the heart are discerned only by the eye of God. He is a witness to every action however secret. You cannot lead your brothers or sisters into safe paths. Your sister needed the watchcare of your mother and should not have been separated from her. She has been unaware of the greatness of the peril to the character of her daughter through associations of a kind which will not have an uplifting, refining tendency upon her present and eternal interest.

[The angel said,] Warn the mother to be careful in regard to the association of her children. It is not safe to open a door whereby they are invited to enter where temptations of a dangerous nature will meet them. Satan is very earnest and wily in spreading his net wherewith he may entangle souls. The Lord is looking with pitying tenderness upon the entire family. The appetite and hereditary tendencies of the father has been transmitted to the children. That God who marks the fall of the little sparrows knows every member of the family by name. He loves and pities them. He will save every member of the family from disgrace and sin if they will accept of Christ their Redeemer by living faith, then they will leave their course of sin, cease to do evil, and learn to do well.

Warn the mother to guard her children from doubtful associations. It is not safe to bring children in contact with the influences here manifested for it may prove their lasting injury. Card playing is dangerous to the soul, dangerous to the morals. This disposition to play cards will grow by practice into intensity of habit which leads to gambling. The appetite is aroused for wine and liquor-drinking.

This family of young men and women need to be garrisoned against the first indulgence of the wine cup, or the first handling of cards. These indulgences lead step by step to the downward road to immorality, and have a bewitching power difficult to overcome, which presses souls deeper and deeper into the slavery of sin. All who associate with those who practice these indulgences will have corrupt morals. The children have inherited an appetite for wine and stimulating drinks, and if there is a yielding to the tempter, moral power is gone.

The demon is at your side, encouraging you to indulge your desire for wine and strong drink. The mother has known its terrible effects upon the father and husband. How much she has had to endure and suffer will never be known by her children. Let her not be compelled to live over the past in any sense by having its history repeated. She must warn and command her household after her, and she needs all the help her older children can give her.

The only question for them to decide is under which banner will they fight. Will they stand under the bloodstained banner of Christ Jesus? Will they fight, arraying nature against God, or will they accept Jesus Christ and co-operate with God in bringing under control appetites and passions, and stand in their God-given manhood and womanhood as conquerors? Self-control can be complete only in the strength which cometh from Jesus Christ, ever true to the rightful dominion of the higher powers and attributes having dominion ever the lower.

The power of self-restraint grows by exercise. That which at first seems difficult, by constant repetition become habitual and easy until right principles, right actions, enter into and become a part of ourselves, and through the grace of Christ mold the sinner into a new character. <He becomes a new creature in Christ Jesus.>

There is now a necessity for you, young man, to have your practices changed, your powers exercised to flow in altogether another channel. This will not be possible unless you by faith shall place yourself on Christ's side of the question, giving your life to Him whose property you are; then your thoughts, your motives, your practices [will] find a new channel, even the channel of grace, and they will flow in their course more deeply, more fully, and more joyously than they have ever done before.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." [Proverbs 16:32.] Evil spirits are continually on your track to lead you into difficulties through your love for <exciting pleasure and amusements> and your indulgence of appetite. The slumbering inherited passions are irritated and awakened into activity. Every bad passion and subtle temptation is meeting you at every step. You may stand forth as conqueror over yourself, conqueror over your inclinations, conqueror over "principalities and powers and the rulers of the darkness of this world and spiritual wickedness in high places." [Ephesians 6:12.] For this spiritual warfare human power, is as nothing.

The self-conqueror triumphs through no aptitude, no smartness or genius of his own will, but he conquers through God. The uncontrolled will hurt none so much as the one who indulges his will. He who will not choose to take the trouble to exercise control over himself, his appetites, his passions, will fall an easy prey to satanic snares. Jesus calls for you to be restored to yourself and to God.

The <children> were pointed to the mother who had led a terrible life through the father's habits of strong drink. The children, when solicited by temptations, have less moral power than had the father. For this reason, their only safety is entire, total abstinence. The words were spoken, "Warn the mother to stand in <firm> independence to warn and command her children." She needs the help of her older children. She has reason to thank the Lord that so many are not [living], that they did not live to testify by physical and mental degeneracy the sins of the father.

The deficiencies of intellect have been felt, as is seen in John, and still another young man that is not [living]. The jewel of the mind was dimmed. God has mercifully spared the greatest sorrows and the traits of character developed in the children, and the safety of every one is to place themselves soul, body, and spirit under control to Jesus Christ. He is the restorer. The Lord has mercifully spared the mother the greater sorrow, which would have been a living sorrow had her little ones lived.

The mother must educate herself to look with reconciliation upon her present sorrows. It is well with these that are not [living]. She will, if faithful, meet them again in the morning of the resurrection. The Lord has mercifully softened the affliction ever before her eyes of the birthright given to her son, who is <deficient in> reason through the besotted father. God has mercifully shielded the one that is not [living], and the one that still lives, from violence and insane madness that was exhibited in the father under the influence of liquor.

John and Mary will always be children and will be restored by the power of the great Restorer, when mortals shall have put on immortality [and] all their sad marks are obliterated. These marks are now a beacon of warning, repeating the history of what intemperance will do.

He [the angel] turned to the eldest and said, "Upon you rests a weighty responsibility to co-operate with heavenly intelligences and your mother <whom God loves> to counteract, as far as in your power, the traces left upon the family. God has given you precious intellect. You have advantage in every respect over John, but if you practice a life of disobedience and transgression you will lose the future immortal life which will be given to John and Mary. Your light will go out in darkness unless you are loyal and true to serve the Lord Jesus. Why are you not as is John—never able to increase in knowledge, never able to expand the intellect? It was no sin of his own that has left him a child in reason, always a child. This should be contemplated by you, and you should make every effort to reach a higher standard than you have yet done. You have endowments that, if cultivated, will make you a laborer together with God. You may increase in knowledge. Cease to do evil, but do not stop here. Learn to do well, ever learning and growing up into Christ your living Head. You have no time to lose. Heaven is within your reach. If you continue to work in your own way, if you continue to walk in the path you are now pursuing, and if you continue to indulge your appetite, it will prove your ruin in this life, and you will not have the future

immortal life. You will not be able to bear the abuse of your powers as did your father, for you have less physical and moral power than he had.

“Heaven is worth a life-long, persevering, untiring effort. If you lose heaven, you lose everything. If you gain heaven, you win everything. You have capabilities; you have intellect. Will you <improve> these for the glory of God? What more could the Lord do to save the sinner than He has done? Everything has been done to bring salvation within the reach of perishing souls.

“In regard to the case of John, you see him as he now is and deplore his simplicity. He is without the consciousness of sin. The grace of God will remove all this hereditary transmitted imbecility, and he will have an inheritance among the saints in light. To you the Lord has given reason. John is a child as far as the capacity of reason is concerned, but he has the submission and obedience of a child. You are a responsible member of the family. You have been redeemed by the blood of the only begotten Son of God. He gave His life for you. He bore the penalty of sin and transgression <for> every son and daughter of Adam <that they> should not perish <if they believe in Him> but have everlasting life. The voice of God speaks to you from His holy Word. It is to be believed, studied, and obeyed. Truth and righteousness are brought to you for your acceptance.”

<The words spoken were these:> “Turn ye, turn ye from your evil ways; for why will ye die?’ [Ezekiel 33:11.] Ignorant of your sinfulness you cannot consider your responsibilities to God.”

All that I am writing to you is truth; but it may all be strange <words> to you. You do not see that day by day you <are> manifesting <before the world> your disloyalty to the God of heaven and are choosing the way of the transgressor, which is sure to secure to you the wages of sin which is death. And the kindness and longsuffering of God are prolonged, and you are spared by His mercy and His patience.

Your mother has loved and indulged you in many ways. She has not dared to build up barriers against Satan’s temptations. She has made a mistake in connecting her children with you who have not the grace of Christ or the experience to lead them or influence them to correct habits and right practices. She does not see that your influence <cannot but> be detrimental to them and be the means of introducing them to temptations and surrounding them with influences which will lead them, through association, to form habits which will demoralize them and lead them to sinful practices and development of character that will not refine, purify and ennoble, but cheapen and disqualify them for the work of usefulness in this life, which is uplifting, and for the future immortal life.

The members of the family all need to see their spiritual necessities, that they may not be led and controlled by pride, worldliness, [and] ungodliness, which will not elevate them in the scale of moral worth in this life, and will not secure to them the future immortal life. Every one of this family needs to carefully consider the change that must take place in the character and in their relation to God and the claims He has upon them. God has claims upon them <as their Creator and as their Redeemer,> which if they respond to these claims, they will be true to all their responsibility in persevering integrity towards their fellow men.

God alone can open your eyes to see your danger and to <call a> halt, now, where you are, and to turn square about. Let these young men consider what course they are pursuing, what influence they are <exercising> over one another. Are they uplifting? Are they building their characters <with> the chaff or are they sowing the pure seed in the soil of the heart? Are they leading to purity, and are their associations <with others> of a character to lead them to recognize and obey the law of God which He has given them? Here is the standard of character which will be approved of God. This holy law will be the standard to judge you in the last great day of reckoning.

The mother has placed too great confidence in the moral nature of her children. You, her children, are taking a course which, if you do not make a decided <change> at once, will bring sorrow and anguish upon a heart already wounded and sore, and would be crushed were it not for the comfort and grace she receives of God. <I beseech you,> let every card be burned. Let not one drop of wine or liquor pass your lips <for in its use is madness and woe.> Pledge yourself to entire abstinence, for it is your only safety.

While you follow in the course of action you are now pursuing, you suppose yourself sharp; in deal you may be scheming. You may and will, <if you follow on in wrongdoing,> increase in dishonest practices in business deal, but bear in mind “that for all these things God will bring thee into judgment.” [Ecclesiastes 11:9.] His Word says, “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 10:27.] Will the Lord favor you in the least dishonest practices and indulgence of intemperance that will rob you of calm reason <whereby you will have clear conceptions to honestly> transact business or to be diligent in business? You will think yourself sharp and cunning, but your reason is sold for liquor. Satan has control of your powers, and the power of self-control will be overcome by the clamors of appetite. Under Satan’s training your life will be wasted, and you will become in character that which you did not suppose you would be.

You may say, as did Hazeal, when the prophet prophesied of the course of action that he would in cruelty pursue, “Is thy servant a dog that he should do this great thing?” [2 Kings 8:13.] He thought himself secure, but he had formed habits of character which led him on and developed into exhibitions of deeds and actions, satanic in cruelty, that he never supposed he could be guilty of doing.

It is not safe for one of your family to tamper with temptation <in the wine cup.> They are only safe in seeking that help which God alone can give. Let not one son, by his words and his example, become Satan’s agent to tempt one of <members of> the family to lead to indulge and awaken the demon appetite which spoiled the life of the father and sent him prematurely to the grave. The children have had these traits transmitted to them from the father. Satan exercises his utmost powers to surround the youth with every temptation which leads to evil ways.

Lt 2, 1893

Sister Brown

Long Point, New Zealand

August 7, 1893

Sister Brown,

I awoke at one o'clock this morning, and I had been speaking to the family of Sister Brown. I was saying words that the Lord had given me for them, speaking in great earnestness, for I felt the urgency of the case. I was saying, "Wherefore the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts." [Hebrews 3:7, 8.] I feel constrained to urge you to accept the light which now shines upon your pathway, and to walk in newness of life.

The Lord has given me words to speak unto you. It is not my own words, but the words the Lord has given me; and I dare not leave you, unless I shall urge you to a decision that you walk in the light as Christ is in the light. You will, in accepting the light, feel the pressure of increasing obligations. As you set your face in earnest heavenward, you will see your own weakness and inefficiency, and temptations to discouragement will press upon your soul.

But bear in mind you have decisions to make. Study your Bibles. Examine yourselves. Cherish nothing that will constitute an idol and separate your souls from Jesus Christ, who is constantly saying, "Follow me." "They that follow me, shall not walk in darkness, but shall have the light of life." [John 8:12.] I was addressing each member of the family by name, saying, Christ is inviting you, "Follow Me." The principalities and the powers of darkness will urge you away from the narrow path of holiness that is cast up for the ransomed of the Lord to walk in.

There were inducements presented to Christ, while humanity was upon Him, by Satan clothed as an angel of light, soliciting the Son of God while under the feebleness of that long fast in the wilderness of temptation. He presented before Christ the kingdoms of the world, saying, "If thou therefore wilt worship me, all shall be thine." Christ answered, "Get thee behind me Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." [Luke 4:7, 8.]

"The god of this world hath blinded the minds of them that believe not." [2 Corinthians 4:4.] They do not see that they are serving the great apostate who rebelled against the law of God in heaven. Christ has died to redeem the world from the slavery of sin. There are many ministers who are blind leaders of the blind. They lead into false paths, just as Satan led the loyal angels to believe the law of God was imperfect. A large number in heaven espoused the cause of Satan and joined him in his rebellion and were expelled from heaven with him.

Well, Satan has lost none of his shrewdness. He is set to do all the injury to Christ, whom he considers as his rival, that he possibly can. He has been educating himself in methods and inventions, ever since his fall, to turn souls from Jesus Christ to stand under his banner. He has indeed tried to corrupt the commandments of God, and he has made them by his own inventions appear as rigorous and burdensome. The great moral standard of character is clouded by his hellish shadow and lying inventions which deceive the whole world.

Christ is the true light which has lightened the whole world. He came and died on the cross. Did He accomplish this to do away with the law of God? No! In His sermon on the mount, Christ declared that not a jot or a tittle of the law should fail or pass away, as long as the heavens and the earth remain. [Matthew 5:18.] He came to magnify the law and make it honorable, as stated in Isaiah 42:21. And thus will it be regarded by all who have the true light, and thus will it stand, thoroughly vindicated in the great day of God when every case is decided. The law of Jehovah stands firm as His throne. The cross of Calvary is the great unanswerable argument in that great day as to the immutability of the law of God and condemnation of all who had the light and refused light and accepted error to avoid the cross.

I now lay before the members of this family their God-given responsibilities. You feel that you ought to be Christians. But will the matter end here? I ask you the question this day, Will you choose the service of Jesus Christ? You may have right impulses and say, "I want to be a Christian," and go not one step farther. Christ calls for a decision. "Choose ye this day whom ye will serve." [Joshua 24:15.] Will you cease your robbing of God? He has paid the ransom money for your soul. Will you serve Jesus Christ who is your Owner?

Will you give heart and soul to Jesus and love and serve Him? Will you cut loose from Satan and bind your interest up with Jesus Christ, without one moment's further delay? Will you come unto Him that you might have life? You know that He loves you, and if you will believe on Him as your personal Saviour, then you will be saved in His appointed way. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [Romans 10:10.] It is an individual work.

Individually you carry with you a personal value of more worth than worlds can buy. "What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" [Mark 8:36, 37.] Nothing upon earth is of sufficient value to compute with the value of the human soul. Sin is a mortal disease. The wages of sin is death, the gift of God in the saving of the human soul is eternal life. We have as individuals a soul to save or a soul to lose. If the soul perishes through unbelief, it were better had that soul never have been born. Will you have Jesus Christ as your Saviour? He has given His life and made every provision that you shall not perish if you believe in Him.

You can, every soul, have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. He had compassion on fallen man, and when we were under the sentence of death, Christ came to our rescue. He had compassion upon us. He undertook the work of saving us, by giving up Himself to satisfy the justice and claims of the law. He abates not one jot or tittle of the law, but presents it in its pure holy character, and in dying on the cross testifies to its immutability. He satisfied all its claims, and when the human agent was robbed, bruised, and beaten by the cruel destroyer He had compassion, and healed our wounds and bruises by a balm extracted from His own broken heart.

Was this great sacrifice made that man might always show contempt to the law of Jehovah, and sin be immortalized? No, but to make it possible that the sinner may obtain forgiveness of sins though they have so grievously offended God. But the sinner does not find pardon by abolishing one jot or tittle of the law, or by showing disregard for its claims.

The lawyer asked the question of Christ, "What must I do to inherit eternal life?" Mighty question! The Lord lays the burden of the answer upon himself. "What is written in the law? How readest thou? The lawyer answered, Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy might; and thy neighbor as thyself. And he said unto him, thou hast answered right: this do and thou shalt live." [Luke 10:25-28.]

Christ is our only hope. He came not to call the righteous, but sinners to repentance. We are to love Jesus, and become like Jesus. By studying Him and beholding Him, we are to become changed into His image. I put the question to you individually, Will you serve Jesus? The sweet invitation of mercy comes to you today and says, "Give me thy heart. I will purify and refine it, sanctify and make it holy for the society of heavenly angels." Will you have heaven? The Lord calls [to] you, "Follow me." He wants every member of this family. Will you make the decision now that you will be a Christian?

You have a church in your own house. You stand separated from the world. You can help one another. Refine and uplift one another, and thus prove to be the Lord's living agents. You cannot associate from choice with the wicked, and practice their evil ways which God's law condemns, without deteriorating in character and bringing the truth into condemnation. If the natural inclination is followed in the pleasure loving amusements, our love for the pure and holy becomes feeble. We catch the spirit and love of the world. Our time is precious and cannot be squandered in trifling vanities and pleasures without great loss.

Lt 3, 1893

Brown, Martha A.

Hastings, New Zealand

August 23, 1893

Miss M. A. Brown

Long Point, Paremata, New Zealand

Dear Sister Martha,

I hope you do not think we have forgotten you for it is not the case. It was painful to my feelings not to have you with us, but I feared for your health, and I am very anxious that you should attend the next term of school. Now be very careful of yourself, for I do want you to have the advantages of education, and the next term of school, if the Lord will. So make every calculation for this.

If you do not get hold of money, I will see that you are conducted through, and [you can] wait your time to return the same for some other one; I will do this cheerfully. I tell you this now, because I want you to go so much and believe it will be to your great advantage to go. You have been trying to do what good you can in a backhanded way, greatly to your own disadvantage. Now, the Lord will certainly favor you,

and I feel almost as if you were my own child. I shall not lose interest in you. Distance will not change my feelings toward you. It will not be as the old saying, out of sight out of mind.

And if your sister Belle will consent to go to the next term of school, I will do just the same for her as for you. I do want you to draw together in even cords. Counsel together, pray together, and the Lord [will] give you His favor and imbue you with His Holy Spirit, that you may be useful home missionaries for the helping of your mother in her work in the love of God. Act your part with fidelity <to be a true educator to the younger members of the family,> and the Lord will make you successful home missionaries in saving the precious souls of your brothers and sisters for whom Christ has died. In doing this you will be doing the very work which will be the will of God you should do.

<Martha, you made a sad mistake when you went to Kaikoura. The Lord did not lay any such burden upon you. But now believe, and the Lord will> give you education and experience in self-control [and] adaptability to deal with human minds from a religious standpoint. In unity there is strength. In diversity there is weakness.

I have light from the Lord that both <Martha and Belle> can now be improving the gifts of talents bestowed. The heavenly intelligences will work with your efforts if you will both come close to Jesus and seek most earnestly to know the way and the will of the Lord, and to do it you will not be driven as the waves of the sea hither and thither and tossed. The Lord wants you to come close to Him. With His grace in your souls you may be strong in the Lord and in the power of His might. You may be clothed with the righteousness of Christ and resist temptations.

My dear Martha, your experience has been of that character that it has made you sensitive and reticent. Now this may be overcome. The Lord knows all about the past and present and future and He wants you, Martha, to believe that the Lord loves you and will bless you. You may have confidence in Jesus that you will overcome, for Christ has said, No man shall pluck you out of His hand. [John 10:28.] I am now going to drive, will tell you all about it another time.

4:15 p.m. Elder Wilson, Emily, and I have just returned from our drive. We found the roads much better than we expected. It is not settled weather yet. We passed a farm where the Maoris were trimming their evergreen pine trees, and their healthy fragrance was grateful to the senses. We saw a most beautiful rainbow, and [as we] looked, it began to expand until it spanned the heavens. We looked with pleasure upon the sight growing more and more lovely until its perfection seemed to me as the rainbow of promise about the throne of God. I have never seen anything more beautiful; it bears some <faint likeness to> the appearance of the rainbow encircling the throne of the Most High.

I was reminded of (2 Corinthians 3:18), "But we all, with open face beholding as in a glass the glory of the Lord, are changed in the same image from glory to glory; even as by the Spirit of the Lord." O what precious revealings by beholding as in a glass the glory of the Lord! This means that we are to contemplate His love, His self-denial, His great sympathy and His compassion and the infinite sacrifice He has made in our behalf. Contemplating this, talking of this, we become changed from character to character—more elevated, ennobled, beautified by the grace of Jesus Christ. Then let us keep His image before us as if looking in a glass we see it reflected before us.

“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; for the things which are seen are temporal; but the things which are not seen are eternal.” [2 Corinthians 4:17, 18.] Do not any one of you, especially Martha, dwell upon the past. While you look at the rich promises of God you will become strong, in the strength which Christ is ever ready to impart. Forget the disagreeable things.

I know some things <of the past.> I have had these things presented to me, some of them in clear lines. I have been shown how the enemy of all righteousness is striving for your soul. But Christ is looking with pitying tenderness upon you. He is saying, If thou wilt only believe, thou shalt see the salvation of God. “Satan hath desired to have you, that he may sift you as wheat: but I (your Saviour) have prayed for thee, that thy faith fail not.” [Luke 22:31, 32.] Look unto Me. Behold Me, able to save to the uttermost all who come unto Me. All human wisdom and strength is as nothing. “Without me ye can do nothing.” [John 15:5.] All the qualities and capabilities of the mind are to be cultivated to the uttermost of our power, that we may do a better service for the Master.

But take heed, that the mind shall not sink into discouragement and you become an easy prey to Satan’s representations and his charms. He has no hold upon you if you simply cling to the cross. While you hold your convictions firmly [and] walk humbly with God, in faith you then can present the truth in its beautiful simplicity as it is in Jesus; and God will water the seed sown. To be self-reliant is our duty which we owe to ourselves. You have been in a severe school. I deeply deplore those who could <not> better discern how to apply the balm to a wounded soul, but the Lord Jesus has seen your unselfish efforts to do something in His cause. Your earnest hungering to do the will of God has not been unnoticed of the Master. You have been the instrument in the hands of God of bringing souls to the light of truth.

I am authorized to tell you that it has not been wisdom in you to borrow money to help pay for debts on churches, <to give away books and papers,> and you go insufficiently clad and obliged to work hard to earn a small sum to settle these debts. You have imperiled your health, and now you must be careful. But you have been misunderstood and misapprehended. Your talents are given you of God to do a different work than that you have been doing <outside of your family.> While there is no disgrace in doing house work, it is honorable employment, you have had your physical powers so overdrawn that there is no margin in the bank from which you can draw. Let nature have a time to recuperate her overtaxed forces. You will never recover the full strength of your physical powers, and your mental powers must be guarded.

Your intense desire to see souls embrace the truth is known to God. The Lord knows all about your faithful performance of disagreeable duties. Satan has thought to entangle soul and body, but refuse to have the oppressor plant his feet upon your soul. Hold fast your integrity in the strength of God. He will redeem His promise. The Lord will vindicate your case if you will meekly trust in Him. You are oversensitive. You feel bruised and wounded because you have felt yourself inclosed in circumstances that you could not help. Well, God knows all about this, and He will bring you forth from the furnace as gold purified if you will only trust in Him.

In much love.

Lt 4, 1893

Brethren and Sisters

Sydney, Australia

December 23, 1893

Dear Brethren and Sisters:

I have a message to you from the Lord. Brother Rice is not engaged in the work which the Lord would have him do. God has given to every man his work, and Brother Rice is stepping out of the lines to which the Lord has appointed him. He cannot see the outcome of this work which he has taken up. Anna Phillips is being injured; she is led on, encouraged in a work which will not bear the test of God.

Anna Garmire was thus injured. Her father and mother made her believe that her childish dreams were revelations from God. Her father talked to the child as one chosen of God; all her fancies and dreams were written down as Anna's visions. She had figures and symbols presented to her, and had reproofs for her mother and for her father. After a scathing reproof, there followed the most flattering representations of the wonderful things the Lord would do for them. These things I was pointed to as spurious, a deception. They descended to the most minute and trifling matters, and commingled common, cheap things with important subjects. The imagination was largely developed; there was a mingling of the sacred and the common. The truth of God was belittled, and yet some received these pretended revelations and carried out their teaching. A little party was formed who were apparently inspired by them, and the visions were declared to be more spiritual than the visions of Sister White.

Then Mr. Garmire issued tracts teaching that probation would close at a certain time and setting the time for the Lord to come. Testimonies on moral purity were borne, and next came the most loathsome theories concerning the third angel's message, theories too revolting to place upon paper. Some honest, God-fearing, trembling souls accepted these things, and some were defiled. One died brokenhearted; another was within a hair's breadth of moral ruin, when a testimony came from Sister White revealing the plottings of Satan and breaking the spell. Others were deceived and taken in the snare whom we would have thought to be proof against all such delusions.

I had personal interviews with Garmire; he advocated the visions of his daughter and in eloquent language and with power described the figures and symbols presented to her. The man was inspired, but not by the Spirit of God. I told him the Lord had shown me the character of that work, and that his daughter, who was not then at home, was corrupt in morals—in short, a prostitute. Yet there was such a semblance of inspiration in her work that it was very deceptive. Anna Garmire went away from home, became pregnant, and where she is now I know not.

I have received from God the warning which I now send to you. Anna Phillips should not have been given the encouragement she has had. It has been a great injury to her—fastened her in a deception. I

am sorry that any of our brethren and sisters are ready to take up with these supposed revelations and imagine they see in them the divine credentials. These things are not of the right character to accomplish the work essential for this time. Childish figures and illustrations are employed in describing sacred, heavenly things, and there is a mingling of the sublime and the ridiculous. While the work has an appearance of great sanctity, it is calculated to ensnare and mislead souls.

Not a line concerning these things has been permitted to come to me, and yet the false statement has been made that they were endorsed by Sister White. I was shown Brother Rice presenting these things as manifestations of the Spirit of God. Some cannot discern that persons can read and copy and imitate the revealings of the Holy Spirit which have for years been before the people in our publications. The spurious must be a close imitation of the genuine, else it would not be a counterfeit.

The results of a counterfeit holiness, [an extreme position on] moral purity, makes me afraid to urge the subject of purity. There is a manner of treating this subject which results in producing impurity. There is need of extreme caution in regard to this matter, that it may not be treated unwisely and produce an effect the opposite of that which it purports to secure. Various things will appear claiming to be revelations from God, but which flow from the imagination of a conceited and deceived mind. We had to meet these things in our early experience. There were youth and children as well as those of mature age who claimed to be led and taught of God, having a special message to declare. They were springing up on every side, having the truth on some points and error upon other points. For years the message from God came to me, "Believe them not, for they lead into false paths. God hath not sent them."

There were false dreams and false visions in abundance. Persons were reproving and rebuking others, accusing them of pride and selfishness, impurity and corruption. The light was given me, "Believe them not." They mingled with their work a commonness, a cheapness of talk and action, that was earthly and sensual. They met some with censure, then healed the wound with flattery, telling them they would do some great thing. The flattery part was pleasant, and deceived souls received the message as from God. The manifestations through Anna Phillips present the same features as did those we met in our experience long ago, and similar results will follow.

Brother Rice, if God has given you a work to do, it is to proclaim His truth, to hold forth the Word of Life, planting the feet on the eternal Rock. As represented to me, the work of Anna Phillips in connection with Brother and Sister Rice is a work that God has not set in operation, and its fruits will testify that it is not of God. Take your Bible, teach the Word of God, not the revealings of Anna Phillips. Let all be educated to search the Scriptures, to be constantly looking unto Jesus and not to human agents to be their guide. The Word of God is to be the man of our counsel. That Word is infinite. Obeyed, it will guide us into safe and sure paths. But the Word diluted with human devices and imaginings is not a safe guide.

I caution all to walk carefully, to take the Word of God individually. We may meet Satan with the weapon, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Matthew 4:10.] The Bible is the great mine of truth which we are to work as those seeking for hidden treasure. In no case is the attention to be diverted from that Word. "This is life eternal, that they might know thee,

the only true God, and Jesus Christ whom thou hast sent.” [John 17:3.] Christ declares His Word to be spirit and life. [John 6:63.]

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.” [1 Peter 1:23-25.] “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.]

In this time, above all others, every soul needs to have the eyes anointed with eyesalve that he may see. God gives no one a mission that will cheapen and lower His work for these last days; He calls upon us to bring it up, to elevate, ennoble, honor and advance His truth, revealing His wisdom as supreme. Talk Bible truth, and bring from the treasure house things new and old. Talk the principles of our faith firmly and constantly, giving a “Thus saith the Scriptures.”

Living the truth, practicing the lessons of Christ, always refines, ennobles, and sanctifies the soul. My burden is to uplift men and women by uplifting Jesus before them. When God is recognized as the theme of all thought, as the object of love, reverence, and worship, when the Lord Jesus, the Pattern, is kept before the mind, the heart is being cleansed from all moral defilement. Then the soul becomes an accurate judge of propriety of action. Every attitude is touched with grace.

The sense of personal accountability to a personal, all-seeing God, places every human agent on elevated ground; and there will be deep thinking and genuine self-denial on every point, because God is working on the hearts of the children of His love, who are His heritage. The love of God ever tends to the fear of God—fear to offend Him. Those who are truly converted will not venture heedlessly upon the borders of any evil, lest they grieve the Spirit of God and are to their own way, to be filled with their own doings. The Word of God is the Guidebook; turn not from its pages to depend upon the human agent.

That book contains the warnings, the admonitions from God, the rebuke of every evil, the clear definition of sin as the transgression of the law which is God’s great standard of virtue and holiness. The Word is full of warnings, of the most merciful invitations, and also of words in decided condemnation of evil. Not one who will study the Word of God and apply its teachings will miss the way. By the love of God, by the fear of God, by the reverence and honor we feel for the Author of truth and righteousness, we are instructed, admonished, and profited. All such revealings as come from the human agent, as in the case of Sister Phillips, turn the mind away from the words of inspiration to the words of inexperienced humanity.

Let the Word of God speak to the soul. Teach this, impress it upon every mind. “The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity.” 2 Timothy 2:19-26; 1 Timothy 6:10-14. I shall not attempt to write all that is impressed upon my mind. This is a delicate subject to deal with. But this I am instructed to say

to our friends everywhere, in California and in other places: Your only safety is the deep searching of the sure Word of prophecy, making that Word your counselor. Turn not from the fountain of living waters to drink at broken cisterns.

Men and women, young and old, I have a message for you: Seek God for yourselves individually. Look to God alone. Search for the truth as for hidden treasure. Let every mind be enlarged and every soul vitalized by the heavenly current. The Word of God is not a dry theory, but light and life to mind and soul. Eating this Word, and drinking it in, practicing it, is eating and drinking the flesh of the Son of God. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." [John 6:53-57.] Jesus explained these sayings, which seemed so hard for the disciples to understand: "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.]

The lessons of Christ are a firm foundation, an elevated platform. Let nothing that is presented by Sister Phillips induce any soul to apply to the human agent for light to be imparted through that channel. The words spoken by the human agent are, oh, so much weaker and more feeble than the words of the Great Teacher! In comparison with the words of Jesus they are as chaff compared with the wheat. Symbols are manufactured and interpreted by the human agents, which are false from beginning to end. Things have been misconstrued in your minds by the artful power of the deceiver, and you do not discern the outcome. Let every soul come to the cool snow waters of Lebanon, and no longer drink of the turbid streams of the valley.

Here is where many are led into by-and-forbidden paths. The human is so mixed with the divine declarations that fables are taught as truth. Turn to God and to your Bibles, and learn the true standard of Christian character. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. Hear the words of the Great Teacher, "Come unto me, all ye that labor and are heavy laden." Matthew 11:28. "Unto me"; bring everything to Jesus, make Him your dependence, make Him your trust.

He says, "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 11:29, 30. Go to Jesus as He has invited you. There is but one Mediator, one Intercessor, who can help wisely, and not make one indiscreet move. I point you to the Lamb of God, that taketh away the sin of the world. In Him is all sufficiency. Tell Him your failings, and receive instruction from His words. This is eating His flesh and drinking His blood, becoming partakers of the divine nature. Oh, let every one who nameth the name of Christ depart from all iniquity!

I beg of you to make a wise use of that which I write. Sister Phillips is not to be condemned and denounced; she has been led along step by step in false paths. There have been those who have given her wrong impressions; they have flattered and encouraged her, and their words have had an influence

upon her life and upon the work she is doing, which she thinks God has given her. I feel sorry because our brethren and sisters have not kept their eyes steadfastly upon Jesus; and confusion and weakness are sure to follow. May the Lord by His Holy Spirit transform minds and characters, that they shall bear the mold and superscription of heaven.

Ideas have been given to this sister by Brother Rice, and encouragement by Brother A. T. Jones and several others, that have given her confidence and assurance. Now, in this Brother A. T. Jones was not guided by the wisdom of God. He has not had experience in the many things of this character that have arisen among our people as some of us have had. I have expected that some account of these matters would be sent to me, and that counsel would be asked, and thus the way would be opened for me to let the light from my past experience shine forth. But nothing has come to me, and now I have my commission to speak concerning these things.

I am so sorry that brethren in whom our people have confidence should appear in any way to endorse these things that claim to be from God, when no real ground for faith has been given. It is a terrible mistake to accept and present before the people that which we have not had unmistakable evidence is the revelation of God when so many deceptions are presenting themselves. Why? Because this is to open a door whereby the enemy can enter with messages purporting to be of God, and can thus lead other minds to take up a similar work. Thus a deceiving power will work among us to cheapen the work of God and confirm minds in unbelief of all testimonies from God, and to lead astray some souls who are easily deceived.

There are many avenues through which the enemy will work, and those who are placed as watchmen on the walls of Zion must be reliable, discerning every device of the enemy. Christ has given warning of deception and falsehood that will come to us, and His warning should be strictly heeded. The senses of every one should be awake. They should study from cause to effect and see the necessities of the situation, not only in one line, but in all lines. They should understand what is to be endorsed and what is to be set aside. They should discern the spirit of everything purporting to be a direct message from heaven. They should see when deceptions are multiplying in the very midst of us. They should see that the education and training of the people in these last days is to be that of firm reliance upon the Word of God, which is Yea and Amen in Christ Jesus.

There is great danger in encouraging these things that come from the human agent, which are but a weak repetition of the words of inspiration from God, and that make feeble that which is sufficient, full and complete. I would counsel every one, Study your Bibles, and obey the Word so plainly given to us. None need to turn from the Word to human agencies, and accept a lower standard than that which is given in the exposition of the ten holy requirements of God. The great principles of the law of God are made plain to the comprehension of all who in their hearts desire to discern truth from error—"to the law and to the testimony." [Isaiah 8:20.] Let the Word of God dwell in you richly. Let every one of the messengers lead souls to plant their feet on the sure Word of God.

Oh, I beseech those who are holding forth the word of life to present to all the necessity of individually searching the Scriptures for themselves that they may know the expressed will of God. There is need of

a firmer, closer connection with God, and to all who have this connection there will be imparted wisdom, caution, farseeing discernment, and executive ability which will make them far more efficient than are mere worldly businessmen. Let there be no blundering work; every soul must look deeper than the surface. God does not generally lay out in His revelations the minute transactions of life. His Word, the Guidebook, deals with great and elevated themes, opening up the principles which should underlie all our actions, and presenting them in language of such simplicity that all may comprehend them.

Satan has come down with great power; he is working with desperate energy, playing the game of life for the souls of men. We need now men of discernment and understanding, who will look deep and reason soundly, men in living touch with Christ, the risen Saviour. Falsehoods are everywhere, but God's Word is the solid rock. We are in the day of waiting; we are to be looking for and hastening the coming of the day of God. We are to be climbing, ever climbing heavenward.

I entreat all who shall read or hear these words to be instant in season and out of season. Believe God, but do not without question sanction everything that claims to come from God; there will be many voices saying, Here is Christ, here is truth. Watch carefully, guard every point, lest you be taken unawares.

Your Sister in Christ.

Lt 5, 1893

Bell, Susan

Napier, New Zealand

September 3, 1893

Mrs. Susan Bell

Palo, Michigan

Dear Sister,

I write to you at this time because I learn that the Lord in His providence has brought means into your hands, and as we are on missionary soil, and as the work so much needed to be accomplished here cannot be done without means, which as yet we have not been able to obtain, I ask you in the name of Jesus Christ of Nazareth, who came as chief of missionaries to our world, who died on Calvary's cross to save sinners, to help us. I have done all in my power, unless I can sell my home which is under mortgage in Battle Creek, Michigan. In America the truth has obtained a firm hold, but in this country, Australia and New Zealand have not as yet had the warning brought to many of their large cities. Our brethren in America do not understand the dearth of means in the missionary field. They have large facilities and those who will support the various branches of the work, but for some reason they cannot see afar off to these destitute fields. They do not see, they do not sense, the situation. We have the same ground to go over that we have repeatedly had in the work in establishing the truth in different places. We must

have some facilities to make a beginning. But all our importunities for missionaries to come to this country to enter into new fields has yet been nearly fruitless.

The end is near, and my heart is sorely pained over the state of things. I make an appeal to you. I ask you, my sister, if you have means in your hands in trust, to invest a portion of it in these new fields. May the Lord touch your heart and give you a liberality of soul and His own wisdom to help us. I will send you a copy of a letter if I can get it duplicated, and please let others read it that their interest may be awakened to do something for us here. America is liberal with her own necessities, but cannot sufficiently see that God's vineyard means the whole world and souls in these countries are as precious to Jesus Christ as the souls of men and women in America. Unless we can obtain means whereby we can give character to the work in these countries, we cannot sow the seeds of truth. Ministers stand before their congregations and clothe Seventh-day Adventists with most filthy garments. They tell their people not to go and hear these Adventists, for many who do hear are convinced that there is something in the truth. They tell them that we have no place of worship. Should you leave our people, where should you go? We know all these raids against us are building up walls of prejudice. Evidences addressed to the senses affect the imaginations and stir the emotions, but things at a distance, out of sight, make little impression on many minds unless they are drinking deeply at the fountain of living waters.

The end is near and souls must hear the warning. If we can only get a standing place in these countries, then the leaven of truth will be introduced and commence its work, but we are [in] need of money to sustain our school, to send students to the school to become educated as workers. They must first understand the Scriptures, and then they can open them to others. I will now close this letter and ask you to help us.

With much love.

Lt 6, 1893

Household at Sister Brown's

Napier, New Zealand

September 4, 1893

Dear Household at Sister Brown's,

I think of you all without an exception. I rejoice in Christ that there is salvation through the merits of Christ and the grace of the Holy Spirit for you. We are washed and justified and sanctified in the name of our Lord Jesus and by the Spirit of our God. "He was in the world, and the world was made by him, and the world knew him not." What a sad record! "He came unto his own, and his own received him not." [John 1:10, 11.]

How long God, the heavenly Father, bears with the perversity of men who refuse to accept the gift of God to our world of His only begotten Son. How must the unfallen worlds be astonished at the exhibition of such marvelous love of Jehovah in giving to our world all heaven in one gift, for with Christ

He gave all the treasure of heaven. Thank God some did receive Jesus. "But as many as received him, to them gave he power to become the sons of God, even to those that believe on his name." [Verse 12.]

I rejoice in God my Saviour that the invitation of mercy and grace has been presented to you as a family. Jesus looks upon you as a family church in your home, and let me tell you, dear household, if you will be obedient to Jesus Christ, you will be representatives of His character in the home life. Let your life shine forth to others and you will not long stand isolated as a family. Others will be added to the little church, of such as shall be saved, and will outgrow the family church if you individually let your light shine forth in clear, bright rays.

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [Revelation 3:20.] Oh, if the Lord had not made the infinite gift of His only begotten Son, we would have been left in our hopeless, wretched condition without God, and without hope in the world in the midnight of bitter despair. But let us every one appreciate the grand inestimable gift. I am more thankful than I can express that you have accepted Christ by faith. This means that you have decided to be obedient to the will and purposes of God.

Everyone will meet with trials. But our faith and constancy and integrity must be tried. If you look to Jesus, if you believe in Him as your personal Saviour, you will be brought through every trial, and enduring these trials with patience, you will become stronger to endure the next test, the next trial. You are, as a family, God's family of responsible moral agents. God has given you reason, intellect, kindly sympathies, and affection, and these are talents to be consecrated to God. Every member of the family has been bought by Jesus Christ. And if each puts his or her will on the side of God's will to do his or her duty up to the measure of his or her responsibility, it is all that the Lord requires. Be faithful, be true to your Redeemer.

The church of Christ is made up of vessels, large and small, and the Lord does not require any unreasonable thing. He does not expect the smaller vessels to hold the contents of the larger. He does not expect impossibilities of anyone. Do your best with your opportunities and privileges granted to you and God will accept your humble service "according to that a man hath, and not according to that he hath not." [2 Corinthians 8:12.] There are diversities of gifts. Let each one take up the duties that lie next to him, doing his little.

The way is not to overlook the smaller duties, and wish to grasp the greater, but do your best in giving to Jesus that service which you can give. You are His servants by grace. The Lord loves every one. He loves the youngest members of the family. You may love Jesus, children, with your full hearts' affections, and He will not repulse you. Jesus loves you, and you may love Him and please Him by doing His will. Let these younger children come to Jesus for His blessing and be the lambs of His fold. His eyes are upon the youngest. He wants you to have beautiful characters. The true Shepherd will guide the lambs of His flock. Jesus will hear your prayers. Give your hearts to Jesus; offer to Him your simple prayers, and He will mingle with these prayers the incense of His own spotless merits, and they will come up as a sweet smelling savor before God, because they are made fragrant by the purity and loveliness of the character of Jesus Christ.

Thank God, my dear friend Alex, that you have decided to give your heart to Jesus. To you the precious season is allotted of improvement. He has through human instrumentality given you a clear intimation of His holy will. The course of your duty is made plain and imperative. I tell you, dear youth, the satanic powers will present a variety of temptations. He will leave no means untried to bewitch the youth to walk in his way and follow his leading. But, Alex, Jesus has purchased you with the price of His own most precious blood. Love Jesus, look to Jesus, serve Jesus, and He will be to you a precious Counsellor.

Gisborne, October 12, 1893. Hear the words of One who spake as never man spake, "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.] The amazing love of God for our world has been newly set forth in the life and character of Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] Jesus, the only begotten Son of God, so loved fallen men, who were His enemies, that He gave His life a ransom to redeem them. Oh, with what tenderness, with what forbearance, did the Saviour love! Although that love was beaten back by the resistance of the rocky sin-bound souls, it returned again in stronger waves of light and affection. Of Him the Word declares, "He shall not fail nor be discouraged." [Isaiah 42:4.]

Satan is playing a game of life for your souls. He will use every device in his power to surprise you off your guard, to take you unawares. Words may be spoken, and actions may be performed, which will not harmonize with the feeling and habits and customs of someone; but if the life of Jesus is in the soul, these little bruises and sensitive feelings will be overcome and the balm of Gilead be applied. No coldness must chill the hearts of the sons and daughters of God. An abiding Christ in the soul is a showing forth of love in spirit, in words, in deeds, and is as a bright shining light upon the pathway of the Christian.

Many waters cannot quench that love evidenced by Christ, neither can floods drown it. No opposition extinguished His affections. He had to bear much with the dullness of comprehension of His disciples, but although often grieved in spirit, He loved them still. Our love will be tested, that its growth may be developed. Love is of heavenly origin. While it suffers long, it is kind. "This is my commandment, that ye love one another, as I have loved you." [John 15:12.] "Charity [love] 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, endureth all things." [1 Corinthians 13:4-7.]

Dear Sister Belle, you have the most precious privilege of becoming a child of God. You have not found satisfactory this pleasure-seeking life. It is a sad acknowledgment we must make that there are those who profess to be Christians who patronize places of amusement, where true Christians never will be found. My very dear sister, I have been so thankful that you have decided to be a child of God. Will you study your Bible? This book contains in itself the evidence of its divine origin. The Bible bears the impress of the divine character. "The entrance of thy words giveth light; it giveth understanding unto the simple." [Psalm 119:130.] Simple in this sense does not mean those who are really deficient in

reasoning powers. But it means every soul who feels his ignorance and comes to the Word of God for instruction as to how he can save his soul.

The Holy Spirit impresses divine truth on every humble, teachable soul and commends the truth to our conscience and judgment. Thus also it is impossible for us to be kept in uncertainty and questioning doubt as to whether we are indeed children of God. It is your privilege to have a deep and living experience in the Christian life. If you will only follow on to know the Lord, "his going forth is prepared as the morning." [Hosea 6:3.] From the light which the Lord has given me, that which has seemed to you the most trying experience has been for your best good. You, and every soul, should study most earnestly to have a living connection with the great Source of light, and never be inclined to yield to temptation, to venture to choose an uncertain path which leads to darkness and to unbelief and binds you up in bundles with the unbelieving. We must individually choose whom we will serve.

Can you or I doubt the goodness of the Saviour? The elevation, holiness, and power of His instruction? He offers eternal life to all who come unto Him. "If any man thirst, let him come unto me, and drink." [John 7:37.] Said Christ to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. ... Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [John 4:10, 13, 14.] This water is for you; drink it, for it will supply every necessity if Christ abides in the soul.

The Word of God commands us, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; ... and that ye put on the new man, which after God is created in righteousness, and true holiness." [Ephesians 4:22, 24.] The requirement is, "Lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." [Hebrews 12:1, 2.]

Dear sister in Christ Jesus, in order to have the love of Christ in our hearts, we must cultivate the precious plant. We will long for the dew of heaven, for the bright beams of the Sun of Righteousness, to soften and subdue the soil of the heart, and watch zealously to pluck up the weeds that would crowd out the precious plant of love and leave it cold, hard, and unlovely. Oh what an example we have in Jesus! His lips never uttered a harsh word. Unholy temper never spoiled His character. He 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." [Matthew 11:28, 29.]

The Lord will recognize every effort we make to draw nigh unto Him. If you make failures and are betrayed into sin, do not feel then you cannot pray, reasoning that you are not good enough to pray, but seek the Lord more earnestly. Pray and consider the words, "My little children, these things write I unto you, that ye sin not. And if any man sin (do not say it is no use for me to try to be right and to be a Christian), we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for

our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments." [1 John 2:1-3.]

Now Jesus loves you and He wants your love. He would have you remember that He gave His precious life that you should not perish; and He will be unto you a present help in every time of need. Only look to Jesus and tell Him every perplexity and trial. You must learn of Jesus, and ask Him to help and strengthen and bless you, and believe that He hears your prayers. Jesus invites you, "Come unto me all ye that labor and are heavy laden." You feel this decidedly at times. Well, come to Jesus when you feel tired and over weary, "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.] Seek to imitate the life and character of Jesus. All heaven is looking upon you with deep interest.

One soul for whom Christ has died is worth more than the whole world. I wish every young man and woman could appreciate the value of the human soul. If they would give themselves to Jesus just as they are, though sinful and polluted, He will accept them the very moment that they give themselves to Him, and Jesus will put His Spirit in the humble seeker's heart. Whosoever cometh unto Him, He will in no wise cast out. You may love Jesus with your whole heart, and He will never disappoint that love and confidence. His words are life, comfort, and hope. Satan knows that all you have to do is to look to Jesus, an uplifted Saviour. The wounded, bruised, stricken soul will find in Jesus a balm for his wounds. God help you to look and live!

"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." [Verses 28, 29.] There will be peace, constant peace, flowing into the soul, for the rest is found in perfect submission to Jesus Christ. Obedience to God's will finds the rest. The disciple that treads in the meek and lowly steps of the Redeemer finds rest which the world cannot give, and the world cannot take away. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." [Isaiah 26:3.] Constant peace flowing into the soul reveals a living wellspring to refresh other souls.

There is a need of cultivating love. We may possess excellent qualifications, but nothing can take the place of love. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." [1 Corinthians 13:1.] Dear sister, the Lord loves you; He wants you to be His child, to walk in His footsteps, to do His will, only have your life hid with Christ in God, that when He who is your life may appear, you may also appear with Him in glory.

Alex, you are a young man, kindly disposed, and the Lord Jesus loves you and will bless you and strengthen you. Do not forget to pray. You, dear youth, will have temptations; but we are all tempted. Jesus Christ was tempted in all points like as we are, yet without sin.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [Hebrews 2:16-18.]

Dear Sister Martha, I am, you will see, in Gisborne, pleasantly situated in Sister Bruce's cottage home. We expected to stay two weeks, but since we have come, Elder Wilson and wife, Emily, and I, they insist upon our remaining five weeks, giving us just time to get to the Wellington camp meeting. Our remaining depends upon future plans. American mail will be received here Friday. I have spoken only once, the same evening of the day we arrived. I am anxious to hear from you. Please send us a line. How is your health improving? Are you growing in grace? Are the family all well? May the Lord bless you all, Mother and children, every one, and Sister Loundes. Thank her for her good letter. We do not forget you. I was so glad that the camp meeting was to be in Wellington, or near Wellington. You will be able to attend, and many of the family. Love to Victoria, and Charlotte, and the two younger children.

In much love.

Lt 6a, 1893

Belden, Byron

Wellington, New Zealand

April 23, 1893

Dear Nephew Byron:

I must say a few words to you this morning before I close the letter. On this journey, I see many places where you could find employment which would be much more preferable than the work you have been doing. In this mission, here in Wellington, you and your wife might have a good position. I longed to present your case, but dared not because you have not been gaining an experience in character building that would ensure it safe to present your names.

You have not felt the necessity of self-control, of disciplining yourself to calmness and propriety of speech, that your words be respectful and courteous and Christlike. You have lost, lost, lost, every time you have given way to your temper. You wrench yourself away from rules of order and discipline, and by your own precept and example encourage a lawlessness which is not after God's order.

Your character has received a wrong mold, and the sooner it is remodeled after Christ's likeness, the better and safer it will be for you. By your own example you would bring in a demoralized state of things, in letting every one follow the bent of his own mind and do as he deems right and righteous. But there are laws and rules which must be considered even in the little things of business transactions.

It is often thought that the application of great truths to the little things we have to do is not difficult, but burdensome. This is a mistaken view of the matter. The difficulty exists in the mind and heart. An unwillingness is cherished to submit to the control of God's good and holy will in all things. In proportion as the heart is sanctified by grace, and the love of God is an abiding principle in the heart, the difficulties will become smaller and smaller, and it will please us to work out that which the Holy Spirit works in, which is true and earnest love; and even the thoughts are brought into captivity to Jesus Christ.

There will be required constant effort in securing perfect self-control, until by repetition it becomes habit. A ceaseless watchfulness will cure these outbursts of passion and words spoken which we shall be ashamed to meet in the judgment day. When the will of God becomes our individual will then all moves in harmonious action. The path of consistency that we walk in, in little things, in the details of all business relations, will prove the great blessing to maintain consistency and order in larger things. "He that is faithful in that which is least is faithful also in much." [Luke 16:10.]

In the family relations there are frequently a loose, careless, reckless practice of saying words that are not really meant. By repetition these things become habits, and these objectionable things are ready to spring into action at the first provocation; and there is a pouring out of words that are after Satan's order and customs, but not after the order and custom of God. Were self kept under control these serious errors in home and business life would be avoided.

Through the daily examination of the Guidebook, with a serious mind to know its requirements and do them, bringing into home life and business transactions and church life the practices God's Word requires, these words burning with passion would never be spoken which is a species of swearing in the sight of God. The directions of the Word of God are to be strictly obeyed; the instruction given, to be practiced. The light given in the living oracles, represented by the bright beams of the Sun of Righteousness shining into the mind and heart, sends its light and health-giving rays on all the objects it rests upon. The Word of God is giving us knowledge continually, but unless put to practical use it is no help to us.

Every relation of life, every position of duty, every affection and habit, every emotion of the mind is to be brought to the moral standard of the commandments of God which are exceedingly broad. In order for any soul to be made into a vessel of honor and the glory of God, it must be sanctified and prepared unto every good work, and the entire mind and heart molded by the Holy Spirit.

"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.] We must have simplicity of heart to understand and willingness of mind to practice all its teachings. The divine power will combine with man's human efforts in all this grand work of seeking to be complete in Jesus Christ.

My nephew, I ask you to consider that you must reach a higher condition of subordination to rules and regulations, and then you may become qualified through the grace of Christ to direct other minds. Faithful superintendents are needed in this country. There are so many positions in the work that need a head.

While you have, in some respects, the qualifications to fill the place of a superintendent, in other respects you have not. You would fail in methods and laws to preserve and maintain regularity, and precision, and exactitude in all things connected with the work of God. There has been sufficient haphazard work in this country. Influence is power if it is under the control of the divine influence. God is a God of order. Authority must be respected. Authority must have its place; but arbitrary authority

must have no place, for the law of God gives it no hold. I write this because I expect that you will give heed to these words and change in character.

I know that the Lord will help every one who most earnestly seeks Him with all the heart and with all the soul. Please consider the parable of the ten virgins. All had lamps, outward semblance of religion, but five only had inward piety. The oil of grace was wanting. The Spirit of life in Christ Jesus, the Holy Spirit, was not abiding in their hearts; without this, all their outward preparation in taking their lamps was worthless. The highest profession may be made, one may receive ordination for the ministry, or one may be appointed superintendent of the Sabbath School or teacher of classes in the Sabbath School; but this does not give him the oil of grace whereby he may feed his lamp that it shall send forth clear rays of light. Although entrusted with high responsibilities, he may not have the heavenly light nor be linked with Jesus Christ.

We must not, my dear child, have just enough religion to deaden the conscience, deceive the senses, and ruin the soul, just enough outward show to have the name to live while we are dead. There are positions of trust I greatly desire you should occupy; but your experience has been of that order that you know not how to deal with human minds. Whenever the human agent accomplishes anything, it is in co-operation with the divine. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." [Philippians 2:12, 13.] The Lord is soon to come and it is a solemn thought that those who might be laborers together with God are not yoked up with Christ. They went their own way, to do their own pleasure.

The delay of the Bridegroom is because of the "Longsuffering to usward, not willing that any should perish, but that all should come to repentance." [2 Peter 3:9.] O precious, longsuffering, merciful Saviour! Now, I would have you appreciate the value of your own soul and place a proper estimate upon your capabilities given you of God. You may through Christ climb the ladder of progress; you may through Christ bring every power under control to Jesus Christ. You may in character represent the character of Jesus Christ. In the spirit of your mind, in your words, and in your actions, you may reveal a deep, earnest, sincere Christian life that will be a power of influence to others.

We are living in altogether too solemn a period of this earth's history to be careless and negligent. God has given you moral powers and religious susceptibilities, and has provided opportunities and facilities favorable to your development. Will you decide to co-operate with the divine agencies, that your salvation may be rendered effectual? Will you seize and appreciate and use every help provided? You must pray, believe, and obey. In your own strength you can do nothing. In the grace of Christ you can employ your powers to the highest good of your own soul and the salvation of other souls. Conscientiously lay hold of Jesus, diligently work the works of Christ, and the reward will be finally granted to you. "We are made a spectacle unto the world, and to angels and to men." [1 Corinthians 4:9.]

A little lad who was permitted to accompany an engineer noticed as he passed the several stations that he always knelt a few minutes before starting, and finally the little lad asked him what he was doing. The engineer replied: "My little lad, do you ever pray?" The boy replied, "Oh, yes sir! I pray every morning

and evening.” “Then,” said the engineer, “when I kneel down, I pray. There are, perhaps, two hundred lives now on this train entrusted to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all or many of those souls into eternity. So at every station I ask the Master to help me. All the years that I have been on this engine, He has helped me, and not a single human being, of the thousands that have ridden on my train, has been marred. I have never had an accident.”

The Lord has imposed upon every human being claiming to believe in Christ a solemn responsibility to represent Him to the world, in good works. The progress of many souls has been in the wrong direction. It is high time that our steps were leading in the path cast up, and not in the path the world travels. We have none too much time to retrieve our errors and lay hold as Christians with earnestness and zeal in this indispensable work of saving souls to Jesus Christ. The truth as it is in Jesus, spoken in love and lived out, will do a work that but few can appreciate. Our words must flow forth from a sanctified heart. We must ever approach and converse in kindness. The Spirit of Christ must dwell in our hearts by faith.

Our religion is a faith and a power when it is exemplified in all the life interests. Souls are perishing for the Word of life. Shall their blood be found on our garments? God has done His part in the work and wants the co-operation of the living human agents. His plan is not intricate; it is fully developed: the blood of Christ to cleanse away the pollution of sin, and the divine Word and the Holy Spirit co-operate. Many souls are going to ruin. Who will become living channels of light? Who will seek God earnestly and find Him to the joy of their souls, that God may work through them to save many souls? May the Lord reveal Himself to you, my dear brother.

Monday Morning, April 24

Dear Children, Do not be in any way discouraged. “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.” [Philippians 2:12, 13.] God works, and you work out that which He works in.

It is, dear children Byron and Sarah, very essential that you shall receive strength and grace to help you over hard places. The Lord loves you both, and if the truth as it is in Jesus is clearly apprehended and brought into the sanctuary of the soul, it will mold and fashion the character after Christ’s likeness. Lessons will be learned in the school of Christ daily. Criticisms will be put away and the fruit will appear, revealing the character of the tree. “By their fruits ye shall know them.” [Matthew 7:20.]

Jesus requires you to shine as lights in the world. You are to be tender and careful of one another’s feelings, and in no words or actions show a resentful spirit. And when there is the cultivation of traits of character that will add to the peace and happiness and healthfulness of each other, you are learning the lessons in the school of Christ. Now, bear one another’s burdens, and the same lessons will extend beyond the family. You should seek to be bright and shining lights in the world, lighting the pathway of those who are in danger, through manifold temptations, of missing the way.

If you are connected with God, He will lead you by His Holy Spirit to speak a word in season, and out of season. “Be ye wise as serpents and harmless as doves.” [Matthew 10:16.] It is the duty of every

Christian to train and discipline himself under the Bible rules, "that he may be a workman for God that needeth not to be ashamed" [2 Timothy 2:15], then the work coming from his hands will be enduring for time and for eternity. There must be no fiber of the thread of selfishness; there must be no loose, careless work for Christ expects every man to co-operate with the divine intelligences and walk through the world blessing and blessed.

"Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am." [Isaiah 58:8, 9.] The jewel of truth cherished in the soul must shine in bright heavenly luster to those outside.

A large share of life's happiness is dependent upon our manners and actions toward others. The sharp word must be left unspoken. The passionate words must be quenched in the love of Jesus Christ, for if this dross is not cleansed from the soul, there is no hope of eternal life. The selfish temper and trade of passionate words is placed in the same dark list with swearing. We must individually cultivate the precious plant of human love, and then we can work in Christ's lines for the souls that are ready to perish.

When you, Byron, shall learn your lessons at the feet of Jesus, the Lord will give you His grace to use your entrusted talents to His name's glory, for you will not abuse or misapply the sacred trust; and you will be a faithful and true witness for the Master. The beauty of Christ's character we are to behold until we become changed into the same image from glory to glory, thus reflecting the image of Christ, and thus we evidence to the world the power of sacred truth upon the human heart. Men cannot see our hearts, but they can see our good works and hear our calm self-controlled words, and this is to them a living testimony that Christ is abiding in the soul.

The Lord Jesus would not leave you unwarned on this subject. Seek most earnestly by prayer the grace of Christ, cultivating a genuine humility. Conform your life to the likeness of Christ, and you will grow strong in the grace of Christ, and the outward manners will be consistent with the elevated and ennobling character of the truth. And "let the peace of God rule in your hearts." Here it is represented as seeking to be let in, "to the which also ye are called in one body and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and spiritual songs, singing with grace in your hearts to the Lord." [Colossians 3:15, 16.]

Your Aunt.

Lt 6b, 1893

Haskell, S. N.

Kaeo, New Zealand

February 22, 1893

Dear Brother Haskell:

We left Auckland Monday. The boat steamed out of the dock at 7:00 p.m. This was a small boat, with no staterooms on deck. The rooms below had very little room in them and were ventilated by a porthole, which would be closed if ever windy or in case of storm.

Our party, Elder Starr and wife, Emily Campbell, W. C. White, and I all were of one mind that I should not go below, but remain on deck. We had brought on board an adjustable wire spring cot, and this was prepared for me. I was first placed in an easy chair I had found, or Willie and Elder Starr had found, in Auckland. It was thought best for me to sit in it until the smokers were out of the social hall, which was the only place that the captain and steward thought they could place me if I could not remain on deck. The wind blew, very strongly, so I was bundled up to keep me from taking cold; but I became very weary. My nerves were tired, and my limbs would not remain still. They pained me; I thought it was impossible for me to remain. There was a company of musicians on board, from Auckland, and they exercised their skill in instrumental music; but I became so weary, I wished I could lie down.

I spoke eight times in Auckland; except twice, I had spoken in the evenings which forbade my sleeping but little at night. Twice I had spoken in the town hall; the night before I had spoken in the hall, and I could not get rest until late. And the tax of getting off the American mail was severe upon me. But after eleven o'clock the steward and Willie helped me to my quarters for the night. They conducted me to the other side of the boat, where there was the least wind, and there was my spring cot. They had used their ingenuity, (and it required some thought and planning) to put up rugs to shield me from the wind, and yet leave a passage way for the passengers and the workmen to pass. I can assure you it was a relief to lie down and straighten out my limbs which had become hot, nervous, and painful. I had become so weary I was in a burning fever for about three hours, then I slept a little.

Emily was in a steamer chair on one side of me, and Willie in another steamer chair on the other side of me. About two o'clock I saw an enormous rock in mid-ocean. I learned the next morning from the Captain [that] this rock was 1,353 feet high named Baronga. It is a little island belonging to a group called "The Hen and Chicken Group." I was half a mind to wake W. C. White, and Emily, but I knew they were both very weary and let them sleep, so they missed the sight.

The morning came, but I was advised if comfortable to keep on my cot. Of course, none of us removed our clothing. We were all hungry. I had plenty of sea air for which I was grateful to my heavenly Father.

Every one on the boat seemed to be interested in our party and watching for opportunities to serve us. They certainly had my thanks for all their kind attentions and services. The Captain was kind and courteous. He said to his steward [that] Mrs. White was to have everything done for her, that was in their power, to make her comfortable and her trip pleasant.

We came to Russel Harbor, a small place, but quite interesting in appearance. Mountains were all around this place except where it was on the water side. This seemed to be the stopping place for most of the passengers. In approaching Russel, there were islands of rocks, and on the sides of the rocks were trees and vegetation growing very high up. As we thought we were going straight into harbor the anchor was cast, for a fog had settled down upon us. The Captain said, "We are caught in a fog, and I will not run any risks, for the peril may involve the boat and passengers." And we honored his judgment.

For about one hour the fog did not lift, and the sun did not penetrate it. Then the musicians, who were to leave the boat at this place, entertained the impatient passengers with music, well selected and well rendered. It did not jar upon the senses as the previous evening, but was soft and really grateful to the senses, because it was musical. Between eight and nine o'clock the fog lifted. The sun had penetrated through it, and it was wonderful how rapidly most of the fog was swept away, leaving the harbor clear and perfectly safe to be entered by the boat.

I called to mind how many times this very symbol had been realized in our Christian experience. We dared not venture in a mist of perplexity, and were obliged to stand still and see the salvation of God. The words from the living oracles teach us [that] when tried and tempted and surrounded with difficulties, the safe course for us to pursue is to patiently wait, to be of good courage, and [to] commit the keeping of soul and body to God. "Who is among you that feareth the Lord, that obeyeth the voice of His servant that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." [Isaiah 50:10.]

This is the only safe course for any one of us—to keep our minds and hearts by faith stayed upon Jesus Christ, the Sun of Righteousness. Watch and pray, and the bright beams from the Sun of Righteousness will disperse the fog and clouds and shine in its brightness more precious, more clear, to our spiritual senses than if there had been naught to interpose between Jesus and our souls. We could show our trust and confidence in the Sun of Righteousness that, though hidden for a moment, it would again appear.

Our work was to wait on the Lord and stay our souls upon our God, and we are not to become impatient and rash and presumptuous and be of that class whom the Lord describes as, "Behold all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow." [Verse 11.] Our only safety is to walk humbly before the Lord and to trust in Him continually with all the understanding, according to His revealed will, and to "serve him with all the heart." [Deuteronomy 10:13.]

We must not, when fogged, make a venture, and rush some way, when we do not know it is the way of the Lord. We see no light, yet create light in our own finite wisdom and follow human inventions, when the Lord designed that we should look to Him, seek counsel of Him, and at every step inquire of His word and seek Him in prayer for light and knowledge. "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." [Isaiah 49:8.]

We need daily to cultivate faith and love for God, for the stronger we shall become in faith, the more ardent in our love, the more we are tried and tested and proved. But if we have faith no more settled than the waves of the sea, "Let not that man think that he shall receive anything from the Lord." [James 1:7.] We must cultivate faith that will not shrink though tried by many a foe. We must cultivate hope and courage in the Lord. The Sun of Righteousness, apparently obscured, will shine forth and scatter the light or the more dense fog, for His brightness is not extinguished, only hidden for a moment. That greater appreciation shall be manifested by us all when the bright beams of righteousness appears and

we will, for the momentary hiding, consider how terrible it would be to have the precious brightness of Christ forever hidden from us.

The Lord gives us an individual experience that we may understand how to diffuse the light and knowledge we have received in the school of Christ of the providence of God, of His tender, watchful care and sympathy.

While the boat was waiting in the harbor to unload the cargo, the Captain and his officials seemed anxious to give us all the information possible in reference to important points which attracted our attention. The fog had delayed us more than an hour. We did not enter the harbor Whangaroa until dark and could scarcely take in the scenery. One point defined on the rock was a face so much resembling the Duke of Wellington that it was thus called. This is called, the Captain said, the prettiest harbor in New Zealand.

As the boat was being made fast to the wharf, Brethren Joseph and Metcalf Hare came on the boat and greeted us with a hearty welcome. Our delay had not hindered us, for we must still delay a short time, for the boat was dependent upon the tide to help the boat home to Kaeo. Had we been one or two hours earlier, we would have had to wait for the tide to be in our favor.

Most of the way, we had the new moon to brighten for us this six-mile ride. The oars were handled by [the] experienced hands of Brethren Joseph and Metcalf Hare. We were passing much of this distance through a narrow channel. W. C. White handled the helm under the direction of these [brethren]. We could not see at times any opening. The granite rocks and hills seemed to bar our way, but there was a way for us, an open passage for us as we advanced. Thus it will ever be in our religious experience. We know not where the Lord is leading us, we can see only obstructions, but as in this ride on the waters, the oars are in skillful hands, and the voice or motion of the hand expresses the course the boat is to follow, to the right or to the left.

I was surprised to see this large boat managed by two oars in the hands of Brethren Hare, and with their directions, go to the right or to the left. The words of (James 3:4) were brought to my mind. "Behold the ships, which, though they be so great, and are driven of fierce winds, yet they are turned about with a very small helm, whithersoever the governor listeth." We had a practical fulfillment of the obedience of the boat going whithersoever the governor listeth. We were favored with quiet waters, almost as smooth as glass. We were thus brought close up to the rear of Bro. Joseph Hare's premises, and we walked up the steps into the yard and into the open door of his house. Then we were entertained over night.

Wednesday we left Joseph Hare's to go to Father Hare's, three miles from Kaeo. The scenery on the way was very attractive—meadows and hills seemed to enclose us on every side. The mountains were clothed with verdure, and trees and the beautiful tree-ferns were a sight pleasant to the eye.

Thursday it began to rain, and we had rain, rain all day. In the morning Brother Metcalf Hare came on horseback for our American mail clad in a rubber suit. He took the mail to Kaeo and Brother Joseph went in his boat to the harbor six miles to put the mail on the steamer. It rained all day Thursday and Friday.

The water from the hills poured down into the valleys, and there was a wonderful flood such as had not been seen for thirty years.

Immense logs were drifted into cultivated fields from miles above, where they had been resting for years, and corn fields were hopelessly ruined. Brother Joseph Hare lost fifty hives of bees and all the poultry of a choice selection. The barn floor was washed away and the cattle—horse, colt, and cow—were carried out into the flooded fields. The colt was injured by getting entangled in the wire fence. Although cut up considerably, he rescued it. The cow put [out] for the mountains, and did not make her appearance until the flood had subsided.

Many families were driven from houses. Pianos were placed upon tables, but even then were much injured, for the water was several feet deep. For days after we could see the beds and bedding, and clothing of every description, out to dry on the fences. It reminded us of the Pennsylvania flood. The Wesleyan minister's house was built on a high hill, and thirty left their houses, drowned out by the flood, were kindly entertained; and other houses were filled with the drowned out inhabitants.

The mail goes today, and I have been on boats,[and] in meetings, and have but little mail to send. Every place we enter calls for my speaking. Of all for whom we labor, the Brethren Hare are the most discouraging.

Lt 7, 1893

Brethren and Sisters in Australia

November 1893

Dear brethren and sisters in Australia,

The first Australian camp meeting among us as a people is about to take place, and I would urge you all to be present. This meeting will mark a new era in the history of the work of God in this field, and it is important that every member of our churches should be at the camp meeting. The enemies of truth are many, and though our numbers are few, we should present as good a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number [as] one in the ranks of truth.

I am afraid that some will say, "It is expensive to travel, and it would be better for me to save the money and give it for the advancement of the work, where it is so much needed." Do not reason in this way, for God calls upon you to take your place among the rank and file of His people. You are to strengthen the meeting all you possibly can and be there in person. Let no one say, "I will remain at home, and let some one else go," for we want to see you and the some body else as well. Let no stay-away argument be used. We know that the believers in the truth are scattered widely, but make no excuse that will keep you from gaining every spiritual advantage possible. Come to the meeting and bring your families. Put forth extra exertions and be at the gathering of God's people.

Brethren and sisters, it would be better, far better, for you to let your business suffer than for you to neglect the opportunity now offered you to hear the message that God has for you at this time. You

need every ray of light, for you are acquainted with the truth only in a measure, and need to become better qualified to give a reason for the hope that is in you with meekness and fear. Come with your Bibles in your hands. You cannot afford to lose one such a privilege as you are now favored with, and we entreat you not to disappoint us by not coming to the meeting. We look upon this time as a time when it is important for every one to come up to the help of the Lord, to the help of the Lord against the mighty.

The forces of the enemy are strengthening, and as a people we are misrepresented; but shall we not gather our forces together and come up to the feast of the tabernacles? Let us not treat this matter as one of little importance, but let the army of the Lord be on the ground to represent the work and cause of God in Australia. Let no one plead an excuse at such a time. One of the reasons why we have appointed the camp meeting to be held at Melbourne, is because we desire that the people of the vicinity shall become acquainted with our doctrines and works. We want them to know what we are and what we believe. We desire to make as favorable an impression upon them as possible. Let every one pray and make God his trust. The people who are barricaded with prejudice must hear the warning message for this time. We must find our way to the hearts of the people. Therefore come to the camp meeting, even though you have to make a sacrifice to do it, and the Lord will bless your efforts to honor His cause and advance His work.

The Lord has need of you. He does not do His work without the co-operation of the human agent. God's downtrodden law is to be uplifted, Christ and His righteousness are to be presented to souls that are perishing. The blindness, the spiritual blindness, upon the people today is greater even than it was in the days when Christ was upon earth in person. Let every one rally round the standard, and angels who are commissioned to minister for those who shall be heirs of salvation will accompany you. Make every effort to get your friends to come, not in your place, but to come with you, to stand on the Lord's side, to obey His commands. At the best, our numbers will be but small; but come with a mind and will to work, and God will do great things for us. While we see the schemes that the enemy is devising to shut away the light from the people, let the prayer go forth from unfeigned lips, "Hear, O our God; for we are despised." "Think upon me my God for good." "Now therefore, O God, strengthen my hands." [Nehemiah 4:4; 5:19; 6:9.]

We should use every power at our command to make this meeting a success and suit it to the needs of those who shall attend. The work of the Lord is above every temporal interest, and we must not misrepresent the cause of God. Watching, waiting, working must be our motto. There is no need of being fainthearted and fearful, for nothing can harm us if the Lord God of hosts is with us. Every soul should wake out of sleep, and put on the whole armor of God. God has committed to our hands a most sacred work, and we need to meet together and receive instruction as to what is personal religion and family piety; we need to understand what part we shall individually be called upon to act in the grand and important work of building up the cause and work of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as "the Lamb of God which taketh away the sins of the world." [John 1:29.] We need to meet together and receive the divine touch, that we may understand our work in the home.

Parents need to understand how they may send forth from the sanctuary of the home Christian children, trained and educated so that they shall be fitted to shine in the world. We need the Holy Spirit in order that we may not misrepresent our faith. We need to understand in regard to the division of labor, and how each part is to be carried forward. Each one should understand the part he is to act, and there should be harmony of aim and execution in the combined work of all. Each one needs to concentrate his energies on the portion of the work he is required to build up, in order that no labor may be lost, that there be no jostling, no crossing of one another's paths.

The laborers together with God must put forth consecrated tact and do their utmost that there shall be no waste of energy or means. Each individual is to rejoice in the success of his brother laborer, and realize that he himself is co-operating with heavenly agencies for the advancement of the cause of truth which is under the generalship of Jesus Christ. "For ye are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

It is now fully time that an advance move was made in Australia. We shall have to meet every form of opposition, and every manner of hindrance; the history of the past will be repeated. It is not evidence of the truth of our cause that our enemies want, for they are filled with fierce opposition to the truth itself, because they cannot controvert it. There are enemies with out who are organized to stop the work of God; but let us move forward with well concentrated effort and overcome every difficulty. We must reach the people where they are; for the reproach cast upon God's messengers must be counteracted, and it will be.

I urge you therefore for the truth's sake, for Christ's sake, to come up to this meeting. Elder Olsen and other helpers from America will be with us, and we want to have a heavenly sitting together in Christ Jesus. Thus a rich reward will come to the people. I beseech you to respond to these words in person. Let there be a waking among believers. Let each one be imbued with the spirit of the work, that like Nehemiah we all may possess holy energy, faith, and hope, and depending wholly upon God, be able to strengthen one another in the great work committed to our hands.

Lt 8, 1893

Hare, Joseph

Kaeo, New Zealand

March 8, 1893

My Brother,

I have a message for you which I present to you in the name of the Lord. You are a husband and father. The word husband means house-band; you are to bind the family interest together. Will you, my brother, consider that you are responsible for the example and influence you give to your family? Will you consider that your children are watching their father, and you are exerting an influence upon their minds? Without a decided transformation of character, you can never see the kingdom of heaven with open vision, because you have not seen it with your spiritual vision. You have not answered to the claim

of God. The kingdom of God comes not in word only, but in power, adapting itself to all the circumstances of actual life; it has to do with every day's trials, sympathies, and duties.

You have nearly divorced yourself from the Word of God. Will you please look and consider the past of your life, which an angel has faithfully chronicled in the book of records? Have you lost eternity out of your reckoning? Please read your Bible as you have never read it before. "Search the Scriptures," said Christ, "for in them ye think ye have eternal life; and they are they which testify of me." [John 5:39.] You have greatly neglected the searching of the Scriptures. You have not stored your mind with the precious things of God's Word, and unless you repent, you will surely be deceived by Satan's manifold devices.

You have left the precious Word of life for a dish of fables, and you are perverting your God-given powers; you are intoxicated with that which is false and deceptive. You have indulged in a kind of reading that gives you not a knowledge of God or of the truth. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.] We want to understand every jot and tittle of God's will as revealed in His Word; but you are filling your mind with rubbish, with trifling things. Time is passing, and you are not gaining an experience for the future, immortal life.

The class of reading you enjoy destroys your appetite for solid reading that would improve the mind and strengthen the intellect. This much reading of unprofitable literature is a snare to your soul. You are like a man intoxicated with strong drink. Your mind is not clear upon any subject which concerns your eternal interest. You are unready for that which is coming upon the earth, unfitted to act your part in the great whole. You place yourself in the way of temptation; and when you stand upon Satan's ground, you are inviting his assaults.

Kaeo is a hard place for the formation of a Christian character if one allows himself to drift where he will see and hear those things that are after Satan's own attributes. He has manifold temptations; he has come down in great power, working with all deceivableness of unrighteousness to lead the unwary into his snare. Cardplaying and gambling are devices of Satan <presented on every hand> to bewitch the mind by filling it with vain hopes and schemes. Thus he makes an easy conquest of those who have not cultivated a love for that which is pure, elevating, and ennobling. They degrade their God-given powers by sinful indulgence. In the use of wine or beer or of the poisonous narcotic tobacco, men foster appetites that have no foundation in nature. They place upon their necks a heavy yoke, and bear all the irritating, galling consequences, while they refuse the yoke of Christ, which is easy, and His burden, which is light. They yoke up with Satan and his confederacy of evil, and how difficult to break the yoke.

My brother, you know not whither your steps have been tending, certainly not heavenward, but toward perdition. The narcotic tobacco you have used largely, and Satan exults in his success in tempting the appetite, for the tobacco devotee is paralyzing the sensitive nerves of the brain. Satan entices men today as he enticed Eve to partake of the forbidden fruit. "Yea, hath God said, ye shall not eat of every tree of the garden?" [Genesis 3:1.] Read Genesis 3:2-6. In fastening upon men the terrible habit of tobacco using, it is Satan's purpose to palsy the brain and confuse the judgment, so that sacred things shall not be discerned. When once an appetite for this narcotic has been formed, it takes firm hold of

the mind and the will of man, and he is in bondage under its power. Satan has the control of the will, and eternal realities are eclipsed. Man cannot stand forth in his God-given manhood; he is a slave to perverted appetite.

Smoking, cardplaying, gambling, liquor <drinking,> novel reading all are debasing to the intellect and to the moral powers. Appeal to the conscience of him who is enslaved by these habits, and he will answer, "I cannot give up this or that indulgence. I could not get along without these things." His darling idols are hugged to his soul; they absorb his affection; he is ready to sacrifice heaven.

I have seen many an example of the power of these habits. One woman I know was advised by her physician to smoke as a remedy for the asthma. To all appearance she had been a zealous Christian for many years, but she became so addicted to smoking that when urged to give it up as an unhealthful and defiling habit, she utterly refused to do so. She said, "When the matter comes before my mind distinctly, that I must give up my pipe or lose heaven, then I say, Farewell heaven; I cannot surrender my pipe." This woman only put into words that which many express by their actions. God, the Maker of heaven and earth, He who created man and claims the whole heart, the entire affections, is held subordinate to the disgusting, defiling nuisance tobacco.

Well may the heavenly angels marvel that Christ, their loved commander, should come from heaven to earth, clothing His divinity with humanity, and humbling Himself that He might reach to the very depth of human woe and misery to lift man up from his degradation. Jesus did not shun self-denial; He suffered shame and reproach, insult and mockery, and died an ignominious death, that man might have another probation. And yet man refuses to be uplifted; he hugs the chain, and chooses slavery with all its degradation, rather than freedom. Those who will indulge appetite at any cost will be just what they choose to make themselves. They do not choose the image and superscription of Christ, but the image and superscription of the arch deceiver. That Christ should be discarded for these soul-and-body-destroying indulgences is an amazement to the unfallen universe.

In this probationary time, man is deciding his own eternal destiny. The promise of Christ is addressed to every soul, "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.] Will my brother heed this invitation?

As Christ's ambassador I entreat you, for your soul's sake, to make diligent work; in faith discipline yourself, take hold of Christ as your Saviour. Already your conscience has become burdensome. You do many things that you know, if you could see Jesus standing by your side you would not do. You mourn and complain; you look on the dark side. The eyes of the heavenly intelligences are upon you. Will you allow temporal, earthly employment to lead you into temptation? Will you doubt your Lord, who loves you? Will you neglect the work given you, of doing service for God?

Your associations are with a class who are earthly, sensual, and devilish. You have breathed moral malaria, and you are in serious danger of failing where you might win if you would place yourself in right relation with Jesus, making His life and character your criterion. Now, in order to escape the corruption that is in the world through lust, you must be a partaker of the divine nature. It is your duty to keep your soul in the atmosphere of heaven.

You should not place yourself where you will be corrupted by dissolute companionship. As one who loves your soul, I beseech you to shun, as far as possible, the company of the profligate, the licentious, and the ungodly. Pray, "Lead us not into temptation," that is, Do not, O Lord, suffer us to be overcome when assailed by temptation. [Matthew 6:13.] "Watch and pray lest ye enter into temptation." [Mark 14:38.] There is a difference between being tempted and entering into temptation. Often the spell of temptation will hold us like a charm. The suggestions of Satan will stir every element of depravity that still remains in the unrenewed nature. The flesh lusteth against the Spirit, and the Spirit against the flesh. But if you fail in the test and trial of your life now, in probationary time, you will fail forever.

I present before you a warning from the Word of God. In Babylon of old, Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Intoxicated with wine, he lost all reverence for sacred things, and he commanded that the golden and silver vessels which had been once consecrated to the temple service in Jerusalem be brought forth, that the king and princes, his wives and his concubines, might drink therein. "Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." [Daniel 5:3, 4.] This was the tenor of their conversation, and God heard; for there was a witness at that feast.

The Holy One heard their sacrilegious hilarity and glee, and beheld their base idolatry. That witness did not depart from the banqueting hall without leaving His testimony. In the same hour came forth the bloodless fingers of a man's hand, and wrote over against the candlestick upon the plaster of the king's palace, and the king saw the hand writing, in letters that seemed to burn and flame like fire—characters which he knew not. Then the king's countenance changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other. All the magicians, and astrologers, and the wise men of the kingdom tried to read the writing, but could not decipher it or make known the interpretation thereof. Finally Daniel was brought before the king. (Read Daniel 5:13-28.)

When you have been in the society of those who fear not God, those who are coarse and rough, have you been as a light shining in a dark place? You have an individual responsibility, and the Lord recognizes this; there is a witness present in every gathering where you are found. God is there as a witness in the person of His delegated angels. Your character is weighed in the scales of heaven, and if your course of action is wrong, a testimony is borne, "Thou art weighed in the balances, and art found wanting." [Verse 27.] Bear this in mind, that you are a spectacle to the world, to angels, and to men.

You are in danger of losing your soul. Will you stop now? Will you heed the voice of reproach and warning? Will you be admonished? Your faith is adulterated, and your only safety is to determine that you will not fill your mind with fiction. You have not wisdom to discriminate, and the indulgence of your love for reading spoils you for your business. Your mind becomes absorbed in the excitement of a story, and you are oblivious to everything else. You gain no useful knowledge and no spiritual strength.

You have less and less relish for the Word of God. Your duties to your family and to your God demand that you be not slothful in business, but be fervent in spirit, serving the Lord. "Whatsoever you do in word or deed, do all in the name of the Lord Jesus." [Colossians 3:17.] Hold fast your integrity. When tempted of the devil, consent not to his devices. Flee not to your fictitious reading, but to the Word of God. Here you may find strength every day for duty. You may plunge into the world with as little respect and reverence for God's requirements as others manifest. You may be deceived by your own heart or by the un-Christlike maxims which prevail with others. You may mingle the frauds of men with the truth of God. But "what shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Mark 8:36, 37.]

The Word of God does not condemn or repress man's activity, but tries to give it a right direction. While the world is filling mind and soul with excitement, the Lord puts the Bible into your hands for you to study, to appreciate, and to heed as a guide to your steps. The Word is your light.

Lt 8a, 1893

Brethren and Sisters in New Zealand

Gisborne, New Zealand

October 31, 1893

Dear Brethren and Sisters in New Zealand,

I have an appeal to make to our churches to attend the coming camp meeting in Wellington. You cannot afford to lose this opportunity. We know that this meeting will be an important era in the history of the work in New Zealand. There should be particular efforts made to get a representation of those who believe the truth to this meeting, for the very reason we are so few in numbers, and the additional help of every one is called for. The enemies of truth are many in numbers. On such an occasion as this we want to present as good a front as possible. Let not your business detain you. You individually need the benefits of this meeting; and then God calls you to number one in the ranks of truth.

I fear quite a number will say, It is expensive to travel, and I had better save the money to use in advancing the cause and work where it is so much needed. No, no! God calls for you to take your rank and file, and strengthen the work all you possibly can by your personal presence. Let not one say, I attended the camp meeting in Napier, and that will answer; I will remain and let somebody else go. We want you and the somebody else as well. Let no stay-away argument be used. We have need of every spiritual advantage we can possibly have. We know that believers are scattered, but we want you to make no excuses.

The Lord wants you to come to the meeting and to bring your families, except the little ones who would only tie your hands. Put forth extra exertions. Better, far better, let the business suffer than to neglect the opportunity to hear the messages that God has for you at this time. You need every jot of light you can obtain. You are acquainted with the truth in a measure, but you ought to become better acquainted with the reasons of our faith. Come with your Bibles in your hand, for you ought to have a better

knowledge of the sanctifying influence of truth upon heart and character. You cannot afford to lose one such privilege as you are now favored with. You must not now disappoint us. We look to this time as important to have every one come up "to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23

We see that the forces of the enemy are strengthening, and that the ministers in every place are making earnest efforts to oppose the truth, and more so in Wellington than any place I ever visited. Everything is said to present Seventh-day Adventists as only a few in number, and inferior in every respect, possessing little influence. And shall we not on this occasion represent the believing rank and file the very best that we possibly can? Will our brethren not come up to the feast of tabernacles? How zealously should every one guard the way that leads to the city of God! If we treat the work as an indifferent matter, and the army of the Lord is not on the ground to represent the cause and work in New Zealand, God will not be pleased with your neglect. Will you plead excuses, and at such a time?

One of the reasons why we have the meeting in Wellington is because we have put forth much effort in that city, and ministers stood directly in our way by holding their congregations from coming out to hear us. Now we want to get the truth before the people of Wellington, and we want to make the very best impression possible upon them. The only way we could see to accomplish our purpose was to have a camp meeting appointed which would create an interest and call the attention of the people to the truth. We want every one should come, praying and making God their trust. These cities must be warned; and should we break down the existing prejudice which ministers of churches have created among the people of Wellington, then we have a key to unlock Christchurch, Dunedin, Auckland, and other places.

The Lord calls you to put on the armor of righteousness, and come to this second camp meeting to be held in New Zealand. Come, brethren and sisters, if you have to make a sacrifice to do so. The Lord will bless you in your efforts. God holds you personally responsible for the advancement and honor of His cause in this country. Bear in mind God's plan was that His people should assemble together to worship not less than three times a year. The Lord has not signified it to be your duty to do this, but he calls you. He wants you to come up "to the help of the Lord, to the help of the Lord against the mighty." [Verse 23.]

The Lord has need of you. He does not do His work without the cooperation of the human agent. The truth, God's down-trodden law, is to be uplifted; Christ and His righteousness are to be presented to souls that are perishing. The blindness, the spiritual blindness upon the people today is greater even than when Christ was upon the earth. The help of every man and woman is needed. Let us now rally around the standard, and angels which minister unto those who shall be heirs of salvation will accompany you.

Make every effort to get your friends to come, not in your place but to accompany, to stand on God's side, under God's command. At the very best our numbers will not be large, but if the individual members of the church will come to the Wellington camp meeting, with a mind and will to work to the best of their ability, God will do the rest. We cannot but see the schemes and workings of the enemies

of our faith. Let the prayers go forth from unfeigned lips, "Hear, O our God; for we are despised." "Think upon me, my God, for good." "Now therefore, O God, strengthen my hands." [Nehemiah 4:4; 5:19; 6:9.]

We must use every power with which God has endowed us to make this meeting a success, and every way adapted for all who shall come to the meeting. The work of the Lord is above every temporal interest, and the Lord's cause, in any case, must not be misrepresented by those who claim to believe the truth. Watching, waiting, working is our position. There need not be any fainthearted ones. There will be unbelief and accusers in Wellington, but we fear them not if the Lord God of Hosts shall be with us.

Every soul needs now to awake out of sleep, to put on the whole armor. There is great need now to awake out of sleep, to put on the whole armor. There is great need of personal religion, and family piety, and then there will be a clear understanding of the part each one will be called to act in the grand and important work of building up the cause of God in our world, and vindicating His downtrodden law, and uplifting the Saviour as the "Lamb of God, which taketh away the sin of the world." [John 1:29.]

We want the Holy Spirit of God, that our works shall be consistent with our faith. Oh, what a work, what a sacred work is before us. The parents need enlightenment, a divine touch, that they may understand their work in the home life, to send forth from the home sanctuary Christian children, morally trained and educated to let their light shine forth to the world. We need to understand in regard to the work to be carried forward in New Zealand. There need to be subdivisions of labor combined with harmony of aim and execution of the work which is to be set in operation.

Each one is to concentrate his energies on the portion of the wall he is required to build, that no labor may be lost, that there may be no jostling of the workers, no crossing one another's path on the part of the workers, and that the laborers together with God shall put forth consecrated tact to do their utmost without waste of means or energies, each individual rejoicing in the success of his fellow workers, with a full sense that they are co-operating to the advancement of the cause of truth under the generalship of Jesus Christ. "For we are laborers together with God: ye are God's husbandry, ye are God's building," each strengthening the hands of the other. [1 Corinthians 3:9.]

It is full time that our brethren and sisters made an advance move. Every form of opposition we will meet. Every hindrance will be placed in the way of the work, for history will be repeated. It is not evidence that the enemies and opposers of the truth want; they have fierce hatred of the truth itself, for they cannot controvert it. There are organized and sleepless adversaries from without who are determined to stop the work of God, but let us move forward with well-concentrated effort amid all the discouragements. We must reach the people. The reproach cast upon God's messengers must be counteracted, and it will be.

I again urge you for the truth's sake, for Christ's sake, to come up to this meeting. Elder Olsen will be at the meeting and other helpers from America, and we want a heavenly sitting together in Christ Jesus, and a rich reward in blessing will come to the people. I leave these lines with you, and beg of you response. We want to see the salvation of God. There must be a waking up among believers. Each may be so imbued with the spirit of the work that he will be a Nehemiah, possessing holy energy and faith

and hope, thus strengthening one another's hands, depending wholly on God, the great and mighty Worker.

Lt 9, 1893

Belden, Frank E.; Belden, Hattie

Bank's Terrace, Wellington, New Zealand

July 12, 1893

Dear Nephew and Niece,

I have read your letter with deep interest, hoping to catch the vibration of the right ring in it; but if it is there I do not discern it. I am much concerned in regard to your spiritual condition. For several years you have not been walking in the light. I have had much concern for you, but when I learned by experience [that] my words had not much weight with you, I felt sorry indeed, but could do nothing to change the course of things.

Before, and especially after, the Minneapolis meeting, I had not union and harmony with you. When you made some acknowledgments in letters received while we were at Adelaide, I was rejoiced, hoping a work had begun that would progress until you would be walking in the light, as Christ is in the light. I have trembled for you lest you would clothe yourselves with garments of your own self-righteousness, and would not follow on to know the Lord that you might know His goings forth is prepared as the morning.

I have been shown your connection with Captain Eldridge has not been for his good nor your good. You seem to feel some bitterness toward me in that you say, I said you were selfish. Now, just how this was stated I cannot now recall. I might have said many things in truth as your case was presented to me, that I have not said, because I knew you were walking in blindness and knew not that at which your feet were stumbling. Anything I might present before you would not be correctly represented to your understanding, and you would not benefit thereby.

I have kept silent since receiving your letter. I perused my writings for the one I read on one occasion when you and quite a number of others were present. I had looked for this during my eleven-months' illness, but could not find it. I sent that which I could find and then decided this testimony was left in Battle Creek. But in the last search made, the mystery was explained. The first two or three pages were stitched in. I turned these pages over and find the very article [that] I read to no less than thirty [people]. I am relieved to find this. I will have it copied as soon as possible, and you and others shall have a copy.

Yes, my dear nephew, matters are laid out plain and distinct. I found the article just after the operation with my teeth. They were extracted last Wednesday, and I am not yet able to write much.

While you and Captain Eldridge were so firmly linked in one, your influence over each other was not good. You might with your knowledge of what is truth, and of the principles that have controlled the work and cause of God, have helped him. But I say again, self and selfishness were so strongly mingled with your work and, while connected with the office, as it was presented to me, in life and works, that the Spirit of the Lord could do little with you, and little for him.

In the meetings of councils I have been present, and was bid to see and mark the spirit which controlled these councils of which I had an insight. There was not one in these councils whose voice was heard in propositions, plans, and resolutions [more] than the voice of my nephew Frank Belden. There was a self-sufficiency, a molding of matters and things, not all after God's own order. There was a mixture of policy and principles, so interwoven and calculated to mislead minds, and lead in false paths. From these meetings decided impressions were made on my mind. I saw from the working of things, the spirit controlling the movements, that the enemy was gaining the ground, and misleading minds; but you were insensible to the fact.

Warnings I was constrained to give continually in Battle Creek, for I saw danger; but the warnings given by pen and voice had but little effect. They were not heeded because minds were so blinded that they were not seen to be applicable. The Lord moved upon me to bear a decided testimony in reference to the office, but it was felt not to be appropriate. But this writing is before me and has been read to no less than thirty. I shall have it copied, that you may see, and others may see, how much such testimonies were effective to cure existing evils.

There was, with those put in trust [of] the grave responsibilities of managing the office, a feeling of self-sufficiency, self-confidence, because of inexperience in sacred things. They thought they were too wise to be taught and too secure to need caution, and if no one makes shipwreck of faith and a good conscience, I shall be surprised. Mistakes, I saw, would be made, and the men who are handling sacred things were not inclined to be controlled. Were they confidently relying upon the wisdom from above? no, but on their own supposed superior wisdom and prudence. O, how sad to see men of little experience put on airs of importance, and act as though their own judgment of men and things were infallible. I know that things are not right, now, in the office.

You speak of Henry Kellogg. I know that Henry Kellogg has not been learning lessons in a school that will better qualify him to be clothed with the spirit of meekness and dependence upon God to stand as a wise director in the publishing house. And had you felt your weakness and humbled your heart before God, in the place of leaning to your own understanding, it would have been so much better for you and Captain Eldridge, who had everything to learn in the religious life. If Captain Eldridge grows in grace and the knowledge of the truth, he has some hard lessons to learn. The sooner he learns these lessons the better for him and his family. When men feel self-sufficient, even if they have been captain to command men a long time, if they are not brought under perfect obedience to God's will, to be under control, learning daily submission to God, they will not become members of the royal family, children of the heavenly King.

Our God will not be trifled with. I entreat of you for your soul's sake to waste no time. You have been lukewarm long enough. Does it pay you to throw your reflections upon me because someone says I said you were selfish. Is this an impossible thing, my brother in Christ Jesus? I repeat, the Lord did show me you were selfish, and you must see yourself as you have not yet done, else you must assuredly make shipwreck of faith. When, O when, has been your depth of piety, your zeal for God, corresponding to the position you occupied?

If you will resolve now to be wholehearted and unselfish and persevering in your Lord's service, and will act with an eye single to His glory, discharging every duty and improving every gracious opportunity, then you will unlearn some lessons you have been learning the past few years. [You] will come into the school of Christ to learn of Jesus, and will, if a diligent student, realize a transformation of character, and receive Christ's mold upon you, and become complete in Christ Jesus. You will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. The Lord will make you then a channel of light.

In regard to yourself, you have been far from leading a life which would meet the requirements of God. And should accidental death surprise you I fear greatly for your future. I could not say it is well with Frank for he sleeps in Jesus; but I should greatly fear that you would in that great day be "weighed in the Balance and found wanting." [Daniel 5:27.] You had better lose everything on earth than heaven. No man can know what it means to be sanctified to God, unless he seeks first the kingdom of God and His righteousness. He must humble his soul before God, be ready to sacrifice anything and everything rather than the favor of God. Cultivate love and affection for religious devotion. Better far give up earth than heaven. You need now to look well to your ways, that your feet slide not. The character of every desire and purpose is as clear, you well know, before God as the sun in the heavens.

You have, my dear brother in Christ, not cultivated spirituality and grown in grace. Self in you must die. Self-importance must be laid in the dust. O, remember that God is a present God, and that you have a fearful account to render at His bar unless your sins are washed away in the atoning blood of Jesus Christ. You should be able to say, "I have seen the Lord always before me; because he is at my right hand, I shall not be moved." [Psalm 16:8; Acts 2:25.] You must be renewed, transformed, converted, and your whole life should be ordered and fashioned after the likeness of Christ. God has given you capabilities and talents to use wholly to His glory. God will not accept a divided half-and-half service.

The comprehension of spiritual things has been growing dim, and the several years of experience you have had has not made you more susceptible to holy influences. The channels of thought, desires, and actions have been growing deeper and broader by separation and habit, and tending to a fixedness of character; and unless this is broken up as soon as possible, and your experience is of a different, higher and more unselfish order, it may be pursued as long as life lasts. There needs to be a great breaking up with you and habits formed to meet the mind and will of God. For Christ's sake, lay hold of the work.

You will make a success in performing Christian duties with faithfulness and regularity if you will die to self, and obedience will become habitual. You will consult your Bible. You will be much with God in prayer. You will bear an humble heart, [and] broken testimony in the congregation. In all appropriate

places you will be as humble as a little child. You work to save souls to Jesus Christ, and shun the very appearance of evil, and endeavor to constantly build up the kingdom of Jesus Christ. We must all soon meet Him as He is, and you want sheaves to present to the Master. Your time, your talents are God's, use them to His glory.

I press it home to your soul, you have no time to lose. It is life or death with you. Your Aunt Ellen loves your soul too well to gloss over your present condition. God has a work for you to do, and you can do it if you are truly and genuinely converted. You must not be hesitating and unreliable as you have been at times, your light flickering, and bewildering and betraying rather than guiding them in safe paths. O, you must have a different experience! God help you, my dear brother in Christ. God help you and Hattie that you will not turn away as you have done, from His testimony given to you; but walk in the light. Put on the robe of Christ's righteousness. Prepare for heaven by yielding your soul, body, and spirit to God. Jesus has bought you with a price, God loves you both, and I am constrained by the love I have for Jesus and your souls to warn you to make no delay. Seek God day and night till you find Him to the joy of your souls.

I have labored earnestly for Byron. I expect he will be a laborer for the Master. I send you a letter I sent to him. He is in the school; I told him I would see him through this term. He is in need of all the light and knowledge of the Word he can obtain. He is putting his whole mind to the work. God will help him. Your father is in straightened circumstances. I wrote to Willie to draw \$2.00 per week from the Echo office and add to what he shall earn to keep him, if he needs it. He shall not be brought in straightened, uncomfortable places, if I have to support him entirely; but he earns something carrying the students to and from the school. Vinnie is doing laundry work for the students and she earns something, and your father works on the school grounds and earns something there, so we think he will get along.

Byron has helped him a great deal, so much so, that when he lost his situation in the office he had nothing left to use to go to school. But Byron has acted nobly to your father, constantly helping him, purchasing him entire suits of clothing and in many ways he has helped. Byron has been unselfish, liberal, and kindhearted. May the Lord bless him, and give him wisdom and understanding.

We are guilty of sin every hour we delay and neglect this great salvation, for before the world and angels and men we are in character saying, I will not have this man Christ Jesus to reign over me. We resist God's methods of transformation of character and grace. Men heap up wrath for themselves against the day of wrath. Continually refusing to yield the will to God's will hardens the heart, and finally God leaves the human agent to his choice. There is less and less tenderness of soul, less and less susceptibility of the Spirit's warnings, entreaties and drawings. The human agent refuses to incline his heart religiously; he will not take a step from the ranks of Satan to stand under the bloodstained banner of the cross of Christ, but stands a mournful spectacle of resistance to the world, to angels, and to men.

"And when he came near he beheld the city and wept over it, saying, O that thou hadst known, even thou in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes." [Luke 19:41, 42.] Why did not the guilty nation know? Because they could not? No, because they would not. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how

often would I have gathered thy children together, as a hen doth gather her brood under her wings, (and ye could not, no,) and ye would not!" [Luke 13:34.]

In much love.

Lt 9a, 1893

Brethren in America

Wellington, New Zealand

August 1, 1893

Dear Brethren in America,

I am thankful to be able to write to you that I am improving in health; and although I have passed this winter in the city of Wellington, which has not a healthful climate because of constant storms and high winds, yet the Lord has blessed me. I was nearly prostrated for some weeks, about two months passed.

I had an appointment to Petone and the subject I thought to speak upon was the necessity of growth in grace, but it was taken from me. In its place a most solemn warning was given me for the congregation in regard to the withdrawal of the Spirit of God from the world and the judgments of God, which were plagues of sickness, disasters by sea and by land, destruction everywhere in our world by fire and flood, earthquakes in "divers places," and the words of Christ, "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the days when the Son of man is revealed." [Luke 21:11; 17:26-30.]

I felt deeply the power of God resting upon me as I warned the people that the end of this earth's history was soon to close, and we could see the fulfillment of the words of warning of the Lord Jesus Christ. And we are indeed in the time which Christ has foretold would be the state of our world.

The Spirit of the Lord was upon me, and from that time I have had physical strength. For a while before, I was unable to write, my mental machinery was about <ready> to stop; but it was quickened by the power of God, and I praise His holy name for what He has done for me in giving me the "balm of Gilead," and the healing power of the great Physician. [Jeremiah 8:22.]

We see a great work to be done in this field, and [we] long to have facilities to work with. I will speak of Wellington. It is a place where churches are abundant and [there are] plenty of ministers. But I have never been in a place where prejudice was so perseveringly and determinedly carried on as it is in this place. This is the capital and great center of New Zealand. A mission should be established here. A church, if ever so humble, should be erected. It will take money to do this.

It is not God's plan, although the gold and silver are His own, to send His angels from heaven to build churches in any town or city. He has made man His almoner, His steward of trust, and the Lord's field is a very extensive one. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Acts 1:8.] This was the commission given to the disciples, and here has been a place where the people have determined that the banner of truth should not be lifted. There is a branch of the International Tract and Missionary Society established here; but there is no house of worship, and no one who obeys the truth, of any means, with the exception of one man, Brother Mountain; and there are none who have a house they own. We have to be dependent upon halls, and the church members will not come to these halls. There is a skating rink, where temperance meetings and religious meetings were held in the summer season, but this is owned by a proprietor of a brewery, and all these things are barriers in the way.

Ministers tell their congregations that there is danger of them in going to hear [the Adventists]. They tell them that they have not any special interest in Wellington, that they have no one who will believe in their doctrines. If they should make some church members believe in their doctrines, <and they have no one to represent them there,> where will they go to worship? They have no place to worship. They are only adventurers. They will come to the place and preach their devilish doctrines, and mislead the minds of the people, and then go away and leave them. And "Where would you be should you be deceived by these strange doctrines?"

And yet God has a people in this place; and how can we reach them? Only through a steady, persevering effort carried on judiciously. A humble house of worship should be erected, and the people know that they are not to be left out in the cold. Many minds are half persuaded, but dare not make the final decision. Workers are needed, and money is needed to erect a house of worship. If we can get a hold here, then the door is opened to get a hold in other <large> cities. Dunedin and Christchurch are prominent places.

Brother Masters and family live in Dunedin and are doing quite a large work in canvassing for our books. He is sure and safe, and true as steel in his business with the office in Wellington. The money is always ready to be returned when the books are delivered, <which is a rare thing in this country.> We have been holding meetings in Elder Israel's house. We have done everything possible to get the people out to the halls, but they would not come. <We have to preach much to secure empty seats.>

Sister Dr. Caro, a dentist, came from Napier, a ten hours' journey on the cars to Wellington to extract my teeth and prepare the way for an underset of teeth which I greatly needed. There was a minister on the cars from Ormondville where Brother McCullagh is laboring, and who opposed him fiercely. He was in conversation with a minister from Wellington, and they were comparing notes. One said that McCullagh was doing much harm in Ormondville, but he thought that he had thoroughly settled the business with him. The minister from Wellington said that there had been a Mrs. Starr and a Mrs. White in Wellington trying to fasten their heresies upon the people. But they warned their congregations not to go in to hear. "Well," said the minister from Ormondville, "I heard they had no success in Wellington." And the

reply was, "No, but we find the minds of the people are unsettled, and they managed to get the people uneasy, and they are plying us with questions hard to be answered."

This was the substance of the conversation, related by these ministers, that Sister Caro overheard on the train coming here. And we know that there are quite a number interested and inquiring and "unsettled."

Sister Tuxford and I were walking out one day, and an aged man, venerable in appearance, came toward me with every expression of joy upon his countenance, grasped my hand, and said, "How glad I am to see you. My son just saw you <from> his grocery store <on the corner> and said, 'There is Mrs. White coming down the hill.'" Said he, "I did not wait one minute. I rushed out to meet you and speak with you. I heard you preach several times in Auckland. And I thank the Lord your words went right to my heart." The son came up and introduced the aged gentleman as his father. The son is also interested in the truth. He has a license as an exhorter from the Wesleyan church.

I had a favorable interview with the father, Mr. Langford, and his son requested an interview with me. I gave the father Steps to Christ and Patriarchs and Prophets to take with him to Auckland. His family are bitterly opposed to him. They are Wesleyans. He is a believer in some other doctrine as well, for he believes in the gifts being in the church. He wrote after his return home that his wife and daughter were reading the books given by Sister White, and they were greatly changed in spirit. We expect that they will attend the meeting in Auckland in October or November.

Then there were several who attended our meetings regularly, who are business men. They believe the truth but are halting, having not decided to obey. If we could have a house of worship, we think a church could be raised up here without a doubt. But without one thing to give character to the work here, we cannot see how these people will be warned. The ministers are active, and Satan's seat seems to be in this place. But it is too important a place to be yielded without a strong effort, and this cannot be without some evidence. The truth will be vindicated and sustained in Wellington.

I cannot express my feelings. Sometimes I think it is best for me to return to America, for we can do so little. When our people in America shall feel that this field is as important as the fields in America, that souls are <just> as precious here as there, I think they would not take the whole, or nearly all the money from the treasury to add building to building; and in the face of all our pleading <and warnings given in reference to this subject for years, they> carry so light [a] burden for these foreign fields, tying our hands so we cannot work, only to the greatest disadvantage. We have nothing wherewith we can make even a start by calling out the people. And unless something more is done than our brethren have yet done in these fields, I wish to return to America <as soon as possible> and leave the burden of responsibility upon the <conference.> I think a few of the responsible men had better visit this part of the world and get their eyes open and their view extended to see there are many places where there is nothing being done. If they should send a few thousand dollars that are being invested where the truth has a firm hold, and give us something to work with, to give us even a standing place to unfurl the banner of truth that others may rally around the standard, it would be wholly in accordance with the

commission of Jesus Christ. The important missionary work ought to have more money and more workers.

We have come here to this country, with my workers, which has cost me, personally, an extra two thousand dollars from my own means, beside the large extra expense of the conference to do a work, but without [your] furnishing us with <facilities> [and] the things we have earnestly pled for. I entreat of you to extend your vision and broaden your ideas in the place of investing so largely in your supposed necessities and swallowing up all the available means in the treasury. Give us something [so] that we may work in cities where there are not any souls who have an interest in the truth, who must be warned and aroused, and [then] the kingdom of God shall be built up.

God does not purpose to do your work, but He requires that you give some chance that the seeds of truth may be sown in places where the soil has never been broken. The seed sown in these cities will be watered by the Lord of heaven, and there will be an increase. The leaven of truth must be first hidden in the meal before it will leaven the lump. Once get the truth planted in new fields, in cities where they have never heard, and then the increase and progress will follow.

The people know nothing of the truth. <They are ignorant of truth.> They know nothing of the reasons of our faith. They believe what the church ministers tell them. And is there then to be no effort made, that they shall know <what is truth for this time?> What can be done in these cities without money to start the work? If you continually see places where you think <you can> use the means to advantage, must these countries be left and the ground not plowed nor sown? Will the Lord be pleased with this kind of neglect?

The field is the world. America is not the whole world, only a little piece of it. I know there are many calls for means in all foreign countries; but here there is such a condition of means, financially, that we cannot depend on means coming from these fields until we have some facilities to till the soil and sow the seed.

I think I shall have to turn my face homeward and go among our churches in America, and see if I cannot arouse an interest that something shall be done, <for all I may trace with pen and ink, seems to be regarded as idle tales.> I never expect to return, myself, to this field, but I can see that some workers, even private families, <ought to> get the missionary spirit and come this way.

Dear brethren, I will write a few words more. What I ask is, What were we sent here for unless to understand by observation the real situation and needs of the field, and report, for you to send us the facilities to use <in> this country. I fear I made a mistake in using the royalty on foreign books where the books were sold; I thought that was the right thing to do, <and> to use only the royalty upon foreign books sold in America. But when I see and feel our bare-handed situation here, I know that things are not as God designed they should be.

I am reminded of a family of children. One is more prepossessing than the others, and that one is favored. Gifts and considerations are made without stint, <with partiality,> and the others are left to get along as best they can. I think this is a good symbol of the present things in America and this country.

God knows we have done what we could, but [we are] crippled in every way; our hands tied, without workers or money. The places that have nothing done in them need money and devising and planning to create an interest. I rejoiced when I heard that the Holy Ghost had been poured out upon our people in America, and I have been anxiously waiting new developments in America as was seen after the Holy Spirit descended on the day of Pentecost. I thought similar fruits would be seen, that the missionary spirit of God would burn in the hearts of all upon whom the Spirit of God was manifestly moving.

If there is not a decided change in spirit and [in] the character of the work, if men and women have received increased light, what are they doing? What are they doing to warn men and women who do not understand that the Lord is soon coming? He goeth out of His place to punish the inhabitants of the world for their iniquity. "The earth shall disclose her blood, and shall no more cover her slain." [Isaiah 26:21.] Where, I ask, is the burden for souls that are perishing out of Christ? Who will go forth without the camp bearing the reproach? Who will leave pleasant homes, and dear ties of relationship, and carry the precious light of truth to far off lands, but not beyond the domain of God? Every day and every moment <comes> to those who have entrusted to them the light of truth with terrible significance, that men and women in every clime and land are fitting themselves—for weal or woe fixing their own destinies—for eternity.

God has expended amazing sacrifices upon men, and mighty energies for the reclaiming of man from transgression and sin to loyalty and obedience, but I have been shown that He does nothing without the co-operation of human agencies. Every endowment of grace and power and efficiency has been liberally provided, and the strongest motives presented, to arouse and keep living in the human heart the missionary spirit, that divine and human agency may be combined. What more has been done in self-denial, in moving out of Battle Creek, in carrying the light, the influence of God's Spirit testifying to the truth, to regions where the standard has never yet been lifted? Did the Lord of heaven open you the windows of heaven and pour you out a blessing at the last conference? What use have you made of the gift of God? He has supplied the motive forces of which He has made a lodgement in your hearts, that with patience and hope and untiring vigilance you might set forth Jesus Christ and Him crucified, that you [might] send the note of warning that Christ is coming the second time with power and great glory, calling men to repent of their sins. If Battle Creek does not arouse now and go to work in missionary fields, they will fall back into deathlike slumber. How did the Holy Spirit work upon your hearts? By the energies of the Holy Spirit it was stimulating you to exercise of the talents God has given. Let every man and woman and youth employ them to set forth the truth for this time, making personal efforts, going into the cities where truth has never been and lifting the standard.

In the blessing God has bestowed upon you, have not your energies been quickened, and the truth, been more deeply impressed upon your soul, and its relating importance to perishing souls out of Christ? Are ye <witnesses> for Christ in a more distinct and decided manner after the manifest revealing of God's blessing upon you? The Holy Spirit's office work is to bring decidedly to <your> mind the important vital truths. Is this <extra endowment> to be bound up in a napkin and hidden in the earth? No, no, it is to be put out to the exchangers; and as man uses his talents, however small, the Holy Spirit takes the things of God and presents them anew to the mind. He makes the neglected Word to be a vivifying agency through the Spirit. It is quick and powerful upon human minds, not because of the

smartness, the educational power of the human agency, but because the divine power works with the human; and it is the divine that deserves all the credit. Shall selfishness and <ease> of those who have earthly comforts, and <attractive> homes and lives of ease, allure us? Shall we cease as moral agencies to use our powers to the saving of souls? Shall our voices be indistinct? Then God will put His curse upon us that have had so great light and inscribe upon the walls of our homes, "lovers of pleasure more than lovers of God." [2 Timothy 3:4.] He will put a tongue in the stones, and they will speak; but God demands of you in Battle Creek to go forth.

Resolve, not in your own strength, but in the strength and grace given of God that you will consecrate to God, now, just now, every power, every ability. You will follow Jesus because He bids you, and you will not ask, Where? or what reward shall be given? It is well with you if you obey "Follow me." Your work is to lead every one to the light by judicious, well-put-forth efforts; under the guardianship of the divine Leader will to do, resolve to act without a moment's delay to make terms with God. When you die to self, when you surrender to God to do your work, to let every ray of light [that] God has been giving you shine forth in good works, you are not alone. God's grace stands forth to work with every effort to enlighten the ignorant and those who do not know that the end of all things is at hand. But He will not be your substitute to do your God-given work. Light may shine in abundance, but the grace given will not convert your soul only as it arouses you to co-operate with divine agencies. You are called up to be active soldiers, to put on the divine armor, and put forth energy, divine power working with the human to break the spell of the worldly enchantments.

Again I call for the help that we ought to have had, the means we must have, if anything is accomplished in this country. Let your minds be drawn out for perishing souls. Obey the impulse given by high heaven. Grieve not the Holy Spirit by delay. Resist not God's methods of recovering poor souls from the thralldom of sin. To every man was given his work. Then do the very best with the powers God has given you, and He will accept your efforts put forth with an eye single to His glory. To every man He has given his work according to his ability.

Lt 10, 1893

Corkham, D. A.

Bank's Terrace, Wellington, New Zealand

May 30, 1893

Mr. D. A. Corkham

Hantsport, Hants Co., Nova Scotia

Dear Brother,

I wrote you twelve pages last month, and now I shall send you a few pages in this mail.

As soon as one begins to contemplate his feelings, he is on dangerous ground. If he feels happy and joyous, then he is very confident and has very pleasing emotions. The change will come. There are circumstances which occur which bring depression, and sad feelings; then the mind will naturally begin to doubt whether the Lord is with them or not. Now, the feelings must not be made the test of the spiritual state, be they good or be they discouraging. The Word of God is to be our evidence of our true standing before Him. Many are bewildered on this point.

Looking unto Jesus, dwelling upon His virtues, mercies, and purities will <create> in the soul an utter abhorrence of that which is sinful, and an intense longing and thirsting for righteousness. The more closely we discern Jesus, the more will we see our own defects of character. Then confess these things to Jesus and with true contrition of soul co-operate with the divine power, the Holy Spirit, to put these things away. If you confess your sins, believe they are pardoned, because the promise is positive. "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.] <Why then, dishonor God by doubting His pardoning love, having confessed your sins?>

Now believe that the Word of God will not fail, but that He is faithful that hath promised. It is just as much your duty to believe that God will fulfil His Word, and forgive your sins, as it is your duty to confess your sins. Your faith must be exercised in God as one that will <do just as He said He would do,> pardon all your transgressions. How can we know that the Lord is indeed our sin-pardoning Saviour, and prove the deep blessedness in Him, the great grace and love He has assured us that He has for the contrite in heart <unless we believe His word implicitly?> O, how very many go mourning, sinning, and repenting, but always under a cloud of condemnation. They do not believe the Word of the Lord. They do not believe that He will do just as He said He would do.

We long for the whole world to trust and rest in the pardoning love of God, and we do not believe and rest in that love for our individual selves. How can we possibly lead souls to an assurance, and simple childlike faith in our heavenly Father, when we are measuring and judging that love by the atmosphere of our feelings? We cannot, unless we trust His Word implicitly, be lifted up in thought and in firm reliance that we are sons and daughters of God, for Satan accuses us of our sins and disputes this part with us. We must trust, [we must] educate, and train our souls to believe the Word of God implicitly.

Let gratitude and thankfulness flow from our hearts to God. You hurt the heart of Christ by doubting, when He has given us such evidence of His love in giving His own life to save us that we should not perish but have everlasting life. He has told us just what to do. "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.] Do you believe Jesus will do exactly as He has promised?

After you comply with this condition and come with your whole heart to the Lord, casting every idol from the soul temple, and surrender yourself to Jesus, fully purposed to carry no longer the load of your own case but roll the whole upon Jesus, then do not gather up all your burdens again, and evidence [that] you dare not trust yourself and your burdens with Jesus. You doubt, murmur, and manufacture

burdens and yokes which are grievous to bear, and do not surrender yourselves a living sacrifice to Him who wants you to be saved so much that He gave His life for you. Has He not invited us to come to Him? Has He not said He will give you rest? Has He not said in sorrowful words to those who do not comply with His invitations, "Ye will not come unto me that ye might have life." [John 5:40.] If we would behold Him full of grace and truth, look steadfastly to Jesus in living faith. He will make all His goodness to pass before us while He hides us in the cleft of the Rock, and we will endure seeing Him who is invisible, and become transformed by beholding. A careless indulgence in sin, and regarding sin lightly is because we do not see Jesus, and know Jesus by an experimental knowledge; in this condition duty is estimated very lightly. Faithful integrity in the performance of duty go hand in hand with the right estimate of the character of God.

Harshness, roughness in words and manners, evil speaking, and passionate words cannot exist in the soul of one who is looking unto Jesus for there is not in the atmosphere which is surrounding Jesus that which will give the least excuse to anything of this character. The spiritual life is not drawing its nutrition from within, but is sustained by our relationship to Christ as the branch is related to the vine. We are dependent upon Christ every moment; in Christ is our supply. All our outside forms, prayers, fastings, and alms-giving cannot take the place of the inward work of the Spirit of God on the human heart.

The subject of perfect faith, the surrender of self to God, the simple trust and abiding in His love in accordance with His pledged Word must be made plain and simple to the minds of those who are dull of comprehension. Faith is not feeling. "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.]

There is a religion which is nothing less than a deception. Selfishness is strengthened but not uprooted, it takes a position of secluded enjoyment. It is perfectly satisfied to contemplate the religion of Jesus Christ, but know nothing of its saving power. The religion of Christ always takes us in His footsteps; we see work, earnest work to be done for the Master. Christ said He came to preach the gospel to the poor; but it takes us to the poor, also to the rich in Caesar's household. Sheaves are gathered from every place, high or low, rich or poor. What is holiness? It does not consist in profession, but in doing "the will of our Father which is in heaven." [Matthew 7:21.] The saying, "Lord, Lord," will not secure an entrance for us into the kingdom of God. Let not any cheat their souls with this delusion because they are familiar with the doctrine of Christ and can talk of repentance and faith and exclaim, "I am saved. I am saved." "He that saith I know him, and keepeth not his commandments is a liar and the truth is not in him." [1 John 2:4.]

Obedience to all of God's commandments must be manifested in this life before it shall be evidenced that we will become safe members of the royal family in the future life. God requires no less standard under the gospel than He required of Adam and Eve in Eden, which was perfect obedience to His law. Repentance and faith must be brought into the practical life, then the effect of our obedience to God in keeping all His requirements will be seen in our life and character which is to be a true light to shine amid the moral darkness of this disloyal age.

The tremendous issues of eternity demand of us something beside an imaginary religion. Stately worship and devotional forms will not constitute us the Light of the world. Truth that is kept in the outward court to be admired as a beautiful flower or picture is considered, with many, the sum total of religion. But hearing the truth, and imagining some wonderful thing they will do if they only have a chance, imagining possibilities and probabilities which loom up before the mind, <is not pure and undefiled religion.>

<Many> say, We believe all that is preached. But have they brought the truth presented into the soul temple? Holiness is not rapture, it is an entire surrendering of the will to God. It is living by every word that proceedeth from the mouth of God. It is doing the will of our heavenly Father. It is trusting God in trial, in darkness as well as in the light. It is walking by faith and not by sight. It is trusting Him with all confidence and resting in His love. We shall be eternally saved when we enter in through the gates into the city of God. Then we may rejoice that we are saved, eternally saved. Until then we may heed the admonition of the apostle to "fear, lest a promise being left us any of us should seem to come short of it." [Hebrews 4:1.]

Knowing about Canaan, singing of Canaan, and rejoicing at the prospect of entering Canaan did not bring the children of Israel into the promised land amid the vineyards and olive groves. They could only make it theirs in truth by occupation, by complying with the conditions, exercising living faith in God, and appropriating the promises to themselves by possession. As we draw near to Christ, and He draws near unto us, and He is apprehended by the believing soul, we can say with all confidence, "I know in whom I have believed." "That he is able to keep that which I have committed to his trust against that day." [2 Timothy 1:12.]

When will the minds of fallen men, ransomed by the blood of Christ, understand how to receive the righteousness of Christ as a free gift, bestowed without money and without price because men had nothing that he naturally possessed in money or in virtue of character that belonged to his individual self? He could not even claim to be owner of himself. "Ye are not your own, ye are bought with a price," even the precious blood of the Son of God. [1 Corinthians 6:19, 20.] The present and eternal security of man is in his surety, Jesus Christ, the Righteous. And no man shall be able to pluck the believing, trusting soul out of His hands.

The righteousness of Christ must be <accepted> by us all; <it> is not to be bought: but to be received as a free gift by us all undeserving. It is the love of Christ which melts and subdues the soul. There is not a thread of legality <of which men can boast> in the salvation of their souls that is of any value. We are saved by grace, and the heart is offered as a willing offering. Keeping the heart in the love of God keeps the world out of the heart, and there is a building ourselves up in our most holy faith. Christ is the Author and Finisher of our faith. There is a steady growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. We are continually progressing until we come to the full stature of men and women in spiritual growth in Christ Jesus.

Faith works by love, and purifies the soul, expelling that love <of sin> which leads to disloyalty and transgression of the law of God. The love of God in the heart which has accepted the truth of heavenly

origin always leads to willing obedience to the commandments of God. The transformation of character wrought by the Holy Spirit brings the mind and will of the human agent into perfect harmony with the divine, and <in> perfect harmony with the moral standard of righteousness. Hear that which Christ says of His commandment-keeping people in the last chapter of the New Testament. "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.]

Lt 11, 1893

Caro, Eric

Gisborne, New Zealand

October 26, 1893

My Dear Young Friend, Eric Caro:

I feel a deep interest in you, as I do in every young man and woman who has left New Zealand for America. If you place yourself on the side of Christ, decidedly and without reserve, you will take the position that it is the duty of every youth to take; and in doing this you will choose associates who will be a help instead of a hindrance to you. There are youth whose characters are cast in an inferior mold; if you are necessarily brought into association with this class you may, through the grace of Christ, stand firmly by that which reason and conscience tell you is right. Then your character will not be cheapened by their tenor of thought or be fashioned according to their standard.

In the development of character you want to grow up to the full stature of a man, that God may write you thus in His book. You will then be not only a man as estimated by human judgment, but a man in the sight of God. The very best thing you can do is to enlist freely and decidedly in the army of the Lord. Surrender yourself, your will, your ways, to be guided by the One who is unerring in wisdom and infinite in goodness. When you yield yourself to keep the ways of the Lord, you will be doing the work that you should have done long ago. In neglecting to do this, you have deprived your soul of precious blessings which might have been yours. In withholding yourself from God you have been robbing Him of that which is His own.

This morning, October 26, 1893, I say to you, The Lord hath need of you, and you have need of the Lord. Make the surrender to Jesus Christ straightway. You mean to be a Christian, but you have thought that at some future time it would be easier than now to take the decisive step. It is not safe for you to delay this matter one hour. If you have not already given your heart to God, I beseech you to do it now. Let your name be enrolled in the heavenly records as one of the chosen and elect of God.

Another year has nearly ended; are you pleased with the record that it bears? Will you be pleased to meet its record in that great day when every case shall be decided? "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." [Revelation 20:12.]

How easy it is for us to drift with the current, and live unmindful of God, thinking that to enlist in His service is a species of slavery. This is the way Satan presents the matter. But it will be for your interest to consider the matter in the true light. You are the Lord's property, His by creation, His by redemption. For "God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] What a gift for God to make! And oh, how sad that so few accept this precious gift! What a terrible history humanity must meet in that great day because they refused the priceless offering, the richest gift God could bestow. Through this inestimable gift all our blessings come; life, health, friends, reason, happiness—all are ours only through Christ. Will you, dear Eric, consider this? Will you seek to realize it, and in all you have will you acknowledge the ownership of your Creator?

You are not your own; when you were under the control of a cruel master, even the prince of darkness, the Lord Jesus Christ paid the ransom for you. You have been bought with a price, even the precious blood of Jesus Christ; you are His property; therefore glorify God in your body and spirit which are His. Render to Him willing heart service, and no longer rob God of that which is His own. "The wages of sin is death; but the gift of God is eternal life." [Romans 6:23.] It is your privilege to be a faithful soldier in the army of the Lord. Time is short. Work while the day lasts, living an imperishable life, because your life is hid with Christ in God. "And when Christ, who is our life, shall appear, then shall ye also appear with him in glory." [Colossians 3:4.] Jesus has given His precious life for you, that you may be a partaker of His divine nature, having escaped the corruption which is in the world through lust.

Through His holy Word, by His providence, and through the messages given you by His servants, Jesus is daily saying, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [Revelation 3:20.] Ere this year closes, give yourself to Jesus as a New Year's offering, a pledge of your grateful love. But for the love freely given of Christ, we should now be in spiritual hopelessness, in the midnight of despair. Thank the Lord every day that He gave us Jesus. Will you not accept the gift? Will you not be His witness?

I was very sorry when I heard that some of the New Zealand students had decided that they could do as well to attend school at Ann Arbor as in Battle Creek. Students who are taking the medical course may see it essential to complete their studies at Ann Arbor, but those who are not really obliged to go might far better remain in Battle Creek. You are in much greater danger in Ann Arbor than you would be in Battle Creek, for you do not have the religious privileges at the former place that you might enjoy at the latter. It is true that many who go to Battle Creek are disappointed because they do not find that life there is free from trials. Let me tell you that Satan's fiercest efforts are put forth where the most vital, eternal interests are concerned. There are excellent, God-fearing Christians in Battle Creek, those who possess the genuine article, the faith that works by love and purifies the soul. But there are also many who drift in there, seeking to receive benefits from our institutions, who are far from being circumspect Christians. Their lives are not an example for anyone to follow. Let the youth who go to the college at Battle Creek, or to the sanitarium, consider that wherever a large number are associated together in church capacity, there will be found persons of almost every stamp of character. They have had a widely different training and education. Among so many, some will be found whose characters are peculiarly

objectionable. Those who remember this will not be so greatly disappointed because they find tares among the wheat.

The gospel net gathers both good and bad fish. The tares spring up wherever there is wheat. The question was asked of Christ concerning the tares, "Wilt thou that we go and gather them out?" His answer was, "Nay, lest while ye gather up the tares, ye root out also the wheat with them. Let both grow together until the harvest." [Matthew 13:28-30.] God does not lay upon finite human beings the responsibility of discovering the tares and rooting them up. At the time of the harvest He will send His angels to gather the wheat into His garner, and then the tares will be bound into bundles to be burned.

All who go to Battle Creek should feel that they are privileged to hear the most precious counsel, the most valuable expositions of Scripture, and that, if they choose, they may gather up lessons of priceless worth. If their will is in harmony with the will of Christ, they may choose the very best of associations—companions who will help them in right-doing—and they may shun the objectionable society that it is easy to find in any place, that will give them no aid in the development of right principles and noble, elevated purposes. Now if our youth choose the companionship of those who may entice them to evil habits and practices, they will surely become contaminated, while at the same time they will be highly dissatisfied with themselves because conscience condemns them. Everyone who wishes to form a character according to the divine model has the opportunity of receiving precious help in Battle Creek. Students who are weak in moral power can and should choose the companionship of those who will be a help and a blessing to them, those with whom they can converse with profit. The true Christian will be all the time growing in grace and experience.

Every soul is surrounded by an atmosphere peculiar to itself. This atmosphere may be full of spiritual malaria, a poison fatal to the principles of righteousness. When we are brought in contact with others it will not take days or weeks for us to ascertain whether the atmosphere we inhale is from Christ or from Satan.

We are all more or less dependent upon one another, and this is especially true in the association of school life. The student who comes to the school with an earnest purpose to be a help and a blessing to his fellows will seek companions who will aid him in his efforts to be right and to do right. It is the very best thing he can do, to cast his influence on the right side.

All should feel that they are responsible for making their school life wholly a success, that they may not disappoint parents and guardians who work hard and support them in school, and who are deeply anxious both for their present and their eternal well being. They should determine to make a record that they will not be ashamed to meet in the school or in the judgment. One right-minded, circumspect young man, who will not be swayed by wrong influences but will act his part to strengthen the right, will have a restraining influence over those in the school who take pleasure in wicked sports and disobedience of rules, and who make the hearts of their teachers sad and discouraged.

Our life is a problem which we must individually work out for ourselves; no one can form a character for us. We have a part to act in deciding our own destiny. We are God's free, responsible agents, and we are individually to work out our own salvation with fear and trembling, while it is God that worketh in us to

will and to do of His good pleasure. Students may do good or they may do evil, and that which they sow, they must also reap.

There are professed Christians, we are sorry to say, who are Christians in name only, and it will not require a long acquaintance to ascertain that they are successful agents of the wicked one. But will the one who discerns the character of these persons by the fruits they bear be any the less guilty because of their sin if he follows in their track, doing the things he knows are evil? We are individually on trial. All the heavenly intelligences are enlisted to help every soul that will be drawn to Jesus, and every true lover of Jesus will cooperate with the heavenly angels in working to draw souls away from low, frivolous, foolish practices, to do right because it is right. They will not work on Satan's side of the question, to weaken faith in true religion, to deprave others by surrounding their souls with an atmosphere which is dangerous to the morals and ruinous to the character.

There are in our schools persons who are bad at heart, who have a pleasing address, and who fascinate a certain class of minds, so that before they are aware of it they are changed in sentiment, fashioned after the objectionable character they choose to associate with. All who wear the garb of Christianity while they are destitute of the Spirit of Christ, who are governed by the maxims and fashions of the world while they claim to be seeking for heavenly treasures, are as moral corrupters. The atmosphere surrounding them is charged with deadly miasma, and of all companions they are most to be shunned.

How the discerning youth understands these characters; even if he does not himself claim to be a Christian, he can see that they are not Christlike. And why should he allow them to be a stumbling block to him? Those who see that these defects of character are inconsistent with the Christian profession, who know so well what a godly life should be, will be held responsible for this knowledge. They knew their Master's will, and did it not. They should show in their own life and character what is their idea of Christianity.

My dear young friend, when you went to America was it with the expectation that at Battle Creek, the center of the work, you would find it easier to be a Christian, that change of place would work for you a transformation of character? When you found that humanity in America was very much the same as in New Zealand, were you surprised? You observed that professed Christians were tempted on all points, as every Christian who lives is tempted, as Christ Himself was tempted; but were you in any way warranted in depreciating the Christian believers in Battle Creek because some person, perhaps quite a number, did not have works corresponding to their profession of faith? Did their course of action appear inconsistent to you?

You saw that your fellow men professing godliness were in conflict with serious foes; Satan and his angels combined with evil human agents were seeking to overcome everyone who believed in God; and you say that the enemy was gaining the victory. How did you feel then? Did you try to help those whom your quick discernment taught you were being attacked by the enemy? Or did you lay your own heart open to the attacks of the tempter? By being unguarded, were you taken captive by Satan, to act your part with others in hindering, perplexing, and distressing those who were already burdened by your course of action?

We have a powerful enemy; and not only does he hate every human being made in the image of God, but his bitterest enmity is against God and His only begotten Son, Jesus Christ. When men give themselves as willing slaves to Satan, he manifests no special enmity toward them; he has no conflict with them. But all who bear the name of Christ he hates with a deadly hatred. He knows he can grieve Jesus by deceiving them, by hurting them, making them weak, incapable of doing service as God requires under their Captain, Christ Jesus. Satan will let those rest in a measure of peace who are willing captives, bound with chains to his chariot. But when the message of mercy reaches his bondslaves, and they seek to wrench themselves from his power that they may follow the True Shepherd, then, if he can, he binds them with additional chains to hold them in his possession. The conflict really begins when the captive tugs at his chain, longing to be free. When the human agent cooperates with the heavenly intelligences, when faith takes hold upon Christ, then the Stronger than the strong man armed is the helper of the soul. Man is strengthened by the Holy Spirit to obtain his freedom.

It has made me very sad to learn that you were not cheerful and happy, and that you had written quite decidedly against encouraging any New Zealand youth to go to Battle Creek, saying that they would be in positive danger there. Now while I recognize the advantages offered by the college at Battle Creek above those of our school in Australia, I do not myself think it wise to encourage young men to go so far from home, at so great expense, unless there is first very careful consideration of the matter, and most solemn, earnest prayer for the counsel of One who never makes a mistake. God has a deep and earnest love for every member of the human family; not one is forgotten, not one is left helpless to be deceived and overcome by the enemy. If those who have enlisted in the army of Christ will put on the whole armor of God, and wear it, they will be proof against all the assaults of Satan.

Those who really desire to be taught of God and to walk in His way have the sure promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him; but let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways." [James 1:5-8.]

God is behind every promise, and we cannot dishonor Him more than to question and hesitate, ask and then disbelieve and talk doubt. If you do not immediately receive all that you desire, will you go on sullen and unbelieving? Believe, believe that God will do just as He has promised. Keep your prayers ascending. Watch, wait, work, and pray. Fight the good fight of faith. Say to your heart, "God has invited me to come. He has heard my prayer. His word is pledged that He will receive me, and He will fulfill His promise. I can trust God, for He so loved me that He gave Jesus to die for me. The Son of God is my Redeemer. 'Ask and ye shall receive.' [John 16:24.] 'If ye being evil know how to give good gifts unto your children, how much more shall your Father give the Holy Spirit to them that ask him.' [Luke 11:13.]"

If our young friends would enter upon their school life in accordance with the instruction God has given me for other students, none of them would be homesick or disappointed; there would be none who knew not what to do with themselves. Every youth needs to find a helper in Him who is omnipotent. As young men enter upon their school education, they should seriously consider the question, Will they be

men of principle? Or will they regard their school life as a time for seeking pleasure and amusement in idle frolic? With this latter purpose, no one should cross the broad waters to attend our schools in America, for all that line of education can be obtained here.

It is a solemn thing to die, but it is a far more solemn thing to live and form a character which shall be fitted to enter the higher grade of school in the heavenly courts above. Will the school at Ann Arbor be more favorable than the one at Battle Creek for the development of a character in harmony with God? We are living in an enemy's land, and we may expect difficulty and conflict. To make everything easy and smooth and comfortable for the youth, giving them plenty of money, and leaving them to feel that they need not practice economy or self-denial, would be the worst kind of education they could have. When a youth is entering school, he should carefully consider these questions: "What is my motive in coming here? How shall I employ my time in order to obtain the greatest good from all the privileges and opportunities that I enjoy? Shall I put on the whole armor which God has provided for me by giving His only begotten Son for my ransom? Shall I open my heart to the Holy Spirit, that it may arouse and energize every capability which God has given me in trust? I am Christ's property, and in His service. I am a steward of His grace. I see that the lives of some who profess to be Christians are not what I, in my finite measurement of character, would think consistent with their profession; I will strive not to grieve the heart of Christ by my own course of action. Others are in danger of being influenced by the inconsistencies that I observe. I will not add my influence in the downward way.

"I am fighting for the crown of life; I will not rest satisfied with meeting a low standard. The Lord accepts no halfway work; there must be, on my part, no blundering in the sacred work of God. I will not trust myself, but I will surrender my will and my ideas and my ways to God and do His will. I will live to please Him who thought me of such value that He gave me Jesus, His only begotten Son. Through His merits I may be accepted. In my school life I will keep it always before me that what is worth doing at all is worth doing well.

"I will depend upon God for wisdom, that I may not discourage one soul in right doing. I will work with Christ in drawing souls to Him. I must not condemn halfhearted work in others, and then, seeing their errors, fail to do even as well as they because of my unwillingness to place myself on the side of right and loyalty. I will be obedient to rules and regulations, even though they seem to me needlessly exacting. I will do my best in everything. Jesus, my Saviour, I rely on Thee to help me day by day to sow the good seed and not tares.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness." [Matthew 6:22, 23.] Here in Battle Creek I must see with my brain as well as my eyes. I must educate the mental powers so that my judgment shall not be feeble and inefficient. I must improve every power God has given me. I will pray for guidance; I will commit my way unto the Lord. I will close the door of my heart against all foolishness and sin, and open my heart to every good and heavenly influence. I will make the most of my time and opportunities, that I may develop a symmetrical character. Fun and folly and indolence shall not be entertained as guests. I must form a character by copying the Pattern, Jesus Christ, and I must daily become more intelligent as to what I shall do to save my soul."

Youthful students, your life cannot be governed by impulse without proving a decided failure. You cannot follow your natural inclination without meeting daily with great loss. If you would move securely, you must keep the way of the Lord; your understanding must be refined and purified; you must work according to God's plan, else you will make no success at all; you want to grow in knowledge and grow in grace, and be ever advancing.

You can do nothing acceptably in your school life without system and order. Disorder, haphazard work, will bring certain failure. The question of amusements needs to be carefully considered. What is their influence on the mind, on the character, on your school work? And that which should have weight above every other consideration, what bearing have they on your religious life, your character as a Christian? Do the games in which you participate fit you to engage in prayer and the service of God? Do you bring as much earnestness and life and zeal into the Lord's service as into the games you engage in? Have these amusements absorbed the mind, so that you manifest less interest and zeal in your studies than in the games? Which is to have the supremacy, the service of God or self-pleasing?

Let every student closely examine the ground on which he stands. Let him remember that he is obtaining an education for eternity. He must put persistent effort into his Christian life if he would perfect a right character. It will be to his eternal loss to have a dwarfed, weakly, babyish religious experience. "Ye are complete in him." [Colossians 2:10.] Please read carefully and prayerfully Colossians 2:1-10.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him." [Verse 6.] This means that you are to study the life of Christ. Study it with as much more earnestness and energy than you manifest in your games, or even in your secular studies, as eternal interests are higher than any earthly enterprise. If you appreciate the value and sacredness of eternal things, you will bring your sharpest thoughts, your best energies, to the solving of the problem that involves your future well being. Every other interest sinks into nothingness in comparison with this.

You have the Pattern, Christ Jesus; walk in His footsteps, and you will be qualified to fill any and every position that you may be required to occupy. "Rooted and built up in him, and established in the faith as you have been taught, abounding therein with thanksgiving." [Verse 7.] Yes, you are not to feel that you are a bondsman, but a son of God, that you are highly favored in that you have been regarded as of so great value that God has made you His by paying an infinite ransom for your freedom. He calls you not servants but friends. An appreciation of such wondrous love will call forth such love and gratitude that your heart will be a wellspring of joy. Instead of complaining, you will send up your thank offerings to God.

Do not, even in your religious life, accept one word of flattery, for this is Satan's art whereby he lies in wait to deceive, to puff up the human agent with high thoughts of himself. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." [Verse 8.] This is the kind of food that many of our youth have been fed upon; and those who spoiled them thought they were doing right, but they were altogether wrong. Praise, flattery, and indulgence have done more to ruin precious souls and lead them into false paths than any other

arts Satan can devise. They are a part of the world's policy, but not of Christ's. Through flattery the human agent, with all his imperfections of character, is puffed up in his fleshly mind. He becomes intoxicated with the idea that he possesses ability which he really has not; he is unbalanced in religious experience, and unless, in the providence of God, he shall be soundly converted and begin to learn his A B C's in the school of Christ, he will lose his soul.

Many a youth has been flattered into believing that he possesses ability which can be acquired only through diligent self-training; he comes to think that his powers can be developed without any special taxing effort on his part, and before he is aware, Satan is prepared to take him in his snare.

God may permit him to be attacked by the enemy that he may learn his own weakness; he may make some decided blunders, the consequences of which are deeply humiliating to him. He is not then to be judged harshly; this is the time above all others when he needs a judicious counselor, a true friend who has discernment of character, because he is led by the Spirit of God, and who will deal patiently and faithfully with the erring, and lift up the soul that is bowed down. But he is not to receive the food of flattery; no one is authorized of God to deal out this delusive slime of Satan.

Let the feet that have been stumbling be placed on the first round of the ladder. With encouraging words let the erring one be helped to climb step by step, round after round. The effort may be painful to him, but it will be by far the best lesson he has ever learned, to become acquainted with his own weakness, and for the future to avoid similar errors. Through the aid of wise counselors his defeat will be turned to a victory. Let none attempt to begin on the topmost round of the ladder, but with the lowest round, to mount its whole length step by step, climbing up by Christ, clinging to Christ, ascending to the height of Christ. This is the only way to advance heavenward.

To give precedence to amusements or to any interests of this life over those that pertain to the future, eternal life, is a scheme of Satan by which many are beguiled. Let the thoughts, the aptitude, the keen exercise of brain power, be put to a higher use in studying the thoughts of God. The Lord has use in His cause for all the powers He has given to man. In the work of His kingdom we may employ every qualification as faithfully and earnestly as did Daniel. In heathen Babylon he was faithful to his duty and faithful to his God.

God calls for more tact and wise generalship than are given Him by His human agents. There is need of sharp thinking and sharp working to counterwork the ingenious plans of Satan. This is called for in our institutions of learning where the youth are forming characters that will decide their eternal destiny. Many are careless, sporting with their own ruin. They are not ashamed to degrade themselves, and they sink to a low level, in disregard of all the efforts made to uplift them.

There is a call for a higher standard, a holier, more determined, self-sacrificing service in the Lord's work. There is no safeguard for any one but the truth as it is in Jesus. This must be planted in the heart by His Holy Spirit and watered by His grace. Much that is called religion will sink out of sight when assailed by the opposing forces of satanic agencies. Nothing but the truth and wisdom from above can guide, can purify, can bless and sanctify the soul. None must be led to regard self-indulgence as religion. It is a deception. Let not selfishness be pampered. The youth should learn to restrict their desires and

beware of extravagance in the outlay of means. To be rooted and grounded in the truth is our only safety. Looking unto Jesus, contemplating His life and character, following in His footsteps, we are safe. "For in him dwelleth all the fullness of the Godhead bodily; and ye are complete in him, which is the head of all principalities and powers." [Verses 9, 10.]

If those who know they should be Christians will give to Jesus that which is precious, their life, their heart service, He will take them just as they are; He will wash away their sins and clothe them in His own righteousness. Will you, Eric, give yourself to Jesus without delay? You want to present a life record of which you will never be ashamed. You may ask, Can I do this? Certainly; Jesus loves you, and if you will come to Him just as you are, He will accept you; He will pardon all your sins and impart to you His own righteousness. We have only a short time at most in this world, and we should now be diligent to make our calling and election sure. That life which measures with the life of God is of far more value than any of us can estimate. It is an eternal weight of glory and unalloyed happiness. We shall see Jesus; we shall be in His presence and behold the brightness of His countenance outshining the sun. He will lead His flock unto living fountains of waters, and God shall wipe away all tears from their eyes.

Eric, Jesus has purchased you. Will you consider that you are Christ's property? Will you give Him a New Year's offering of yourself without reserve? May the Lord bless you. He is drawing you; He calls you to come to the front, to enlist in His army, to put on the armor and war the good warfare. My soul is drawn out after you. Will you now take your stand? Do not wait for any special feelings, but come just as you are, without delay. Jesus calls, "Eric, follow me." Will you obey His call? If you do, you will become a laborer together with God. You will have courage in the Lord. The brightness of heaven will be brought into your life.

With sincere regard,

Your friend.

Lt 12, 1893

Christie, Louis

Long Point, Paremata, New Zealand

August 1, 1893

Louis Christie

Auckland, New Zealand

I received your letter this morning. You are a poor, deceived young man. This morning Sister Tuxford made us a visit at Sister Brown's and brought us our mail in which was a letter from you. You seem to feel much depressed, not especially because of your wrongs, but because you have been treated, you say, badly and without tenderness. I cannot take your testimony in regard to this shameful treatment until I have evidence of the fact. It is generally the case when errors are reprov'd in any person that

they feel terribly misused. The reprover, or the one who feels compelled to handle these disagreeable cases, may be full of sorrow and pain at heart to do the work of this disagreeable character, but he dare not neglect the case. <Please consider the case of Ahab, 1 Kings 18:17, 18.>

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

“Again when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live because he is warned; also thou hast delivered thy soul.” Ezekiel 3:17-21. See also Matthew 25:30. “And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.”

The denunciation of God is not confined to the most revolting crimes and actual out-breaking sins. Lo, far from this are the representations of the final judgment day, and the transactions of that solemn occasion; reference is not especially made to actual transgressions, out breaking sins, but the neglecting of doing that which they might have done, and ought to have done, and did not do because of the lack of those moral qualifications which Christ has made every provision to place within the reach of every sinner. For this He clothed His divinity with humanity and came to our world that humanity might touch humanity and bring to fallen man, moral power to combine with human effort, that [he] should become a laborer together with God.

Looking to Jesus, by studying the life of Christ, and by beholding Him he is changed into His likeness, and he works in Christ's lines and obtains a deeper and still deeper knowledge of God, and Jesus Christ whom He hath sent. The whole 25th chapter contains lessons of great importance, developing the principles of eternal justice which will be revealed in the decisions of that great day when the judgment shall sit, and the books shall be opened.

“And I saw a great white throne, and him that sat on it, from whose face the heaven and earth fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” [Revelation 20:11, 12.] The question is, What is the character of their works? Jesus has given His life to give the transgressor an opportunity to become transformed in character, and become fit subjects for the kingdom of God, members of the royal family, children of the heavenly King.

The gross, the sinful, corrupt transgressors are named as those outside the city of God. There is presented the ten virgins, five were wise and five were foolish. What was the offense of the five foolish?

they took no oil (they <received> not of the grace of God) in their vessels with their lamps. They had lamps, a knowledge of the truth, but no living connection with God. They were not vitalized by His Holy Spirit. They made appearance of giving out as the wise virgins, but they <supposed themselves wise, and> were only wise in their own sight. God sees that they have no saving faith, that Christ to them is not a personal Saviour. They are a fraud. They have not been growing in grace and the knowledge of our Lord and Saviour Jesus Christ. Why? Because they have not been doers of the words of Christ. All these striking illustrations are lessons to be carefully studied and contemplated.

In the parable of the servant to whom was entrusted one talent for wise improvement, he went and hid his Lord's talent in the earth, and when his talent with its improvement was required, he did exactly that which many others are doing, made charges against God, as you have made charges against his diligent servants who bear the burdens and carry the responsibilities God has laid upon them. It was the unprofitable servant that did not make a right use of his Master's goods, who made charges against God.

"Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid and went and hid thy talent in the earth: lo, there thou hast that is thine. His Lord answered and said unto him, thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to put my money to the exchangers, and then at my coming I should have received mine own with usury." [Matthew 25:24-27.] This is the return the Lord expects from every one of His servants, to use the ability, influence and means given them of God to do good through doing the words of Christ. By practicing the lessons Christ has given them, bringing them and keeping them in constant exercise, they increase their powers to do, the ability is through constant use, strengthening and increasing.

But if the talent is not improved, he proves himself an unprofitable, slothful servant. "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." [Verses 28, 29.] The Lord puts no confidence in him. He has, when on test and trial, developed the principle which controlled his action, and he has not stood the proving of God.

He has educated and trained himself to complain of others in regard to the course of action pursued toward him and finally he complains of God. You are educating yourself to do the very thing. Christ says, "Ye are my witnesses." [Isaiah 43:10.] Those who have not improved their knowledge and entrusted capabilities to work in Christ's lines in this life will not be faithful and obedient in the future life.

What a lesson is here; sinners are to be judged and retribution bestowed for their want of piety and the exercise of their entrusted capabilities to bless others. The good that they might have done, that Jesus gave His life to make it possible for them to do through the provision of His grace which they did not accept. They disappointed the Master who has given to every man his work, and for this neglect the retributive judgment of God will come upon the slothful servant. They may have been very busy in occupying themselves with their own matters, but they have left eternity out of their reckoning. The Majesty of heaven, the King of glory purchased the life, the whole man, and the ransom money paid in

His own blood. The servant and the talents belong to God. "Ye are not your own, ye are bought with a price." [1 Corinthians 6:19, 20.]

All your capabilities, all your powers, are His purchased possession. Your intellectual and moral powers are capable, if not misapplied, of honoring and glorifying God. You are to be educating the tongue to speak right words, the eye to discern right things, the heart to be refined, purified, and sanctified through the truth, that from its treasures may proceed good things. You can abuse every God-entrusted faculty, for the Lord will compel no one to do righteousness.

You are a free moral agent, but it is essential for you to bear in mind that God is the proprietor of every individual upon the earth by creation and also by redemption. He has given to every man according to his several ability. He is required to devote his powers to God whether few or many, and in thus doing he has answered the requirement. He is on test and trial, and Satan is playing the "game of life" with him for his soul.

Whatever may have been his hereditary or his cultivated tendencies, Jesus Christ has died on Calvary's cross to bring saving grace within the reach of every sinner, and if he will place himself under right influences, having faith in Jesus Christ as his personal Saviour, he will have divine power given him to combine with human effort, that he may be more than conqueror through Him that hath loved him.

The operation of the Holy Spirit, the Word, the Truth, are his helpers. God requires you to engage in no business, enter into no arrangements in your temporal concerns, which will prove a hindrance to you making all possible improvements and devoting every acquired power, physical, mental and moral, as well as the original talents, to Him who hath the ownership by creation as well as redemption.

When we first experience the new birth we are babes in Christ, but we are not always to remain babes but feed upon the sincere milk of the Word, <that ye may grow thereby.> We are becoming strong, having <been> nourished <by the Word of God,> "if so be ye have tasted that the Lord is gracious." "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: (worldlings who obey not the truth) 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 2:3, 11, 12.]

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." [1 Peter 1:14-19.]

The Lord held the slothful servant accountable for talents which he never possessed, because through the infinite sacrifice of His only begotten Son He made every provision that he should, through diligent use by exercising as a faithful steward the entrusted gifts of God, <multiply these talents by wisely using

them, and > increase in knowledge and spiritual understanding, that he should have an uplifting, reformatory influence upon the world.

The unprofitable servant gave back the Lord's one talent, but the Lord required the usury of that talent. <But he had not put it out to the exchangers.> He had not appreciated the claims of God upon his time, influence, capabilities, and powers to be co-laborers together with God, to the saving of souls of fallen men by reaching the highest standard possible. He neglected to search the Scriptures diligently to learn the words of Christ, and be a doer of that word, and therefore did not appreciate the importance of not only having faith, but works, that testified of his faith in an unmistakable example.

He was not making a right use of his privileges to know and to become acquainted with a knowledge of God's will, that he should educate and train his mind, his affections, his heart, that he should be increasing in ability and efficiency in being a faithful steward of the grace of our Lord and Saviour Jesus Christ. Love, gratitude, and thankfulness are to come forth to God from a heart holding the treasures of His grace.

The continual progress of the soul in divine knowledge and virtue is God's purpose, for surrounded as we are with Satan's agencies, temptations, dangers, and wicked men we want and must have a right hold by living faith upon God through Jesus Christ. Where shall we spend our eternity? In the presence of an Omnipotent God? Then is it not best to become acquainted with Him and understand our obligations to Him? Or shall we go on in the uncertain speculations of our own, living according to our own finite desires, following our own human wisdom, burying the Lord's entrusted talents in the earth, in the place of putting His goods, His talents to usury?

He becomes himself alienated from God through selfishly hoarding His goods. He becomes the dishonest steward in the place of having a heart of gratitude and thankfulness, showing forth the praises of Him who called him out of darkness into His marvelous light. He is complaining by precept and example, testifying to the world, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." [Matthew 25:24, 25.]

This poor, deceived, dishonest soul, in dealing with his Lord's goods, claims "I knew thee to be an hard man." Then he expressly told a lie. He evidences that he was ignorant of God, that he knew not His way, but judged God to be altogether such an one as himself. If he had gone diligently to work to make the most of his entrusted talents, if he had been thankful for the confidence the Lord reposed in him, and expressed his gratitude, then used every means to qualify himself to make a right disposition of the Lord's talents, he never would have uttered the words, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." [Verse 24.]

How deceived the sinner shows himself to be. He thinks he knows, and will claim he has, knowledge of God, and of his own heart and ways and practices, when his mind has no knowledge of God, <neither> of himself, and <his supposed knowledge> is all found to be a specious of deception. He knows nothing as he ought to know it.

Unbelief, dishonesty with God, is the beginning of the dishonesty with men. And corruption of morals, vice, and all sin, reproduces itself through separation from God, as the fear and love of God, faithfulness, and integrity reproduces itself. And then it will be [that] each moral agent is making his own future destiny.

That which ye sow, shall ye also reap. This is our sowing time; and it becomes us, as accountable beings before God, to take heed what seed we are sowing, for we must bear in mind the reaping time will surely come.

While Christ is our officiating priest in the heavenly sanctuary, we may have faith in Jesus Christ. We may repent of our sins, "Ye believe in God, believe also in me." [John 14:1.] Every provision has been made for every necessity of our moral and spiritual nature. Truth in Jesus Christ reveals to us "God is love" and that He careth for us. [1 John 4:8; 1 Peter 5:7.] "Like as a father pitieth his children, so the Lord pitieth those who fear him." [Psalm 103:13.]

Light and immortality are brought to light through Jesus Christ. "I will," says Christ, "open a door, and no man can shut it." [Revelation 3:8.] There is the open door, there is shining forth from the gates ajar the glory of God, in beams of merciful light; and rich grace through Jesus Christ is shining upon us.

The inspired Word is to be studied. It is to be our meat and drink. The labors, the anxieties, the mortifications, the sufferings because of the indulgence in sin make the bitterness of life. But there is pardon now if sought diligently. Conscious of our own demerits we will be, and the justice of chastisement we must have, humiliating [though] it may be. "As many as I love, I rebuke and chasten: be zealous therefore, [and] repent." [Verse 19.] Let not your mind and heart falsify God and His ministers as the unprofitable servant is represented as doing. "I knew thee that thou art a hard man." [Matthew 25:24.] The reproof must come; plain, close dealing will be given if the ministers are faithful to their charge.

"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.] You have needed reproof; you have needed correction; you have needed instruction in righteousness, but you are kicking hard against the pricks. You are free to make positive statements that this is not true which has been written concerning you. Every word of it is true. Had you spiritual discernment, you might see more clearly. If the fog that envelopes your mind [could] be cleared away, you might see <things in altogether a different light.>

Read Second Peter, first chapter, verses 2-9. "But he that lacketh these things (seeing he has not been adding grace to grace, using his entrusted talents with all diligence), is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins, <and was corrupting his ways before God.> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Verses 9-11.]

You, young man, make serious charges against the ministers who have dealt with your case. But this is because of your blindness, because you feel humiliated before others. But this is a part of the responsibilities which rests upon every faithful minister. If he shunned this part of his duties, because not pleasant, the blood of souls would be in his garments.

The dying testimony of Paul, to his son in the gospel (Timothy), was, "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. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:1-4. (1 Timothy 5:19): "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." [Verses 19-21.]

"For there are many unruly and vain talkers and deceivers, ... whose mouths must be stopped." "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith." "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Margin reading: void of judgment) Titus 1:10, 11, [13], 15, 16. [Read the] second chapter, verses 11-15; chapter 3:3-8.

(2 Timothy 1:13): "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

(2 Timothy 2:19): "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of the Lord depart from iniquity." [Read] verses 20-22.

Let us consider the case of a man, who claims to know the truth, as neglecting some part of his duties plainly specified in the Word of God. He neglected to watch and pray; and he neglected to make God his counselor and his dependence. He became self-sufficient and walked in his own imagination, as if he had wisdom, strength and knowledge of himself. He failed to improve the intrusted talents, or improve the talents in a careless negligent manner, and disqualified himself thereby for some field of action he might have occupied. That man is responsible for all he might have done and did not do.

Is God's Spirit grieved? Is He dishonored? Are souls lost through his unfaithfulness? The guilt is upon him. He is accountable for all evil arising through conscious or unconscious influence resulting through his unfaithfulness. He is, by all action of unfaithfulness, preparing himself for the second [death], unless he sees and confesses the wrong and understands better how to help in entreatings and warnings to others in danger.

But if he goes on from step to step with indifference, he is disqualifying himself for the useful work the Lord has given him to do, and all the good he might have done by his capabilities intrusted of God, and

did not do because he was <careless, sinful, disobedient, unthankful, and unholy.> The free moral agent who had advantages and opportunities to learn his accountabilities to God, yet has led a sinful life because he chose to do this in every point of his course of action, is charged by the judge of all the earth as one <required> to do the same duties as the Christian and is a defaulter charged with the whole amount of talents intrusted, but that he did not diligently employ.

He may brave it out, and appear to feel no remorse, but God's Law holds him in its chains. Unless he exercises repentance toward God, and faith toward our Lord Jesus Christ, he will perish in his sins.

All that a Christian [might do] in faithful work, which he neglects to do, is charged to his account if, through faithfully serving God and improving his talents, he would have become a watchman on the walls of Zion. God holds him responsible for all the souls that were lost, that he might have saved if he had been a faithful steward of the grace of Christ. For the sinner cannot be released from his God-given work through the excuses of his sins.

This is not how the sinners regard their case; they suppose it is less criminal in them to do evil things because they do not consent to stand under the bloodstained banner of Prince Emmanuel. But their salvation costs every jot and tittle as much to the Son of God as if they were benefited by His great salvation provided for them.

Be not deceived; God is not mocked: that which a man soweth shall he also reap. The truth which they refuse to accept, lest it shall sanctify the soul, is working through every day of neglect as a savor of death unto death. Every hour spent in careless inattention to the claims of God is a terrible loss; it is a wasting of opportunities and privileges, which are the Lord's entrusted mercies and entreaties. And keeping back from Him a part of the price [is] committing robbery toward God. The future life is [now] to them dropped out of their reckoning, and increase of their Lord's talents in usefulness and efficiency nothing can supply.

If saved it will be their <crowns,> and stars differ in glory according to the wasted substance, for they receive according to their works. O, what a terrible loss through all eternity, that light and truth was shining all around them, and they were careless and chose not the peace and joy of Christ.

We are favorably situated, we can make use of every opportunity to know the one true God, and Jesus Christ whom He hath sent. The delusive snares of Satan we do not need to experience. It is the privilege of the young to be enabled through the grace of our Lord Jesus Christ, to return to the Lord His own with usury. Lord, thou deliveredst unto me five talents, behold I have gained beside them five talents more.

Lt 12a, 1893

Christie, Louis

1893

Dear Brother,

There are dark chapters in your experience that leave a blot upon your life and character. Unless you are transformed, you are wholly unfit to engage in the sacred work of God, for your conscience is like India rubber. You have performed wicked actions that are registered in the books of heaven, although they have not been laid open before me, and I have not been instructed as to what are the special sins. The Lord has opened some things to me in regard to what you are doing to deceive the people, and with this part of the matter it is time to deal.

As did Saul when he was reprov'd, so may you do, and deny your guilt, even when the evidence of your guilt is plainly manifested. Saul denied his sin even while the lowing of the oxen and the bleating of the sheep were publishing his guilt. But it is not surprising that those who can do the things for which they are reprov'd can also deny their guilt without compunction of conscience. You have deceived and falsified, irrespective of the shame that results to yourself when your guilt is demonstrated. How much faith can be placed in you? How can we trust to your responsibility in temporal matters, let alone in matters that concern the sacred cause of God?

Louie Christie, your character must be entirely transformed. You deceive those who are not acquainted with your course of action. You are not keeping the commandments of the Lord. Take them one by one, and read them. "Thou shalt not steal. Thou shalt not covet. Thou shalt not bear false witness." [Exodus 20:15-17.] The law of God is the great standard of character by which we must be judged in the last day. You say things that are not true. You mislead and deceive others concerning yourself, and you make all manner of excuses to excuse your wrongs, but will these excuses stand? Oh, dear youth, do you not know that all the refuge of lies is to be swept away in a short time? Will you be swept away with your refuge? I speak plainly when I am compelled to speak at all, and now I feel constrained to speak.

Whatever work you engage in, you should seek to do it with exactitude, with diligence, overcoming your inclination to have an easy time that will not be called upon to exert muscle and nerve, and where you will not have to tax mind and body to accomplish it. You need to bring solid timbers of character into your building. You need to feel the claim that the gospel puts upon you. You profess to believe the truth, but dear youth, the truth has never been brought into the sanctuary of the soul; it has been kept in the outer courts. When the truth is enshrined in the heart, through its sanctifying power virtue will appear in word, in deportment, and character and spirit. You will conduct yourself as a representative of Jesus Christ in every place and under all circumstances, and you will rather lose a right eye, or cut off a right hand, than do a dishonest action.

Have you realized that there was a witness at your side continually, as there was at the feast of Belshazzar when the bloodless hand traced his condemnation on the wall of the palace? Every time you have made a false statement, every time you have misrepresented your brethren, the witness at your side has traced your words in the books of record, and your deeds in the judgment will appear in their true character. The Psalmist describes those who pursue the course you have in these words, "They speak every one with his neighbor: with flattering lips, and with double tongue, they speak. The Lord will cut off all flattering lips, and the tongue that speaketh proud things: who have said, With our tongue will we prevail; our lips are our own: who is lord over us?" [Psalm 12:2-4.]

You profess to be a Christian, but you are not. You present to others that which is not true in regard to your work and your deeds, and you know that you are saying what is not true. Now, God will bring all your works into judgment with every secret thing, and why do you stand with the arch deceiver? Why justify yourself? "By their fruits ye shall know them." [Matthew 7:20.] But we do hope most sincerely that you will not succeed in deceiving others by your smooth words and false pretenses. What do you propose to do? work under the garment of deception to the very end? Why did you not fall on the Rock at camp meeting and be broken when the Spirit of God was moving upon hearts?

You are involving yourself in a labyrinth of inconsistencies and contradictions, and making others suffer by your dishonest practices. You are far from being happy. You are continually under condemnation and are full of disquietude and unrest. By your course of evil for a long time, you have been enfeebling and making more and more corrupt your moral powers. You make feeble efforts to resist temptation, and yet place yourself where you will be easily tempted. Go at some physical labor that will tax bone and muscle, and crucify your inclination to do dishonest things. You have lost your self-respect, lost your self-reliance, lost your confidence in God. You know that you cannot claim the promises of God, because you do not meet the conditions upon which they are granted.

The Holy Spirit is grieved, because in place of being converted from the error of your way, you try to make it appear that you are in the light. Suppose that people are deceived and think that you are not in darkness; suppose that you succeed in arousing sympathy in their tender hearts for you, and they sincerely believe all that you tell them, and look upon you as upon one who has been greatly misjudged and mistreated, and they help and pet and sustain you as you add falsehood to falsehood, will this do you any good? Will you be less liable to repeat your wrongs, and more fortified to overcome the sin that you are now successful in concealing? You may indeed change your appearance, cloak over your true nature with a garment of light, but it will be well for you to bear in mind that God looks beneath that garment of deception and sees every spot and stain. God sees every false action, and you will act out what you really are after a time. How long do you propose to keep up this line of action?

I have felt very sad over your case, because you are living a lie, and believing a lie in regard to yourself. The converting power of God must come upon you before you can be a blessing anywhere. You have light; you have knowledge, but you have not a pure, sincere, honest character. You appropriate things that do not belong to you. If you will, you can earn an honest living. You have physical power to do this. Of course you will get weary, and it will seem like a very hard thing to do; but all get weary who labor. I get very weary at my work, and weariness is a part of our lot. You should sustain yourself and not always be looking for an easy place, or a place that is agreeable to your feelings. "Owe no man anything." [Romans 13:8.] This is a command which you have not obeyed. You have no horror of debt.

Should you enter the canvassing field, your standard is so low as to what constitutes honesty that you would not think it stealing to appropriate that which belonged to another. You would be continually spending money before you earned it. You would desire to be in the society of young ladies, and would spend money to be thought very free and courteous and gentlemanly, and to be esteemed by them as a Christian. But they are deceived. Many have a very superficial idea as to what constitutes a Christian character. Many young ladies have superficial ideas about everything, for they know not by experience

what it means to be a Christian. They do not know what a depth of Christian experience is, and it is this superficial class that will be charmed by your society.

What is meant by the term Christian can only be understood by a daily, prayerful study of the Scriptures. The struggle which the Christian must wage is a lifelong one, for Satan is ever watching for an opportunity to take advantage of every one who claims to follow Christ, that he may ensnare the soul. When a soul is captured from the ranks of Christ the synagogue of Satan sing in hellish triumph. Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." [Revelation 3:21.] There are many things to be overcome. Every day the Christian must battle with the foe. There is no time to be careless, light, trifling, cheap, and easygoing. There is no time to be foolish [and] pleasure-loving, to be enjoying what is called a good time with young men or young women. Those who are satisfied with this kind of nonsense will have all the heaven they will have while engaging in their pleasures, unless they are converted.

God has stated upon what conditions salvation is to be granted, and unless we learn and live up to these conditions, we shall be lost. There must be a cooperation of human effort with divine power. Christ says, "Without me ye can do nothing." [John 15:5.] Those who build superficially do not build upon the sure foundation. They have omitted, as has the young man I now address, the first steps to be taken in the work. They have never prayed until they have known that their prayers were heard and answered, "Create in me a clean heart, and renew a right spirit within me." [Psalm 51:10.]

Louis Christie, I have no light, no permission to answer your questions. I have given you the light which I was commissioned to give you, and you say it is not truth. I have no more to say. If you will not receive that which God has given you, you would not receive further light from the same source. It is not more evidence that you need, but more humility of heart. "The heart is deceitful above all things, and desperately wicked, who can know it?" [Jeremiah 17:9.] I feel sincerely desirous that you shall make thorough work for eternity. When the Spirit of God reveals your heart to you, you will not complain that you have been dealt with in severity, as did the man who went and hid his lord's money in the earth.

You may say, "I want to work in the cause, for I love the truth." Your course of action will testify as to how much love you have for the cause of truth. "Ye are a spectacle unto the world, to angels, and to men." [1 Corinthians 4:9.] He who is called to act a part in this most sacred work, who has been bidden to prepare a people to stand in the coming of the Lord, will regard it as no light matter and will not be careless and indifferent and heedless as to what his influence shall be. He will not pass his months and years in inactivity and will be careful as to what shall be the record of his words and actions. He will bring forth from the treasure house not falsehood, but truth. He will not be light and trifling in conversation and will have all his deeds correspond with the solemn work that has been laid upon him. He will not permit a blot to remain upon his name that hurts him, and is known to God, but will be constantly reaching for a higher standard, will be perfecting a Christian character, steadily advancing in the path of purity, honesty, unswerving fidelity and integrity. He will see to it that his precept and example are after the character of those of Joseph, who could not be corrupted.

Bible religion is not child's play. There are dark spots in your experience, and there is a work that you must do to clear yourself. I have taken up your case in a decided way to show, as God has directed me, the loose, lax ideas that many of the people of the colonies have as to what constitutes a Christian. With these ideas unchanged, they will perish with the wicked. The truth has never been brought into the life, into the daily work and character. Godliness has been kept apart from the character. Many have a theory of the truth, but they are like the foolish virgins who went out to meet the bridegroom, and at the very time when it was necessary that their lamps should give out clear, bright rays, it was found that they had no oil in their vessels with their lamps.

The lax, loose way in which canvassers have performed their work shows that both old and young in this branch of the work have many lessons to learn. There has been much haphazard work presented before me, and I might go into details, but that would do no good. The manner in which they have done their work makes manifest what has been their education. They have trained themselves by both precept and example in deficient habits, and this deficiency has been brought into the work of God. They see no harm in doing that which is directly opposed to the principles of Christianity. The matters that are most objectionable are not viewed by these workers as offensive, because their training has been of such an order that it does not seem objectionable; but the Lord has shown me that He does not accept their dishonest service. It is natural as their breath to be dishonest, to be self-indulgent, to go into debt, to borrow and not be particular about paying their debts, to be indolent, and to shun every weight of moral and physical responsibility.

The International Tract and Missionary Society is deeply involved in debt because yourself and others have felt that you were treated in a very bad way if you were required to pay promptly for books received from the office. Yet to require prompt remittal is the only way in which to manage a business of this kind. It has been neither kind nor just for the men at the office to deal with those who have been in the field in the way that has been called "kind and merciful." One man who has been asked to settle his account feels as though he had been personally abused and has written an unchristian answer, as if to say that those who hold responsible positions had no business to require prompt and honest dealing on the part of those who are engaged in handling the books. This man is not the only one who has felt in this way. One after another has dealt in the same manner, until the office and the Missionary Society is wading in debt.

This is what results when careless, irresponsible workers are permitted to carry out their own way. God is dishonored, and His cause and work is left in an embarrassed condition. The Missionary Society is involved in debt, simply because those who are engaged in the work insist on having indulgence and forbearance, that they may continue to practice their Colonial habits, without regard or care as to what may be the consequences to the cause. Every branch of the work and cause of God is wounded and bleeding as the result of the wretched practices of those who claim to believe and love the truth.

There must be an entire change in all these workers who have brought embarrassment upon the cause of God because of their careless and irresponsible way of working. This change must be brought about even if every man now engaged in the work has to be discharged. But we hope that some will bear correction; we hope that some will see their deficiencies and will make thorough reformation, for if their

moral sensibilities are not aroused until they do make reformation, they will fail of being sanctified through the truth, and there will be no hope for them in this life or in that which is to come. If they are not determined to reform, let them take hold of some other work, for the cause of God must not suffer because of their crooked, loose way of doing.

When the Holy Spirit quickens the heart and men are led to see their wrongs, to discern their deficiencies, to recall their failings, to see that they have been an injury rather than a help to the cause of God, to realize that through their indolence and lax, unchristian course they have been a weight upon the cause of God, they will repent and will make restitution. They will not feel that they are badly used because those who are faithful stewards of the Lord will not permit them to play false to God's holy work. They will realize that they have injured the cause of God, abused their privileges, dishonored the truth by dishonest practices, and that Christ is ashamed to call them brethren. They will see that sin means more than they have thought, that things which they called sharp and cunning were dishonest and corrupt, and that God abhors their course of action, for it is loathsome in His sight.

But while some under correction will acknowledge that they have been an injury to the cause, there are others that will charge the one who has manifested true friendship by pointing out their wrongs with having an unkind spirit, and will either be impudent or disrespectful to the reprove, or will put on the disguise of injured innocence. This martyr-like appearance is a specious hypocrisy and is calculated to deceive those who are easily blinded, who are always ready to sympathize with the wrongdoer. The respect due to the servant of God who dared not be untrue to his position of trust, but accepted and acted upon the charge given him of the Lord, is not given. Let such evil-workers read the charge that is given to those in positions of trust: "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.] This charge means that the worker for God is to bring closely home the warnings, reproofs, and lessons of God's Word to see whether the wrongdoer will hear or whether he will forbear.

If the ministers and workers in all our churches had been faithful to this charge, and had dealt with wrongdoers as they are instructed to, if they had guarded the interests of the cause of God and been careful to lift the truth from all stigma and reproach, there would not have been developed among us men who would have followed the example of Korah, Dathan, and Abiram. These men of Israel complained and influenced the people to stand with them in rebellion, and even after God stretched forth His hand and swallowed up the wrongdoers, and the people fled to their tents in horror, their rebellion was not cured.

The depth of their disaffection was made manifest even under the judgment of the Lord. The morning after the destruction of Korah, Dathan, and Abiram and their confederates, the people came to Moses and Aaron saying, "Ye have killed the people of the Lord." [Numbers 16:41.] For this false charge on the servants of God, thousands more were killed for there was in them sin, exultation, and presumptuous wickedness.

Shall the example presented in the history of the children of Israel have any weight with us? Shall those who claim to believe the truth be influenced to judge from their human feelings as did Israel? When the servants of God are called upon to do the disagreeable duty of correcting the erring, let not those upon whom the Lord has not laid this burden stand between the offender and God. If you cannot see matters in the light in which they have been presented, hold your peace; let the arrows of the Almighty fall just where He has directed they shall fall. Let them pierce the very soul of those who have little sense of sin and are in ignorance of the progressive character of the Christian life.

Today the work should have been years in advance of what it is. But now let the people keep out of the way, and let God work upon the youth and upon those of mature age, that they may all be brought up to a higher, holier standard, and realize what constitutes Christian life and character. What can the Lord do to advance the work while in its present state? The Lord will not serve with the sins of those who claim to believe the truth when they misrepresent the character of Jesus Christ, and by their sinful practices lead souls away from the true path into by and forbidden paths of falsehood and sin. But when fathers and mothers practice deceit in the family circle in educating and training their children, what can be expected in the youth who go into the field?

Reproof and rebuke may, and will, come closer home to individuals than they dream of. God has His work in hand, and declarations will be made that will test the faith and loyalty of the people of God. There are those who have had great light, who are far from God, who in heart are apostates. If they do not meet a higher standard, if they do not take their stand for Christ, if they pursue in the future the course they have pursued in the past, and neglect to search the Scriptures, neglect to pray, refuse to humble their hearts, to deny self and lift the cross, fail to obey the injunctions of the Scriptures, there will be portioned to them an experience of grief and shame. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." [Galatians 6:7.] The harvest is sure. No frost will blight it, no mildew blast it, no palmer worm devour it. The harvest is sure.

But we may still rejoice in the fact that it is not yet too late for wrongs to be righted. Jesus is a risen, living Saviour, our Advocate in the courts of heaven. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." [1 John 2:1.] As soon as the sinner sees his sins in the light of God's Word, repents, and seeks pardon with contrition of soul, confessing his sins, the Lord hears and answers. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Isaiah 50:10, 11.] "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

When true conversion takes place in the heart, it is made manifest in a transformation of character, for those who are converted become Christlike. Pride no longer lives in the heart, sin seems abominable. The converted soul hates the thing that depraves his moral sensibilities. He hates that which crucified the Lord of life and glory. Those who are truly converted grow in the knowledge of the Lord and Saviour

Jesus Christ, and as knowledge of Christ increases, they see more clearly where their own weakness lies, they realize the deep depravity of their natures. They understand the strength of sin, and know the power of their old habits, and feel the drawing of the desire that clamors for indulgence in the hour of temptation. They have daily a sense of their entire inability to do anything without the help of Jesus Christ, therefore they say to Him,

“I cast my helpless soul upon Thee.

‘In my hand no price I bring,

Simply to Thy cross I cling.’”

As the sinner beholds the Lamb of God, he sees more clearly what provision God has made to take away the sins of the world. He sees the sufficiency and adaptation of the Spirit of grace for every conflict. The mysterious provision for the taking away of sin is Jesus Christ. “And if any man sin we have an advocate with the Father Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” [1 John 2:1, 2.]

Now mark the sure evidence that we do know God—“And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.” [Verses 3-5.] That is the unmistakable evidence that we are the sons and daughters of God. “He that saith he abideth in him ought himself also so to walk, even as he walked.” [Verse 6.] “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” [Matthew 11:29.] “For even hereunto were ye called: because Christ suffered for us, leaving us an example that we should follow in his steps.” [1 Peter 2:21.] “Let this mind be in you which was also in Christ Jesus.” [Philippians 2:5.]

Have the young men and women who claim to be converted the experience that is described in the Word of God? Growth in grace is made manifest by efficiency in the service of God. The true Christian will not refuse to practice self-denial for Christ’s sake. Those who are children of God are earnest workers; they are not slothful servants. There are no drones in the household of God. Every member of the household of faith has his work appointed to him. Jesus has given to every man his work, and every son and daughter of God has some work assigned in the vineyard of the Lord. Each one has his responsibility, and through the exercise of his powers he is to learn how to work for the Master in the most efficient way. If he is a learner in the school of Christ, he will learn how to give a testimony, how to pray, how to be a living witness for the Master. Every one is to learn how to be more and more efficient by putting to use the powers God has given.

The true Christian will be a diligent and constant student. He will realize that he lacks wisdom, strength, and experience, and he will place his will and all his interests in the care of the great Teacher. He will understand that he cannot be indolent, that he must do his best, for this will be the only way that he can attain unto the ability that will qualify him to be an efficient worker for God. Every power must be improved by benefitting and blessing others. What he receives from God he must diffuse to his fellow

men, and thus grow up into Christ his living Head. His mind will expand so that he will be better able to comprehend spiritual things; this will be the reward of using his powers to glorify God. Every day, as he diligently works, will give him experience and aid him in devising ways and means to help others. Abiding in the vine, the Christian brings forth much fruit, because he is rooted and grounded and established in the truth.

In your case I see, as I see in the cases of others, that you must have an altogether higher, purer, more elevated idea as to what constitutes devotion to God. Many have received ideas as to what are the requirements of the gospel, and they think that the impression they have received is the correct impression, and that in obeying the standard that has been presented they are obeying the gospel requirements; but it is a mistake. They have received incorrect ideas; they have misunderstood the claims of Christ because of the practices of those who have been associated with them, who claimed to be Christians when they were not. The words and actions of these converts are in harmony with the words and actions of those who have claimed to believe the truth, and yet who have not made manifest its requirement. The truth is either exalted or depreciated by those who claim to believe in Christ, just in proportion to the reality of that claim.

If those who claim to believe the truth misrepresent their Lord, they are false lights. They neither burn nor shine. Their sentiments and practices are so mingled with the sentiments and practices of the world that there is scarcely any difference between them and the world. They cherish the same self-love, have the same hungering after foolish pleasures, the same thirsting for amusement. Of them the Word declares that they are "heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof." [2 Timothy 3:4, 5.] They are professedly serving God, but serving Him after the fashion of the world. They are presenting to the world a distorted image of what constitutes a Christian. They are molding the minds of those with whom they associate to a low standard of religious life. The irreligious class are degraded by the example of those who profess to be Christians and yet present to the world only a worldly religion.

Some professed Christians have so long educated themselves to reach a low standard that they are always misrepresenting the character of Christ. While professing to be Christians, they have enfeebled their moral powers, and have prostituted them to the service of self. They are weak and unstable, and no longer worthy of a connection with the work of God, for they are of no religious benefit to the world. They have become so gross in thought, word, and action, are so weak and unstable, that God cannot use them in His cause. The world is made no better by their living in it, and soon the word from heaven will be, "Cut down the tree; for its fruit is bitter and profitless."

Lt 12b, 1893

Christie, Louis

1893

Louis Christie

I have no light, no permission to answer all your questions. I have given you the light which I was commissioned to give you. You say, it is not truth. I have no more to say. If you will not receive that which God has given you, you would treat any thing I may say in the same light. It is not more evidence that you need but a humble heart. "The heart is deceitful above all things, desperately wicked: who can know it?" [Jeremiah 17:9.] I feel sincerely in earnest that you shall make thorough work for eternity. But when the Spirit of God reveals to you yourself, you will not complain of being dealt severely with, like the man who laid his one talent in the earth. You may say, "I want to work in the cause, I love the truth." Your course of action will testify how much you love the truth and the cause. "Ye are a spectacle to the world, to angels and to men." [1 Corinthians 4:9.]

One who anticipates acting a part in the great work, the most solemn and important ever given to mortal man, if God has chosen him for this work and says, "Go forward; act your part as My human agent; prepare a people to stand in the great crisis just upon us," will that man think it is no special matter what course he shall pursue, what mark he leaves behind him? Will he regard with indifference his hours as they pass, his months, his years, the record he makes in words and actions? Will he bring forth from the treasure house of the soul truth, stern truth <rather than> falsehood? Will he be light and trifling in his conversation? Will he not have all his deeds correspond with the work he has laid upon him? Will there be a black blot on his name that hurts him and is known of God? Will he not be constantly reaching a high standard in perfecting Christian character, then steadily advancing in the path of purity, strict honesty, unswerving fidelity, that he may not only by precept but example show, like Joseph, integrity and truthfulness of character that will not be corrupted?

Bible religion is not child's play. There are dark spots in your experience, something with which you have to do. Your case I have taken up decidedly, according to the will of God, to represent the lax ideas <you and> many in the colonies have entertained of what constitutes <a Christian.> With these ideas unchanged, they will perish with the wicked. The truth has never been brought into their lifework and practice. Godliness is kept apart from their character. While they have a theory of the truth, they are like the foolish virgins, who went out to meet the bridegroom without oil in their vessels with their lamps, and at the very time when their lamps should give forth strong, bright rays of light, their lamps are going out. Temptations are pressing in on every side.

The lax, loose way in which many canvassers have performed their work, young and old, shows that they have much to learn. There has been much haphazard work presented before me I might go into detail, but what would that amount to with them? It is a part of the education. They have trained themselves both by precept and example <to be shiftless. They are not diligent in business, fervent in spirit, serving the Lord,> and they bring this deficiency into their experience in the work <of God.> They see no harm in many things in their practice which are directly opposed to the principles of Christianity, but those very <objectionable> things are not seen as offensive, because it is their practice; but the Lord has presented before me that He accepts not their <corrupted> service. It is as natural as their breath to be dishonest, to be self-indulgent, to go into debt, to borrow and not be particular to pay, to be indolent, to shun a weight of <physical and> moral responsibility.

The International Tract and Missionary Society is deeply involved because you <and others> have felt that they were treated very badly if they were required to pay promptly for the books received from that office. <This is the only safe and correct way to manage in business.> It has not been a kind or just action in the past management to deal in the so-called merciful way with the men doing business with the office. One man feels terribly hurt if he is asked to settle his accounts, and becomes all stirred up, and writes an unchristian answer, <as if he was personally abused,> as much as to say [that] those who are bearing responsibilities in that office have no business to require prompt, honest dealing in their case. So another and another have worked in the same way until the Society is wading in debt, and these careless “I do not care workers” have had their own way, and reveal their own peculiar phase of character, doing as they pleased. God is dishonored, His cause and work embarrassed, the Society involved in debt because the workers want indulgence and forbearance, and continue to practice their colonial habits irrespective of consequences.

Every branch of the work and cause of God is suffering and wounded and bleeding from the wretched habits and practices of those who claim to believe the truth. All these things must change, if every man who has been engaged in the work has to be discharged. But we hope some will so bear correction and reproof, and will see their moral deficiencies and reform. If their moral sensibilities which have been long perverted, are not reformed through sanctification of the truth, there is no hope for them in this life or the life to come. If they do not reform, they must take hold of some other work. For God’s cause must not suffer, [not] be constantly robbed by their crooked ways and their <loose> course of management.

When these men who have been connected with some branch of the work of God shall have things brought to their remembrance by the Holy Spirit of God, and they shall be quickened to discern that they [have] been an injury to the work rather than a help to advance it, and when they shall see that they have through their indolence and lax un-Christlike course of action been a weight to the cause and work of God, they will repent. <They will make restitution.> They will not feel that they are badly used because faithful stewards will not allow them to play falsely with God’s holy work. They will see that they are the ones who have injured the cause and work of God, abused their privileges, dishonored the truth by dishonest practices, and that God is ashamed to call them brethren. They will see that sin means more and covers more in their course of action than they have thought, that things which they have called sharp and cunning is dishonesty and corruption of integrity.

God abhors the course of all such workers. It is loathsome in His sight. When some of these have been cautioned and reproved, they will charge the one who has been their true friend with having a hard unkind spirit. They have either been impudent and disrespectful to the one upon whom was laid the burden of reproof, or they have put on the disguise of injured, abused innocence, a martyr-like appearance, which is a specious of hypocrisy to deceive those who are easily blinded, who are most always ready to sympathize with the wrongdoers. And [no respect is given to] the servant of God who dared not be untrue to his position of trust, but accepted <it as a> solemn charge, as a part of his work, “I charge thee, therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” [2 Timothy 4:1, 2], which means to bring closely to bear upon

individual cases, the warnings and reproofs and lessons in the work of God, whether the wrongdoer will hear or forbear.

If this work of faithful dealing had been done by all ministers who have preached the Word in all churches, and the cause of God had been judiciously guarded from stigma and reproach, [still] there would have been men who would have repeated the example of Korah, Dathan, Abiram, who would have complained and had the people with them, even after God Himself had stretched out His hand and swallowed up the wrongdoers and they fled from the tents of the wicked. Under the judgment of God, the depth and sincerity of their disaffection was seen, when the next morning they came saying, to Moses and Aaron, "Ye have killed the people of the Lord." [Numbers 16:41.] Thousands more were slain for charging upon Moses and Aaron the manifestations of His judgments because of sin and exaltation, and presumptuous wickedness. Shall not the history of the children of Israel have any weight with us? Shall those who claim to believe the truth judge from their human feelings, as did Israel?

When the servants of God shall bear the disagreeable work of correcting the erring, let those whom God has not placed in responsible positions, even if they cannot see all the matters as represented hold their peace, and stand not between the offender and God. Let the arrows of the Almighty fall just where He who reads the hearts of all men, means they shall fall, and pierce the very soul of those who have so little sense of what is sin, and this ignorance of the progressive character of the Christian life.

The work today should have been years in advance of what it is, but unless the people will keep out of the way and let God work upon the youth, and those of mature age, to bring them up to a higher, holier understanding of what constitutes a Christian life and Christian character, the Lord can do nothing to advance the work, for He will not serve with the sins of those who claim to believe the truth, for they misrepresent the character of Jesus Christ, misleading in their influence, leading away from the holy Pattern into false paths and sinful practices. And when the guides in families at home shall practice deceit and falsehood in the education and training of their own children, what can be said of such influences?

This work of reproof and rebuke may come, and will come, closer home to individuals than they dream of. God has His work in hand, and declarations will be made that will test the faith and loyalty of the people of God. There are those who have had great light who are far from God—in heart apostates. If the standard is not raised, if those brought to the point of decision to take their stand for Christ pursue the same course that some have pursued, revealing that they are not converted, and they neglect to search the Scriptures, neglect to pray, neglect to humble their hearts, neglect self-denial, refuse to lift the cross, disobey the injunctions of the holy Scriptures, there will be evidenced for them an experience of grief and shame. Let them take heed.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." [Galatians 6:7.] The harvest is sure. No frost shall blight this harvest. No mildew blast it. No palmer worm devour it. The harvest is sure. But we may rejoice; it is not too late for wrongs to be righted. Jesus is a risen, living Saviour, our Advocate in the courts of heaven. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." [1 John 2:1.] And as soon as a sinner sees his sins in the light of God's

Word, and repents and seeks pardon with all contrition of soul confessing his sins, then the Lord hears, then He answers.

“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compasseth yourselves about with sparks; walk in the light of your fire and in the sparks that ye have kindled. This shall ye have of mine hand.” [Isaiah 50:10, 11.] “For thus saith the High and lofty One that inhabiteth eternity whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.]

When true conversion takes place in the heart there is a true transformation of character. They become Christlike. Pride no longer lives in the heart, sin seems abominable. They hate the thing which depraves, which crucified the Lord of life and glory, and as they become more and more enlarged in [the] knowledge of Jesus Christ, and the clearer their views of Jesus, the more clearly they discern their own weakness and [the] deep depravity of their nature. The strength of sin, and the old habits which cling to them for indulgence in the hour of temptation. They have a daily sense of their entire inability to do anything without the help of Jesus Christ, therefore they say, “I cast my helpless soul on thee;”

“In my hand no price I bring;

Simply to thy cross I cling.”

As they behold the Lamb of God, they see the provisions more clearly that God has made for taking away the sins of the world, and the sufficiency and adaptation of the spirit of grace for every necessity in every conflict small or severe. The mysterious provision made is, “And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” [1 John 2:1, 2.] Now mark the sure evidence that we do know God. “And hereby we do know that we know him, if we keep his commandments. He that saith I know him and keepeth not his commandments is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.” [Verses 3-5.]

That is the unmistakable evidence that we are sons and daughters of God. “He that saith he abideth in him ought himself so to walk, even as he walked.” [Verse 6.] “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” [Matthew 11:29.] “For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow in his steps.” [1 Peter 2:21.] “Let this mind be in you, which was also in Christ Jesus.” [Philippians 2:5.]

Have the young men and young women who claim to be converted the experience which is plainly defined in the Word of God? Growth in grace is evidenced by increased efficiency to work intelligently in the <service> of God. He will not refuse to practice self-denial for Christ’s sake. All the children of God, are earnest interested workers, for there are no slothful servants, no drones in the household of God.

Every member of the family has his particular work assigned him. He gave to every man his work. Every son and daughter of God has some work assigned him in the vineyard of the Lord to cultivate divine energy combined with the moral. He has his responsibility, and through exercise of his powers should learn how to work for the Master in efficiency. He must, if he learns in the school of Christ, be able to pray and to bear a living testimony for the Master. "Ye are witnesses for God."

Everyone is learning by practice how to pray, how to talk of their experience in meeting, how to do better and more perfect work by putting into use his powers. He is a constant and diligent student, yet he lacks wisdom, strength, and experience. But he knows this, and placing his will and all his interests under the Great Teacher, he knows that he cannot be indolent. He must do his best, for this is the only way he will advance to attain the ability that he must have to be a laborer with God, and he must have wisdom from God.

He must improve that wisdom by putting it into use to benefit and bless others. Receiving from God and diffusing to his fellowmen, thus he is growing stronger and stronger up into Christ his living head. He grows in power of mind to comprehend spiritual things as the reward of making the best use to help others and glorify God. Every day of diligent working helps him to devise ways and methods to help others. Abiding in the vine, he bears much fruit. He is becoming rooted and grounded and established in the truth.

I see in your case, and not only in your case but in the experience of other colonials, that they must have altogether higher, more pure and elevated ideas of what constitutes a religious devotion to God. Many have obtained impressions of religion and the truth, and have received ideas of the gospel through others, and they assent, as they suppose, to its requirements. But they have distorted ideas. They have misunderstanding and misconceived opinions through the example of those who claim to be Christians. Their ideas are in accordance with the words, the spirit, and actions of those who claim to believe the truth. The truth is exalted or demerited by those who profess Christ, but do not correctly represent Christ in spirit, in words, in [a] spirit of Christlikeness. All the time they are misrepresenting Christ.

What then, is their influence? They are false lights. They neither burn or shine. Their sentiments and practices are so mixed up with the fashions and practices of the world, they vary scarcely at all from the unconverted. The same self-love, the same love of foolish pleasures, the same hungering and thirsting for amusement, is manifested. Of them the Word declares, "Heady, high-minded, lovers of pleasure more than lovers of God." [2 Timothy 3:4.] They are professedly serving God, but after the fashion of the world. They are presenting to the world a distorted image of what constitutes a Christian. They are molding the minds of those with whom they associate to reach a low standard in religious life.

The sentiments of the irreligious <class> become degraded by the examples of those who represent the world's side of their religion and yet profess to be Christians. Some have so long educated and trained their characters to reach a false standard that they <always> misrepresent the character of Christ. While professing to be Christians they have enfeebled and prostituted all their powers to obedience to self. They are weak in moral power and are no longer worthy of any connection with God, for they are not, religiously, the least benefit to the world. They have become too gross in thoughts, in conversation

and practice, to purify their life, and too weak and unstable to be anything that God can use. The world is made no better for their having lived in it, and soon the word from heaven will be, "Cut down the tree, for the fruit born upon it is bitter and unusable."

Lt 13, 1893

General Matter Bearing on the Christie Case

1893

"The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! 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." [Isaiah 3:9, 10.] "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter." "Woe unto them that are wise in their own eyes, and prudent in their own sight! ... Therefore as fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." [Isaiah 5:20, 21, 24.]

The eyes of the Lord God of Israel are too pure to behold iniquity, and these utterances of the Lord through His prophets need to be considered by all who claim to be His people. God requires that every man, woman and youth should perfect a Christian character. The command is, "Be ye holy, for I am holy." [1 Peter 1:16.] Conformity to a low standard of Christianity is robbing the church of its vitality and power. The banner of piety, of Bible religion, has been trailing in the dust, because those who claim to be followers of Jesus Christ follow their own ways, and conform to a standard that God has not given them, but one they have erected for themselves. But those who make a profession of Christianity and yet fail to have true piety are false lights, false sign boards pointing in a wrong direction. They call evil good and good evil, darkness light and light darkness. While claiming to be righteous, they indulge in loose practices after the order of the ungodly man who has not the love or fear of God before his eyes. They fail to bring the principles of the truth they profess to believe into their life-practices, and regard their sins and errors as trifling things.

When Achan stole the golden wedge and Babylonish garment, he also thought it was a trifling matter, although God had appointed that all the goods of Jericho should be devoted to utter destruction. He thought it was but a little thing to benefit himself by the goods that were to perish if he did not appropriate them. But history shows us that which was of so little moment in his eyes was in the eyes of God a matter of great importance, for he had disregarded the word of the Lord. One man of the tribe of Judah had sinned, for he took of the accursed thing, and the anger of the Lord was kindled against the children of Israel.

Because of this one man's sin, the presence of the Lord was withdrawn from the armies of Israel. The Lord would not serve with their sins. When the children of Israel went up against Ai, they were defeated and came back discomfited for thirty six warriors had been slain, and the hearts of the people melted and became as water. They were astonished that the Lord had not given them the victory as He had

done in the past. The General of the armies was not with them, the armies of heaven had been withdrawn, and the children of Israel had been left to plan for themselves, and to arrange for the battle as their own human wisdom might dictate.

When they came back in disgrace, overcome by the enemy, "Joshua rent his clothes, and fell on the earth upon his face before the ark of the Lord until eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?" [Joshua 7:6-9.]

You can see by the prayer of Joshua, if you have spiritual discernment, that that which was esteemed by Achan as a very little thing was the cause of great anguish and sorrow to the responsible men of Israel. And this is always the case when it is manifest that the Lord is angry with His people. It is the men upon whom rests the burden of the work who most keenly feel the weight of the people's sins, and who pray in agony of soul because of the rebuke of the Lord. Achan, the guilty party, did not feel the burden. He took it very coolly.

We find nothing in the account to signify that he felt distressed. There is no evidence that he felt remorse, or reasoned from cause to effect, saying, "It is my sin that has brought the displeasure of the Lord upon the people." He did not ask, "Can it be that it is because I stole that golden wedge and Babylonish garment that we have been defeated in the battle?" He had no idea of making his wrong right by confession of sin and humiliation of soul.

Before they had gone to take Jericho, they had been instructed as to what course to pursue. Joshua had said, "The city shall be accursed, even it, and all that are therein, to the Lord. ... And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord." [Joshua 6:17-19.] Achan had heard all this charge, but he coveted the accursed thing of Jericho, <which God had> appointed to destruction. He was even ready to steal the gold and silver that were <plainly specified> to be consecrated to God and put into the treasury of His house.

But there were devoted men in Israel that felt the reproach that had come upon them in that the people were not sustained in the battle, but were discomfited before the enemy, who triumphed over their defeat. While Joshua was mourning in humiliation and keen anguish over the dishonor that had come upon the cause of God, the word of the Lord came to Joshua. "And the Lord said unto Joshua, Get thee up; why 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 (which had been appointed to destruction) and have also stolen (taken the golden wedge and the silver that had been consecrated to the Lord's treasury), and dissembled also, and they have put it among their stuff.

Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed (in consequence of the sin of this one offender)." [Joshua 7:10-12.]

Now hear the words from the lips of Jesus Christ who was enshrouded in the cloudy pillar, "Neither will I be with you any more, except ye destroy the accursed thing from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." [Verses 12, 13.]

The Lord did not specify as to who was the guilty party, but He gave directions as to what was to be done. He said, "In the morning ye shall be brought according to your tribes: and it shall be that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath trespassed the covenant of the Lord, and because he hath wrought folly in Israel." [Verses 14, 15.] And Achan confessed not, but braved it out as though he were innocent.

"So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken." <The knot was drawing around him, yet he would not make confession.> "And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken. And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah was taken." [Verses 16, 17.]

In thus sifting the matter to the bottom, the Lord reveals the fact that He is acquainted with the hidden things of dishonesty, however men may think that they have hidden them. In all the transaction, Achan manifested a determination not to acknowledge his sin; but the Lord fastens his sin upon him. Had Joshua declared his [Achan's] sin, many might have sympathized with him as the guilty one protested that he was innocent, and they might in their human judgment have thought he was misused and maltreated. It is thus that many do today when men are reprov'd for sin. <They will justify themselves,> for they drop God out of their reckoning. This is the reason that Joshua addressed Achan as he did. He said, "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done; hide it not from me." [Verse 19.]

The Lord had told Joshua just what Achan had done, but so many are led by human sympathy, and [the] wrongdoer is so often excused, that the Lord meant to give Israel a lesson which should be also of benefit to us in our day. Therefore Joshua entreats the young man to tell him what he had done. Joshua would have the Lord God feared and honored, as One who knew all their works and searched the hidden things of darkness, so that the people might always know that the Lord God was among them and was acquainted with all their actions.

When a man who is a transgressor is reprov'd, and he puts on an appearance of innocence, and complains that he has been dealt with unjustly, there are many who will sympathize with him, and will cast reflection upon the reprov'er who has in the fear of God sought to do his duty. Had punishment

come upon Achan before he had with his own lips made confession of his wrong, the people who were naturally ready to rebel would have charged Joshua with dealing harshly with the young man, and would have denounced him as unmerciful in apportioning so dreadful a punishment. They would have treasured up the memory of his deed, and would have repeated to others the judgment he had given, and would have used it as an example of the severity of men who were placed in high position among the children of Israel.

Those who are not consecrated heart and soul to the service of God will rise up in rebellion against God when He metes out judgment to the transgressor, although the sinner, if spared, would only pursue a course that would corrupt others, and scatter the leaven of evil until many would be involved in ruin. The Lord God of Israel would not permit that such a state of things should exist.

Achan confessed and said, "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." [Verses 20, 21.] Achan had thought that his sin was secret and hidden from all human eyes except those of his own household. "So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took it out of the midst of the tent, and brought them to Joshua, and unto all the children of Israel, and laid them out before the Lord.

"And Joshua and all Israel was with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The Valley of Achor unto this day." [Verses 22-26.]

This history shows us how the Lord regards sin that men may think of little account. Achan had indulged in covetousness, in theft, in embezzlement (appropriating that which had been dedicated to the cause of God), and he had dissembled; that is, he had put on an appearance of innocence through all the critical examination that had been carried on, and pretended to be a man guiltless of any crime. The Lord made manifest by His dealing with Achan just how He looks upon such a course, in order that the people of God in all ages may fear and honor the Lord of heaven.

Achan's sin had caused the loss of thirty-six lives, and yet he had regarded it as a light matter. The men and women who claim to be keeping the commandments of God make it manifest that they have very little idea of its grievous character if they indulge in any phase of sin. Those who profess to be Christians, and yet do things that are after the same order as did Achan, who embezzle the Lord's goods and appropriate for the use of their families that which should go to the treasury of the Lord's house, will not be left without judgment at the hand of God.

What was the sin of Achan? Listen carefully to the words spoken by Jesus Christ from the pillar of cloud. "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." [Verse 11.] Let such plain statements as these, given by the Lord in the Old Testament be compared with the same line of instruction given in the New Testament.

The confession of Achan, although too late to be available in bringing to him any saving virtue, yet vindicated the character of God in His manner of dealing with him, and closed the door to the temptation that so continually beset the children of Israel, to charge upon the servants of God the work that God <Himself had ordered to be done.> It was the Lord Jesus Himself that specified what should be the punishment of Achan, or there might have been murmuring in the camp of Israel, even though the stolen goods were found in his tent.

The Lord knew just where the stolen goods were to be found, and had told Joshua where they were, although He had not specified who was the guilty one. But the honor of God must be vindicated by confession from the sinner's own lips, and Achan testified to the truth against himself. In the manner in which the Lord dealt with Achan, we can see how great is His displeasure against those who commit similar sins. The standard of the gospel today is no lower than it was in the days of Joshua, <but as much more elevated as increased light shines upon our pathway.>

In the New Testament we read that "a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou has not lied unto men but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all of them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.

"And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things." [Acts 5:1-11.] The case of Ananias and Sapphira is recorded that the whole world may have a testimony as to how God regards dishonest practices.

From the pillar of cloud Jesus spoke to Joshua, condemning Israel because of the sin of coveting and of taking the accursed things of the heathen. This was written for our admonition, and we are to take a lesson from this circumstance. We are not to covet the goodly Babylonish garments and the things which God has appointed to destruction, for they are not to be desired. They are cursed of God; they are a snare to the soul, for they lead to vanity, pride, and self-exaltation. They are not the goods which the

Lord can bless, for He has specified them as accursed. They are the idols of the people who have estranged themselves from God and have corrupted their ways before Him. God has borne long with them, has given them advantages of light and knowledge; but their attitude toward Him is, "We want not thy way, but our own way, O God."

God keeps a reckoning with nations as well as with individuals. He allows to nations a certain period of probation, and gives them evidences of His requirements, of His supremacy, and makes known to them His laws which are to be the rule of His kingdom in the government of nations. All this He does that heathen nations may not be given up to destruction unwarned and without light; but after He has given light and evidence, and they still persist in insolence toward Him, then when their iniquity is full, as in the case of the Amorites, God takes the matter in hand, and His judgments are no longer withheld.

The Amorities made themselves conspicuous by their idolatry. They accumulated guilt and indulged in wickedness after the order of that found in Sodom and Gomorrah and in the world before the flood. But though iniquity was added to iniquity, the Lord would not punish until the specified measure of guilt was reached, and their [cup of] iniquity was full. He gave special direction that the Amorites were not to be disturbed until their cup of iniquity was full; but when God saw that more evidence would be vain, that forbearance would do no good, His long-suffering had an end. When they had gone to the full measure of making void the law of God, the indignation of the Lord broke forth upon them. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." [Nahum 1:3.] When He arises in His anger to punish, as in the case of the Amorites, how fearful is His retribution. Though punishment is long delayed, it is not an evidence that it will be any less severe.

The power of the Lord had been manifested in the taking of Jericho in no common manner, and this made the sin of Achan of greater moment than ever. The management of the attack had not been left to man as the human agent. Let us read the record. "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?"

"And he said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord to his servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." [Joshua 5:13-15.] Then the Lord revealed to him the plan of the battle, and how the city was to be taken by supernatural forces.

The mighty power of God was displayed in the overthrow of Jericho, yet notwithstanding this, notwithstanding the fact that God had given an express command not to take any of the spoil for themselves, yet Achan disregarded the commandment of the Lord, and showed with how little abhorrence he regarded sin, by taking of the accursed thing. Then the Lord revealed what was His estimation of the act that Achan regarded as trifling. He withdrew His presence from the camp, for all Israel were involved in the transgression, and all Israel must have an opportunity to clear themselves before the Lord for making void His law.

In Achan's case we have an example of a man sinning in the very presence of God, in the consequences of this man's sin. How fearful the work wrought upon his family through his example and influence. He had developed a character that was entirely unsound, and had manifested his rebellion in the very presence of God when He was working mightily for His people. It was in a time of this kind that Achan exhibited his weakness of character which had been developed by taking steps in what he thought minor matters of transgression, by repetition of what he regarded as little sins.

I write to the church in Napier: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." [1 Peter 4:7.] "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. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." [Titus 2:6-10.]

Resist the enemy, do not be seduced by his flattering inducements and presentations. It is the work of the human agent to be strong in the Lord, not in his own finite strength, but in the power of His might. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [Ephesians 6:11.] This is the work that man is called upon to do—to be continually on guard as a faithful sentinel, strong in God and in the power of His might.

Christ has said, "Without me, ye can do nothing." [John 15:5.] The resolutions you may make in your own finite strength will be only as ropes of sand; but if you pray in sincerity, surrendering yourself, soul, body and spirit, unto God, you put on the whole armor of God, and you open the soul to the righteousness of Christ, and this alone—Christ's imputed righteousness—makes you able to stand against the wiles of the devil.

The work of every soul is to resist the enemy in the power and might of the Lord Jesus Christ, and the promise is that he shall flee from us. But let all realize that they are in peril, and there is no assurance of safety except as they comply with the conditions of the text. The Lord says, "Draw nigh to God." [James 4:7, 8.] How? By secret, earnest examination of your own heart, by childlike, heartfelt, humble dependence upon God, making known all your weakness to Jesus, and by confessing your sins. Thus you may draw nigh to God, and He will draw nigh to you.

But let us read the remainder of the lesson given for our instruction, that we may more fully comprehend what it means to draw nigh to God "Cleanse your hands ye sinners; and purify your hearts, ye double minded." [Verse 8.] The work that is essential to be done by the sinner is here clearly defined. It is a work not agreeable to the inclination of the human heart; but unless it is done the soul is not in a condition to appreciate the purity and perfection of the character of Christ, and in no condition either to understand the offensiveness of sin. The exhortation is given, "Purify your hearts, ye double minded."

While professing to be Christians, many have the mold of the world upon them, and their affections are not set upon God. They are double minded, making an attempt to serve God and mammon at the same time; but the world's Redeemer has declared "Ye cannot serve God and mammon." [Matthew 6:24.] By

trying to serve two masters, they are unstable in all their ways, and cannot be depended upon. To all appearances they are serving God, while at the same time in heart they are yielding to the temptation of Satan and cherishing sin. They may speak words that are smoother than oil, yet their hearts are full of deception and deceit in all their practices. Professing to be righteous, yet they have an heart that is desperately wicked.

Of what profit is it to say pleasant things, to deplore the work of Satan, and yet at the same time to enter into the fulfillment of all his devices? This is being double minded. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." [Isaiah 1:16-20.]

There must be a cleansing of the hands, and a purifying of the double mind. "Be afflicted, and weep, and mourn: let your laughter be turned into mourning, and your joy into heaviness." [James 4:9.] It is right to be cheerful, and even joyful. It is right to cultivate cheerfulness of spirit through sanctification of the truth; but it is not right to indulge in foolish jesting and joking, in lightness and trifling, in words of criticism and condemnation of others. Those who observe such persons who make a profession of religion know that they are deceived. They know that the hands of such professors need to be cleansed, their hearts need to be purified. They need to experience genuine repentance for sin. What have they to mourn over? They should mourn over their inclination to sin, over the danger they are in from inward corruption and from outward temptation. They should be afraid because they have so feeble a sense of the sinfulness of sin, and so little idea of what constitutes sin.

When you truly repent of sin, you will not be satisfied to acknowledge simply that you are sinful and let the matter rest there. Do you intend to remain sinful while life shall last? Do you mean to violate your conscience? Do you mean to do evil always? What does the Lord say to those who have had light, and yet have failed to live in accordance with it? "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." "Humble yourselves in the sight of the Lord, and he shall lift you up." [Verses 17, 10.] There is a repentance of sin that needeth not to be repented of. "And every man that hath this hope in him purifieth himself, even as he is pure." [1 John 3:3.]

Does this text mean that the human agent can remove one stain of sin from his soul? No. Then what does it mean to purify himself? It means to look upon the Lord's great moral standard of righteousness, the holy law of God, and see that he is a sinner in the light of that law. "Whoso committeth sin transgresseth also the law: for sin is the transgression of the law, and ye know that he was manifested to take away our sins, and in him is no sin." [Verses 4, 5.] It is through faith in Jesus Christ that the truth is accepted in the heart, and the human agent is purified and cleansed.

Jesus 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.] Is it possible to be healed, while

knowingly committing sin? No, it is genuine faith that says, I know that I have committed sin, but that Jesus has pardoned my sin, and hereafter I will resist temptation in and through His might. "Every man hath this hope in him (abiding in him) purifieth himself, even as he is pure." [1 John 3:3.] He has an abiding principle in the soul that enables him to overcome temptation. "Whosoever abideth in him sinneth not." [Verse 6.] God has power to keep the soul that is in Christ [when that soul] is under temptation.

"Whosoever sinneth hath not seen him, neither known him." [Verse 6.] That is, every one who is a true believer is sanctified through the truth in life and character. "Little children, let no man deceive you: he that doeth (not professeth to do) righteousness is righteous, even as he is righteous." [Verse 7.]

"Whosoever is born of God doth not commit sin ... because he is born of God. In this the children of God are manifest, and the children of the devil." Now mark where the distinction is made: "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." [Verses 9, 10.] "My little children, let us not love in word, neither in tongue; but in deed and in truth." [Verse 18.]

A mere profession of godliness is worthless. It is he that abideth in Christ that is a Christian. "For every man that hath this hope in him purifieth himself, even as he is pure." [Verse 3.] In every clime, in every nation, our youth should co-operate with God. The only way a person can be pure is to become like-minded with God. How can we know God? By studying His Word. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." [John 17:3.] Unless the mind of God becomes the mind of man, every effort to purify himself will be useless, for it is impossible to elevate man except through a knowledge of God.

The outward gloss may be put on, and men may be, as were the Pharisees whom Jesus describes as "whited sepulchers," full of corruption and dead men's bones. [Matthew 23:27.] But all the deformity of the soul is open to Him who judgeth righteously, and unless the truth is planted in the heart, it cannot control the life. Cleansing the outside of the cup will never make the vessel pure within. A nominal acceptance of truth is good as far as it goes, and the ability to give a reason for our faith is a good accomplishment, but if the truth does not go deeper than this, the soul will never be saved. The heart must be purified from all moral defilement. "I know also, my God, that thou triest the heart, and hath pleasure in uprightness." [1 Chronicles 29:17.]

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." [Psalm 139:23, 24.] We can see how necessary it is that there should be a union of the human and the divine. All the heart is to be enlisted in the conflict. The law of God is to be written in the heart, or the soul will never obey the truth, for the truth of God may be no truth to one who even may claim to believe it. Persons may profess to love the Saviour and yet make it manifest that love does not actuate them in His service. Why is it that the love of Christ does not wield a constraining power over the life? It is because it has never been brought into the sanctuary of the soul, it has never been made the principle of action. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [Romans 10:10.]

Unless the truth is stamped upon the soul, it will not be obeyed in the life. Unless every word of profession is heartfelt, it will be but empty sound. Through neglecting to practice the truth, it loses its power over the mind and conscience, and through love of sin, the word loses its light, and certain ruin follows. He who does not practice the truth he knows, loses the love and Spirit of God. There are many of our young men and women who will not, cannot, be witnesses for Christ unless they have altogether a different view of what it means to be children of God, heirs of God and joint heirs with Jesus Christ. May the Lord work upon the hearts of our youth.

Coming out to Jesus means coming out of the world, and being separate from the world. It means coming out fully on the Lord's side, realizing that although you are in the world, you are not of it; but are a living representative of the Lord Jesus Christ. Paul says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ Jesus." [2 Corinthians 11:3.] Then he beseeches the brethren to walk as dear children, to "walk worthy of the vocation wherewith ye are called," "being fruitful in every good work, and increasing in the knowledge of God." [Ephesians 4:1; Colossians 1:10.] He admonishes them to walk in Christ Jesus even as they received Him, that they may be rooted and grounded and built up in Him, and established in the faith. [Colossians 2:6, 7.]

The youth of New Zealand might become an army of young soldiers to go forth as missionaries for God, but they cannot do this while their ideas of what constitutes religion are so far below the standard. They make it manifest that they do not feed upon the Word of God. They have a knowledge of the theory, but no realization that it is necessary to live by every word that proceedeth out of the mouth of God. They live to please self, to enjoy their own way, to indulge in their own habits and customs, to seek pleasure in holiday festivities, and if they have earned a little money, to spend it upon things to gratify themselves. They indulge their inclination to go visiting, or to obtain some article of dress for the gratification of pride. They study self, they glorify self.

Young men seek to be in the company of the girls, and the girls are just as forward to be in the society of the young men. Many of the names on the church record are not on the record of heaven, not in the Lamb's book of life. These youthful persons who profess to be Christians are not living for Christ. They are not bringing their will into subjection to Christ.

How often, when the young come together, it is not to see in what way they shall glorify their professed Master, but it is to talk cheap, commonplace things. Should you listen, you would hear the light speech, the giddy laugh, and plenty of profitless nonsense. This seems to be the only aim of many of our youth in associating together, but will this result in a growth in grace? Will this enable them to perfect a Christian character? O, no, this will not train them to become missionaries for God. If they ever enter heaven, they must put themselves under a different training, and have a very different experience. They must compare their characters with the great moral standard, the law of God, for if the character will not stand comparison with this standard now, how will it stand the test of the judgment?

"And I saw a great white throne, and him that sat on it, from whose face the heaven and the earth fled away; and there was found no place for them. And I saw the dead, small and great, stand before God;

and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works ... And whosoever was not found written in the book of life was cast into the lake of fire." [Revelation 20:11, 12, 15.]

We feel to rejoice that souls may turn to God, that they may turn their faces Zionward. Have you abandoned the service of Satan? Have you ceased to sin? Have you come out from among your wicked associates? Have you accepted Jesus Christ as your personal Saviour? Have you entered the service of Jesus, saying to Him, "Master, what shall I do that I may inherit eternal life?" When the lawyer came to Jesus asking this question, Jesus said, "What is written in the law? How readest thou? And he answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength ... and thy neighbor as thyself. And he said to him, Thou hast answered right. This do, and thou shalt live." [Luke 10:25-28.]

Have you this wholeheartedness to God? If not, you need converting. The converting power of God must come upon our youth that they may be transformed in life and character, that they may realize what a great privilege it is to become a son and daughter of God, to be refined, ennobled, elevated, to be a member of the royal family, a child of the heavenly King.

Lt 14, 1893

To Whom It May Concern [Regarding Louie Christie]

July 23, 1893

To Whom It May Concern:

We have no ordinary case to deal with in the case of Louie Christie, for though he has some excellent traits of character, yet he has inherited and cultivated other traits of character that are objectionable; and he is not a safe companion for either young or old. He is a fraud. The past night I have had but little sleep, as I have been thinking of this case, and have been studying what course to pursue to save the soul of this man. The case is difficult because he has very faint convictions of what constitutes sin. He has become so accustomed to sin that conscience has almost ceased to warn, reprove, and convict. His own soul is defiled by sin; and by his evil example in repeating his wrong actions, he leads others into sin, influencing them to misapprehend, misapply, and misinterpret the claims that God has upon the soul.

He who would indulge in sin, and yet appear to be righteous, will, when corrected by the messenger of God, seek to make of no effect the message that is given, and in order to do this, he covers by falsehood his own sins and errors. In an artful manner of injured innocence, he will relate his circumstances, telling how he has been neglected, slighted, and misjudged. But the fact of the matter is that the reproof has been none too strong, and far greater errors might be exposed to light than have been revealed in his case. But those who are not rooted and grounded in the truth, who are weak in faith, listen to his misrepresentations, and their sympathies are stirred. Because of their misapprehension of the true state of affairs, they become worried and lose confidence in the very ones that God would have them trust,

because they are carrying out His mind and will and doing their duty although it may be far from agreeable.

Louie Christie is erring and sinful, yet if he would fall upon the Rock and be broken, the Lord would put His mold and superscription upon him. But while he continues to have no realization of the heinousness of sin, he is a dangerous element in the church, for he will exert an influence to lead those with whom he comes in contact. The blood of souls will be found upon his garments. He has sought to make his own course of action appear righteous; and this he will continue to do, if he is not converted, by pulling down others, by casting reflections upon the characters and actions of those who should be sustained. He presents his own case, and the way he has been treated, in such a manner that those who listen to his recital feel stirred with indignation and think it a shame that there should be ministers in the church who will treat so innocent a man in so severe a way. Those who listen to, and sympathize with, people who present such false testimony, grieve the Spirit of God by cherishing indignation against those who are serving God, and they are led to make criticisms that are unjust.

As Christians we should under all circumstances draw nigh to God. We should pray as did David, "Open thou my lips, and my mouth shall show forth thy praise." [Psalm 51:15.] Those whose lips are opened to the praises of God in the family circle, in the society of others, will be closed to the service of Satan. Those whose lips are employed in prayer and praise and thanksgiving do not desire to cast insidious reflections and suspicions upon those who are carrying the burden of work that God has laid upon them. Those who are feeding on the Bread of life, the Word of the living God, and delighting themselves in the marrow and fatness of the promises of God, will not be living on slander, which is in truth spiritual cannibalism. He, who is in communion with Jesus Christ and with holy angels, can have no appetite for frivolous chitchat, and will not desire to sit at the table with slanderers—cannibals.

Jesus Christ would have His children laborers together with Him. He would have them prayerful, kind, benevolent, and active in His service. In the work of Christ there is much to do in blessing, cheering, and comforting the souls for whom Christ died. The young man who would be a soul-winner must be so changed in heart that he will not wish to talk with frivolous youth who have no experience in the things of God. No young man or young woman who loves Jesus will have any appetite for those kind of companions who are selfish, cheap, and unchristian. Let every one be careful what he says, lest he wound by his words one of God's little ones who is dear to the heart of infinite love. Those who feel free to speak disparaging words of others are far more guilty than the ones they condemn.

At the time when the cases of several young men were presented before me, the case of Louie Christie was presented, and this case must not longer be neglected. It was shown me that he was not a proper person to be trusted with responsibility in the work of God, for unless thoroughly transformed, he would not do honor to the cause. I thought to have had a serious talk with him when on the boat coming from Auckland; but on second thought decided to wait and see if he would not be moved to seek God at the camp meeting.

I determined to present general principles at the meeting that would have a bearing on his and every other such case, and see if he would not confess his own sin. It seemed much better for him to take this

course than that I should deprive him of confessing his sins before hand, and thus shut away from him the blessing that would follow should he yield to the convicting power of the Holy Spirit, see himself as he was, and make thorough work of repentance in contrition of soul.

“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.] While in Napier, I bore a decided testimony in regard to the way canvassers should do their work. I told them what they had done and what they should do in order to be approved of God; but Louie Christie did not clear himself in this matter at the camp meeting. I knew him to be one of the number I had seen in connection with the work at the office in North Fitzroy. He is one who will seek the society of young girls at every opportunity, and they will be foolish enough to be diverted from their interest in the meetings in order to be in his society. When he was accepted as a canvasser, I thought that I would wait and see whether or not he would make decided changes in his habits of life. I knew that he had capabilities, and that some features of his character were admirable, and if he did manifest true repentance and make reformation, I would not desire to present his case at that time; but the matter can be delayed no longer, and I fear it has been delayed too long as it is.

Lt 14a, 1893

Concerning Louis Christie

July 23, 1893

(This was read to Louis Christie in Auckland by Edward Hare.)

I realize that in Louie Christie we have no ordinary case to deal with; he is a fraud. While he has been endowed with some excellent traits of character, which if properly cultivated and directed would make him a useful laborer, he has hereditary and cultivated objectionable traits of character which will not constitute him a safe associate and companion for youth, or even those of mature age. I speak that [which] I do know.

Sunday, July 23, 1893. I have spent but little time in sleep the past night. I have been studying what course to pursue to save the soul of Christie. That which makes his case so difficult is that he either has very faint convictions of what constitutes sin, or he is so accustomed to sin that conscience has ceased to warn, to convict, and reprove. We read in (Isaiah 3:9, 10), “The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul; 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.”

Isaiah 5:20, 21. “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter!” Also vs. 21, “Woe unto them that are wise in their own eyes, and prudent in their own sight.” And vs. 24, “Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.” Please read Isaiah 5:1-7.

The eyes of the God of Israel are too pure to behold iniquity. These utterances of God, through his prophets, need to be considered by all who claim to be His people. God requires of every man and woman and youth that they shall perfect a Christian character. "Be ye holy for I am holy." [1 Peter 1:16.] The low standard of Christianity is robbing the church of vitality, and of his power. The standard of piety and Bible religion has been trailing in the dust, because those who claim to be followers of Jesus Christ follow their own ways, and reach a standard that God has not given them; but are raised up of themselves. Then they are false lights, false signboards pointing in the wrong direction. They call evil good, and darkness they call light, and professing to be righteous, they are, in their loose practices, after the order of the sinful man who has not the love of God and the fear of God before his eyes.

Not only is his own soul defiled by sin, but by repetition of wrong actions while professing to be a Christian, he leads others as well as himself to misapprehend, misapply, and misinterpret by practice, the nature and extent of God's claims upon the human agent. They fail to apply and bring the principles of great truths into the life practice, regarding them as little things.

When Achan stole the golden wedge and Babylonish garment that was appointed of God to be utterly consumed with fire, he thought it a little matter, and that he might as well be benefitted with the good appointed to destruction as to have it perish. But history shows us that which was to him a small matter was in the eyes of God a very serious matter, for he had disregarded the words of the Lord. One man who was of the tribe of [Judah] had sinned, for he "took of the accursed thing: and the anger of the Lord was kindled against the children of Israel." [Joshua 7:1.]

Because of this one man's sin the presence of the Lord was withdrawn from the armies of Israel, for the Lord would not serve with their sins. And the Lord permitted the men of Ai to obtain a victory over His people, and there were thirty-six men of war slain, and the hearts of the people melted and became as water. They were surprised that the Lord did not do by them, as He had done, and given them the victory. The General of armies, the Lord Jesus Christ, and the armies of heaven were withdrawn, and the armies of Israel were left to themselves to plan and arrange in their own human wisdom the battle.

"And Joshua rent his clothes, and fell on the earth upon his face before the ark of the Lord until eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies!

"For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?" [Verses 6-9.] You who have spiritual discernment can now see that which was counted a little thing made a great deal of sorrow and anguish of spirit for the responsible men of Israel, and this is always the case when the Lord evidences that He is displeased, His anger is kindled against the people. The men upon whom rests the burden are the men who feel the weight and the agony of soul because of the rebuke of the Lord.

Achan took it very coolly. We have no account that he felt distressed, no account that he felt remorse and studied from cause to effect, saying, "Is it my sin that has brought the displeasure of the Lord? Is it

that Babylonish garment, and that beautiful golden wedge I stole, that is the cause of the Israel of God, his people, being discomfited in battle?" He had no idea of making his wrong right by confession and humiliation of soul. All the gold, and vessels of brass and iron, and the silver were consecrated to the Lord. See Joshua 6:18, 19. "And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord."

Now, Achan knew the charge given in (verse 18); he heard it all. He did covet the accursed thing of Jericho appointed to destruction. He did covet the golden wedge, consecrated to come into the treasury of the Lord, and appropriated it to his own use. But there were men in Israel who were acquainted with the ways and words of God, and His dealings with His people, and they were the men that felt the reproach brought upon Israel because the people of God were not sustained and the enemies of God were victorious and triumphing in the defeat of Israel. While Joshua was mourning in humiliation and known distress because God's cause and truth were dishonored, the word of the Lord came to Joshua.

"And the Lord said unto Joshua, Get thee up; 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 (they had the thing appointed to destruction) and have also stolen (taken the golden wedge that was consecrated to the Lord's treasury) and dissembled also, and they have put it also among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed (in consequence of the sin of this offender)." [Joshua 7:10-12.]

Now hear the words from the lips of Jesus Christ enshrouded in the pillowy cloud, "Neither will I be with you any more, except ye destroy the accursed thing from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." [Verses 12, 13.]

Special directions were given of the Lord concerning this matter. See chapter 7, verses 14, 15. "In the morning therefore ye shall be brought according to your tribes: and it shall be that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel." Achan confessed not; but braved it out as though he were innocent.

"So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken. And he brought the family of Judah; and he took the family of the Zarahites, and he brought the family of the Zarahites man by man; and Zabdi was taken. And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah was taken." [Verses

16-18.] Now the Lord reveals that He is acquainted with the hidden things of dishonesty, however men may try to hide the same.

Now Achan may have continued in his denial, for he had shown such firm determination to cover his sin, but the Lord had fastened his guilt upon him. Many would have sympathized with him and in their human judgment, as they do today, have concluded him misused, because they leave God out of their reckoning. This is the reason that Joshua addressed Achan as follows, "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me." [Verse 19.] The Lord had told Joshua what he had done, but many who are misled by human sympathy and their own natural feelings sympathize with the wrongdoer.

The Lord designed to give a lesson to all Israel which shall come down along the lines from age to age to our time, and therefore Joshua entreats the young man "tell me now what thou hast done, hide it not from me." [Verse 19.] He would have the Lord God of Israel feared and honored, as One who knows all their works, and searcheth out the hidden things of darkness, so that Israel may always know that the Lord God is among them, and acquainted with all their actions, for men who are tempted of the enemy will often cast reflection upon those who are trying to do their duty in the fear of God.

The guilty transgressor puts on an appearance of injured innocence and will make no confession, only admit things when facts testify for themselves. Had the punishment come upon Achan without the facts of confession from his own lips, the people who were naturally ready to rebel, would have charged the direction given of God upon Joshua that He was unmerciful and severe, and misjudged the young man, and would have treasured up his memory to repeat it to others the harshness and the severity of the men in high positions of trust in Israel. For those who are not heart and soul consecrated to God will rise up against the justice of God in dealing with the sinful and the very men who would, if spared, corrupt others likewise; and the leaven of evil would work to the ruin of many souls.

Now the Lord God of Israel would not permit such a state of things to exist. Achan confessed and said, "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." [Verses 20, 21.] Achan thought his secret sin was hid from human eyes outside his own family. "So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

"And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why has thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, the valley of Achor, unto this day." [Verses 22-26.]

We see how the Lord regards these sins. Here was a man practicing the sin of covetousness, of theft, of embezzlement appropriating to his own use money dedicated to God and dissembling in the matter, carrying the appearance through all the criticizing examination, of a man innocent of any crime. The Lord has given this history to show His estimate of all such sins, that Israel may fear and honor the God of heaven. His [Achan's] sins had caused the loss of thirty-six lives. And the man or woman who claims to be keeping the commandments of God show how little they estimate the grievous character of sin when they indulge it.

And those professing to be Christians and doing similar sins of theft, of embezzling the Lord's goods, appropriating to their own and their families' use the means which they should render back to [God to] be put into His treasury, the Lord will judge for these things. When one wants to carry his sins along and indulge them under a cloak of professed righteousness, when he is reproved and corrected by any message from God, his first work will be to make of none effect the messengers, the Joshuas, and the message which God has given him. To declare thus he covers his own sins and errors by falsehoods. He commences a system of cannibalism upon the character of those who cannot accept his services and sustain his character as faultless. In an artful manner of injured innocence, he relates how he has been treated, neglected, slighted and how misjudged, when if all was known as it really was, the facts are not presented in any too strong light; but much more might be revealed.

But those who are not rooted and grounded in the truth, who are weak in the faith, whose sympathies are, by some things presented before them, easily stirred, may in the process of dealing with those poor deceived souls who have enlisted their sympathies become themselves, through misconception, worried and lose confidence in the very ones who God would have them have confidence in because they carry out the mind and will of God, notwithstanding it is anything but pleasant and agreeable.

If this man, erring as he is, would fall on the Rock and be broken, the Lord could then put His mold and superscription upon him. But while he shows no real sense of sin he is a dangerous element in any church; and thus now with his present experience, with his present blindness and sense of sin, leavens many. The sin of the blood of souls will be found in his garments. To cover his own course and make it appear righteous, [what] he has done, and will continue to do, [is] pull to pieces the course of others and cast reflection upon those who should be sustained. It is all done in such a spirit, and with such a deceiving power, that those who listen to him unconsciously feel a spirit of indignation stirred within them that there should be those in the church, ministers of the gospel, who will treat such a good, innocent Christian man in such a severe manner. Now, those who will receive the testimony of those pretenders grieve away the Holy Spirit in their own spirit and impressions which they cherish, saying such things as they ought not.

We must as Christians draw nigh to God under all circumstances. Cry unto God, my brethren and sisters, as David did. "O, Lord, open thou my lips; and my mouth shall show forth thy praises." [Psalm 51:15.] Lips opened to the praise and glory of God in the family circle, in the society of those with whom they associate, are closed to the service of Satan. When the lips and voice are engaged in prayer and praise and thanksgiving, they have no appetite or desire left to cast, in an insidious manner, artful suspicions upon those upon whom the Lord has laid the burden of His work.

Slandering speeches, which is in truth cannibalism, will not be spoken by those who are feeding on that which is the Bread of Life, the Word of the Living God, and delighting themselves on the marrow and fatness of God's exceeding great and precious promises. Through Jesus Christ the soul is in communion with the heavenly angels and can have no desire to indulge in foolish chit-chat conversation, to sit at the table with slanderers, (cannibals). Jesus Christ would have His children "laborers together with Him" [1 Corinthians 3:9], prayerful, kind, benevolent, and full of activity.

In Christ's work there is so much to do to bless, cheer, comfort, and win souls to Jesus, that there must necessarily be activity. The individual desires should be so changed that young girls would not enjoy the frivolous, cheap talk of young men, and the young men should not enjoy the cheap conversations of young women who have no depth of experience in the things of God because of these very cheap, selfish, and unchristian practices. Be careful what you say, lest you wound in your cheap frivolous talk one of God's little ones who is dear to the heart of infinite love, although he may have some defects.

Lt 15, 1893

Caldwell, W. F.

Bank's Terrace, Wellington, New Zealand

June 9, 1893

Caldwell, W. F.

Melbourne, Victoria

Dear Brother,

Your telegram was received last evening. We had to study over the telegram to decide what we should say to you. Of course, we could not in a telegram give you any lengthy advice. You gave for your address, only Melbourne. We sent, last evening, a reply to you through the Echo, thinking that the best means of reaching you.

I received a letter from Elder Starr, written at Hobart, stating he had met you, and that he felt a deep interest in you, and that he would meet you again at Melbourne. He said that he would read the letter to you which I sent to Brother Stanton. That letter shows you plainly what I would say in reference to your new light, which is not new light. Men one after another, have started up with the same message and carried it with remarkable zeal for a time. Several have become unbalanced in mind as the result of such efforts. One man in California has been in the insane asylum, a long time, as the result of the enemy's working upon his mind through such channels.

This message is not of God; but I have written a lengthy letter upon this subject, and I sent it a week ago to the Bible School. Please ask them to let you see a copy of it. I advise you to consult with Elders Starr and Rousseau. We have confidence in these brethren. After consulting with them, you'll know better what to do. I would advise you to enter the school as a student of Bible studies, placing yourself in the

channel of light that you may more perfectly learn the way and will of the Lord. They will be glad to help you and will treat you in a Christlike manner. Read carefully and prayerfully that which I have written.

If you come to the Scriptures to learn the will of God, you will see precious light that will be of importance to carry to the people. If you have a work to do to enlighten others, be sure that you have genuine light from the Scriptures, and not a concoction of error that will only be darkness and peril to the souls of all who receive it. We want truth, for truth alone will sanctify the soul of the receiver. Error will not refine, ennoble, elevate, and purify mind and character. We have a love for your soul, and we want you to come out of darkness into the light. The truth, only, makes you free in Christ. I write this in tenderness and heartfelt sympathy for your soul. This is the advice I have for you.

Place yourself in association with our brethren Starr and Rousseau.

Lt 16, 1893

Caldwell, W. F.

Bank's Terrace, Wellington, New Zealand

June 11, 1893

Caldwell, W. F.

Melbourne, Victoria

Dear Brother,

Your letter addressed to me was received at the beginning of the Sabbath. I had answered your telegram the same evening of the afternoon that I received it, advising you to counsel with Elder Starr, and that letter was on the way. I sent quite a lengthy communication which I wished you to see before leaving Melbourne. I should advise you to attend the school, and not to leave this country until you become thoroughly settled in your mind as to what is truth. I sincerely hope that you will attend this term of school and learn all you can in regard to this message of truth that is to go to the world.

The Lord has not given you a message to call the Seventh-day Adventist church Babylon, and to call the people of God to come out of her. All the reasons you may present cannot have weight with me on this subject, because the Lord has given me decided light that is opposed to such a message.

I do not question your sincerity or honesty. I have written long letters at different times to those who were accusing the church of Seventh-day Adventists of being Babylon, that they were not handling the truth. You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God. But as this matter has been brought before my mind in other cases where individuals have claimed to have messages for the Seventh-day Adventist Church, of a similar character, and the word has been given me, "Believe them not." "I have not sent them, yet they ran." [Jeremiah 12:6; 23:21.]

Elder Edwin Jones, a dying man, had his room filled with interested people while he was at the hospital at Battle Creek. Many were deceived, for the man seemed to be inspired. But the light that was given me was, "This work is not of God. Believe not the message."

A few years since, a man named Pulse, of Red Bluff, California, came to me to deliver his message. He said, it was the loud cry of the third angel which was to lighten the earth with his glory. He thought God had passed all the leading workers and given him the message. I attempted to show him that he was mistaken. He said Seventh-day Adventists were Babylon, and when we told him our reasons and set the matter before him, that he was in error, he had great power come upon him, and he certainly gave a loud cry. I sent to the office for Bro. Jones and my son, Willie, who came in. Mr. Pulse stood up under a power proclaiming the loud cry of the third angel's message, swelling louder and louder. We had much trouble with him; his mind became unbalanced, and he had to be placed in the insane asylum.

One Garmire advocated and published a message in regard to the loud cry of the third angel; he accused the church in a similar manner to what you are now doing. He said the leaders in the church would all fall through self-exaltation, and another class of humble men would come to the front, who would do wonderful things. This man had daughters who claimed to have visions. This delusion was opened to me. This Garmire is an intelligent man, of an acceptable address, and self-denying and full of zeal and earnestness, and carrying an appearance of consecration and devotion. But the word of God came from God to me, "Believe them not, I have not sent them." [Jeremiah 12:6; 23:21.]

He claimed to believe the testimonies. He claimed them to be true, and used them in the same manner you have used them to give force and appearance of truth to his claims. I told them this message was not of God; but it was deceiving the unwary. He would not be convinced. I told them the visions of his daughter were spurious, yet these visions, he claimed, were like the visions of Sister White, testifying to the same things. This daughter was deceiving the family, and several others who believed these false messages. I was shown that the young girl was not virtuous; but was corrupt. She was a harlot. Just before we left for Australia the girl said the Lord had a message for her to go away, and stay away one or two years. She went, and for a time her parents did not know her whereabouts. During this time she gave birth to an illegitimate child. Still the parents will not give up their false message. I visited the family, which is kept in order and under discipline; but the girl that had the visions was not there.

If ever a man that I looked upon was inspired, this man certainly was; but I told him plainly his inspiration was of Satan, not of God. His message bore not the divine credentials. In order for him to give this message broadcast to the world, he made an honest, conscientious young man believe it to be his duty to steal the Review and Herald list. This is a state prison crime, and the young man ran away from Battle Creek. He did not dare return to Battle Creek for some time. The time was set for probation to close, and as every prediction failed, the young man saw he had been deceived, and he confessed his sin and is now an honorable member of the Battle Creek church.

Only two years since, another man by the name of Cass from Connecticut, came out with a message which he called new light in regard to the message of the third angel. This intelligent family have, through this delusion, separated from the Seventh-day Adventist church. Because I had borne a decided

testimony against this new light, (so called), in Norwich, Connecticut, where he lived, he opposed me and my work and testimonies.

The father of the Cass children, attended the conference and Ministers' Bible Institute held in Battle Creek; but he held himself aloof, and did not harmonize with the spirit of the meeting. He left for his home and began to leaven the little church in Norwich. If I had not labored in that place, they might have broken up the whole church with their repudiating the truth and position of Seventh-day Adventists, and Mrs. White in particular.

At this same time, one Mrs. Marks came from Washington, D.C., claiming to be wholly sanctified, and to have the power of healing. This spirit led many to become bewildered. The same accusing spirit was with them, that is, that the church was all wrong and God was calling out a people who would work miracles. A large class of our people in Battle Creek were being severed. I was moved upon by the Spirit of God, in the night season, to write to our people in Battle Creek.

God is leading out a people. He has a chosen people, a church on the earth whom He has made the depositories of His law. He has committed to them [a] sacred trust and eternal truth to be given to the world. He would reprove and correct them. The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light and have not walked in the light. It is those who have made great profession, but have not kept in step with the Leader, that will be spewed out of His mouth unless they repent. The message to pronounce the church Babylon and call the people of God out of her does not come from any heavenly messenger, or any human agent inspired by the Spirit of God.

The true Witness says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 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 3:18-21.]

Jesus is coming in to give the individual members of the church the richest blessings if they will open the door to Him. He does not once call them Babylon, nor ask them to come out. But He says, "As many as I love, I rebuke and chasten" (with messages of reproof and warning). [Verse 19.] These reproofs I am not ignorant of. I have given warnings because the Spirit of the Lord has constrained me to do so, and have uttered reproofs because the Lord has given me words of reproof. I have not shunned to declare the whole counsel of God which has been given me for the church.

I will say in the fear and love of God, I know the Lord has thoughts of love and mercy to restore and heal them of all their backslidings. He has a work for His church to do. They are not to be pronounced Babylon, but to be as the salt of the earth, the light of the world. They are to be the living messengers to proclaim a living message in these last days.

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

“And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her.” [Revelation 18:1-8.]

The whole chapter shows that Babylon that has fallen is the churches who will not receive the message of warning the Lord has given in the first, second, and third angels' messages. They refused the truth and accepted a lie. They refused the messages of truth. See 2 Thessalonians 2:1-12. The message in the 18th [chapter] of Revelation is plain and clearly defined. (Verse 3): “For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.” Any one who reads this chapter need not be deceived.

How Satan would exult to have a message go broadcast that the only people whom God has made the repositories of His law are the ones to whom this message applies. The wine of Babylon is the exalting of the false and spurious sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also the immortality of the soul. These kindred heresies, and the rejection of the truth, convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony.

Again I say, the Lord hath not spoken by any messenger who calls the only church in the world that keeps the commandments of God, Babylon. True, there is chaff with the wheat; but first gather the chaff and bind it into bundles to burn it, but gather the wheat into the garner. I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this. There is not the least evidence that such a thing will be. Those who shall heed this false message and try to leaven others will be deceived and prepared to receive advanced delusions, and they will come to naught.

There is, in some of the members of the church, pride, self-sufficiency, stubborn unbelief, and a refusing to yield their ideas, although evidence may be piled upon evidence which makes this message to the Laodicean church applicable. But that will not blot out the church that it will not exist. Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation.

I warn the Seventh-day Adventist church to be careful how you receive every new notion, and those who claim to have great light. The character of their work seems to be to accuse, and to tear down.

My Brother Caldwell, I would say to you, Be careful. Go not one step farther in the path you have entered upon. Walk in the light "while ye have the light, lest darkness come upon you." [John 12:35.]

You complain of being treated coldly in Battle Creek. Did you go with a humble spirit to those who are spiritual and say, Will you examine the Scriptures with me? Shall we pray over this matter? I have not the light, I want it, for error will never sanctify the soul. Can you be surprised that they would not give you all that confidence you might think they should, after the experience they have passed through?

Should not the words of Christ have any weight? "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." [Matthew 7:15.] "Lo here and lo there is Christ," will be multiplied. [Mark 13:21.] Let the believers heed the voice [of] the angel [who has] said to the church, "Press together." In unity is your strength. Love as brethren, be pitiful, be courteous, God hath a church, and Christ hath declared, "The gates of hell shall not prevail against it." [Matthew 16:18.] The messengers the Lord sends bear the divine credentials. I have tender feelings toward you, but come to the light, I beseech of you.

Lt 17, 1893

Caro, Edgar; Caro, Erick

Hastings, New Zealand

September 5, 1893

Messrs, Edgar and Erick Caro

Battle Creek, Michigan, U. S. A

I address you, the sons of my much respected Sister Caro, a few lines. It was with much pleasure that your mother read your letters to me. Your father insisted on reading the letter from Ned to him. It was written in Chicago, giving some particulars in description of things seen. He read this letter with the greatest satisfaction. I was pleased that he desired to favor me with the privilege of hearing it.

I thought, then, that I would write you a few lines and tell you that I am welcome in your father's and mother's home whenever I visit Napier, and at such times I always hear in regard to their boys; and I assure you that I am an interested listener. I know that you lie very near the heart of both father and mother, and if you both make Christ your pattern you will altogether meet their expectation. Upright principles and unblemished characters maintained in your scholastic life will register your names in the heavenly record as men who can be trusted with grave responsibilities.

To pursue a course that will prove the most satisfactory to yourselves will be to “Incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.

“He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil men, from the man that speaketh froward things; who leave the paths of uprightness to walk in the ways of darkness.” [Proverbs 2:2-13.]

These words are right to the point. Heed them carefully, and you are then bringing the solid timbers into your character building. Your father and your mother have the most intense interest that you should have a record of uprightness, of clean, thorough principle. And could you see them when your communications come to them, and you give evidence that their interest and money enlisted in your behalf that you should become sons qualified to fill acceptably and with fidelity your responsibilities in any position where it shall be evident Providence assigns you, they will feel repaid an hundred fold for all their care and all their efforts. Never, never disappoint their expectations. Never let a shade of sadness come to their souls from your course of action. Never let your father and mother be weighted down with grief because you have disappointed their expectations, but give them reason to thank God with their whole heart that they have not hoped and labored in vain. But let your consideration deepen and take a higher range. Consider to whom you owe the highest obligation.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] O what a gift! What amazing condescension! He that was equal with God has evidenced to you a love that is higher and deeper and more enduring than even the love of father and mother. He laid aside His royal crown, laid off His royal robe, stepped down from His high and holy throne, clothed His divinity with humanity, and came to a world all seared and marred with the curse to save fallen man who has transgressed His holy law. He came to bring life and immortality to light. He came to suffer, the just, the holy, that He might save, through bearing the penalty of the sins of the unjust, disloyal subjects in His own person, and through becoming their substitute and surety give them another opportunity through His own merits to win back the favor of God by returning their loyalty and obedience to the laws of His government.

Can you doubt for a moment the love that is expressed? And how sad indeed to give evidence to all heaven that you did not appreciate or value that love, but turn from it as an indifferent matter that did not concern you. O, I thank God that neither of you are in that position. I cannot place even the younger son in such a position, but the Lord expects more of you, dear youth, than you give Him. He has paid the price for your soul in human humiliation, in self-denial, in self-sacrifice, in travelling a hard and thorny path to beat down the thorns and obstructions, that you could place your feet in his footprints. His voice

is heard saying, "Follow me." "He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] "He that walketh in darkness knoweth not whither he goeth." [John 12:35.]

Jesus, the world's Redeemer, so loved fallen man that He took upon Himself our human nature, but without a taint of sin; He descends, reaching to the very depths of human woe and misery to lift up fallen man. For our sakes He became poor, that through His poverty we might come into possession of eternal riches. Will you evidence before the whole universe of heaven, before the whole synagogue of Satan, before the whole world, irrespective of consequences, that you accept Jesus Christ as your personal Saviour, that you confess before witnesses and become a spectacle to the world, to angels and to men that you accept Jesus as your personal Saviour? Will you stand under His banner, and will you obey the orders of the Captain of your salvation? Christ Jesus expects this of you. Will you disappoint Him?

Will you please the powers of darkness by indecision, as though the army arrayed against Christ possessed some attractions that it was a difficult matter for you to choose under which standard you will serve? Shall your name, Erick, be registered in the Lamb's book of life? Shall it be honored and immortalized in the heavenly courts? "Choose ye this day whom ye will serve." [Joshua 24:15.] It is for your present and eternal interest that you choose sides. You are not safe one moment in standing neutral. You dishonor Christ in this position. You do no credit to yourself. You place yourself in a position where the door of temptation is open to your soul, and Satan loses no opportunity that he shall take advantage to find entrance to tempt you.

Your brother may be deeply interested in you, he may do his best to lead you, but he is only human. His finite power cannot keep you. You must be kept by the power of God earnestly sought in humble prayer and constant watchfulness thereunto. Said Christ, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [Matthew 12:30.] Your very indecision gives Satan advantage to use you as his ally to hurt your soul, and to hurt other souls. Christ bids you, "Follow me." Will you do this, will you give to God your undivided affections? Will you connect yourself with a power that will protect your soul from the fiercest assaults of Satan?

Do not try to do what many are attempting, to incorporate light with darkness, Christ with Belial, purity with impurity, good with evil, for it is impossible. Give to God your undivided affection. Give Him the whole heart. Rely upon His power to save you to the uttermost. You have no time to squander. Your time, talents, and your entire being belongs to Him who hath bought you with an infinite price. "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.]

You are robbing God every hour that you live to please your inclination. If God has given you health, intellect, prosperity in any line, be careful and do not prostitute these gifts of the great Giver to your own spiritual detriment. "Come out from among them and be ye separate." [2 Corinthians 6:17.] Here is a voice speaking to you. Will you take heed? Will you have special carefulness in the formation of friendships, in the choice of companions? Unless you do use caution, you will, through indiscretion,

imperil the highest interests of your soul. Do not consider that you need no warning, for dangers are thickening around every youth and every soul that lives.

The great crisis is being entered upon. Satan has come down to work with great power. He is represented as walking about as a roaring lion, seeking whom he may devour. Today there are, in our world, men exalted to positions of honor who are examples of depravity which provoke the righteous judgments of God, and these are Satan's masterly workers. These are the agents Satan uses to corrupt the youth who are pleasure loving, full of life, and who love to have an active, high, lively time. O, if they could only see Satan's artfully woven nets to take them unawares and involve them in perplexity and dishonor and shame.

If our youth would give themselves to Jesus Christ, and rely upon His power to rebuke the strong enemy in their behalf, they will be safe, and through the grace of Christ can resist the strongest assaults of Satan. Cultivate solid, practical principles daily which will endure the test of trial and will bear the scrutiny of reason, and the reflection that will come. Your only safety is the noble attributes of sober-minded reflection, while infidel sentiments are increasing, and there is greater and still greater forgetfulness of God which is expressed with pen and with voice, which will speak more decidedly in messages and addresses from the rulers.

God calls for every man to stand to their colors. Stand firmly with a whole armor of righteousness, showing yourselves true Christians. Satan and his angels are present on every occasion in your play ground, watching the spirit that characterizes your amusements, that he can inspire the unwary with his attributes. There are also other witnesses. The heavenly angels are there, writing in the book of record all that is transacted. "I know," says the true witness, "thy works." [Revelation 3:15.] Far less amusement upon the school ground and more hours devoted to seeking wisdom from heaven would place souls in a far more favorable condition.

I entreat of you, dear youth, pray most earnestly for a high and holy influence which shall subjugate your passions, exalt your affections, and purify your heart that you may love to keep the commandments of God. Consider the salvation of the human soul above everything. Christ Jesus we must have as our personal Saviour. We want to educate and train the mind to look unto Jesus, to trust in Jesus. He interposes, by His presence in our salvation when we shall in select companies meet to worship God.

"For where two or three are gathered together in my name, there am I in the midst of them." [Matthew 18:20.] His special presence is there to make the prayers and worship of His people effectual, and to impart to them a blessing which they in their turn shall impart to others. We are highly honored to be reckoned as soldiers of Jesus Christ. We have enlisted to serve under Him, the Captain of our salvation, wearing His armor, marshalled under His banner, identifying our interests with Christ that we shall subdue His enemies and extend His kingdom. We must be faithful soldiers of Christ.

Every student in our schools will need to make Christ his personal Saviour [and] learn to seek His counsel that they may not follow inclination but pray for wisdom to know the will and ways of God. If much less time was spent on the play ground, and more moments devoted to contemplation, to earnest prayer,

bringing their will and ways to the will and ways of God, they would be better qualified to be laborers together with God.

Satan introduces his attributes in so unsuspecting a manner that many are entangled in his net before they are aware of any danger. Is the Lord soon coming? Are perils threatening every soul? Then I entreat you to consider it your only safety to keep yourselves in the channel of light. "We are laborers together with God." [1 Corinthians 3:9.] Our appointed task is to walk in the light, that every jot of influence that God has given us in intellect, in pleasant manners, in life and activity, cannot be consumed in selfish gratification. Do not lay on the foundation hay, wood, and stubble which will be consumed with the fires of the last day, but lay on the foundation gold and silver and precious stones. These are imperishable. These will live through eternal ages.

Every one is to sow the good seed beside all waters. Is there not work to be done in the vineyard of the Lord? Sow just such grain as it will be a pleasure to reap and garner. How much precious time is lost in selfish indulgence that might be devoted in doing good, in fitting for the precious work of saving souls to Jesus Christ. That work will live through eternal ages. We are stewards of the manifold grace of God. We are stewards of whom it is expected that we be found faithful. Carefully economize the means that are entrusted. Use every talent so that it shall increase.

Dear youth, every day use your opportunities and privileges with conscientious consideration of the future life, doing those things you will never regret. Exert every power God has given you, with a purpose to glorify Him. Not only for your satisfaction in the day when every soul shall be judged according to their works, but it is your duty to pursue such a course that you will be a help to others by your practical example. If you do the will and words of Christ, you are laborers together with God.

Your conscience and conscious influence is constantly drawing other souls away from evil to good. The blessing of God will rest upon you. The God that blessed Daniel, and gave him and his companions knowledge and wisdom, will bless you, and give you a retentive memory, right and strong impulses to work in Christ's lines, and your soul will be filled with gratitude and peace and joy in the service of Christ. Your thanksgiving and praise will ascend to heaven, and Jesus will mingle the fragrance of incense with your prayers, even His own merits, His own virtues, His own righteousness, and answers will come. You will have yearning sympathy to help others, and you can help them.

With much love, I remain,

Your sister in Christ.

Lt 17a, 1893

Caro, Edgar

Napier, New Zealand

October 2, 1893

Mr. Edgar Caro

21 E Jefferson Street

Ann Arbor, Michigan

Dear Brother:

I received your letter, and I thank you for calling me Mother; I am so called by many young men and women, and I feel highly honored by being addressed by this endearing name, Mother. I have been under the charge of your good mother for a week or more. We thought we must leave Napier for Auckland in about two weeks, spending one or two weeks in Gisborne, and therefore the work was hastened on my teeth. Your mother is a superior dentist. The work is excellent, but my unprepared gums protest against the abuse I make them suffer.

After our plans were laid, a telegram came that the Pitcairn was expected in Auckland in a few days, and Willie decided that he must hasten to Auckland to be there when the vessel arrived. Then a telegram came from Elder Olsen, stating that he would attend the New Zealand conference, to be held November 23rd, and also said to hold Pitcairn until he should come. This gives me the whole of three weeks more time in Napier than we expected.

Your questions, I will say, are answered largely, if not definitely, in *How to Live*. Drug poisons mean the articles which you have mentioned. The simpler remedies are less harmful in proportion to their simplicity; but in very many cases these are used when not at all necessary. There are simple herbs and roots that every family may use for themselves and need not call a physician any sooner than they would call a lawyer. I do not think that I can give you any definite line of medicines compounded and dealt out by doctors that are perfectly harmless. And yet it would not be wisdom to engage in controversy over this subject.

The practitioners are very much in earnest in using their dangerous concoctions, and I am decidedly opposed to resorting to such things. They never cure; they may change the difficulty, to create a worse one. Many of those who practice the prescribing of drugs would not take the same or give them to their children. If they have an intelligent knowledge of the human body, if they understand the delicate, wonderful human machinery, they must know that we are fearfully and wonderfully made, and that not a particle of these strong drugs should be introduced into this human living organism.

As the matter was laid open before me, and the sad burden of the result of drug medication, the light was given me that Seventh-day Adventists should establish health institutions, discarding all these health-destroying inventions, and physicians should treat the sick upon hygienic principles. The great burden should be to have well-trained nurses, and well-trained medical practitioners to educate "precept upon precept; line upon line, line upon line; here a little, and there a little." [Isaiah 28:10.]

Train the people to correct habits and healthful practices, remembering that an ounce of prevention is of more value than a pound of cure. Lectures and studies in this line will prove of the highest value.

Educate men and women to bring up their children free from false, fashionable practices, to teach them to be useful. The daughters should be educated under the mothers to do useful labor, not merely indoor labor but out-of-door labor as well. Mothers could also train the sons, to a certain age, to do useful things indoors and out-of-doors.

There are plenty of necessary, useful things to do in our world that would make the pleasure-amusement exercise almost wholly unnecessary. Brain, bone, and muscle will acquire solidity and strength in using them to a purpose, doing good hard thinking, and [in] devising plans which shall train them to develop powers of intellect, and strength of the physical organs, which will be putting into practical use their God-given talents with which they may glorify God.

This was plainly laid out before our health institution and our college as the forcible reason why they should be established among us; but as it was in the days of Noah and Lot, so it is in our time. Men have sought out many inventions and have widely departed from God's purposes and His ways.

I do not condemn the simple exercise of playing ball; but this, even in its simplicity, may be overdone. I shrink always from the almost sure result which follows in the wake of these amusements. It leads to an outlay of means that should be expended in bringing the light of truth to souls that are perishing out of Christ. The amusements and expenditures of means for self-pleasing which lead on step by step to self-glorifying, and the educating in these games for pleasure, produce a love and passion for such things that is not favorable to the perfection of Christian character.

The way that they have been conducted at the college does not bear the impress of heaven. It does not strengthen the intellect. It does not refine and purify the character. There are threads leading out through the habits and customs and worldly practices, and the actors become so engrossed and infatuated that they are pronounced in heaven, lovers of pleasure more than lovers of God. In the place of the intellect becoming strengthened to do better work as students, to be better qualified as Christians, to perform the Christian duties, the exercise in these games is filling their brains with thoughts that distract the mind from their studies.

Now the same power of exercise of mind and muscle might invent ways and means of altogether a higher class of exercise, in doing missionary work which would make them laborers together with God, and would be educating for higher usefulness in the present life, in doing useful work, which is a most essential branch in education.

There are many ways in which the youth can be putting to usury the talents entrusted to them of God, to build up the work and cause of God, not to please themselves but to glorify God. The Majesty of heaven, the King of glory, made the infinite sacrifice in coming to our world in order that He might elevate and ennoble humanity. He was a persevering, diligent worker. We read, He "went about doing good." [Acts 10:38.] Is not this the work that every youth should be seeking to do, working in Christ's lines? You have Christ's help. The ideas of the students will broaden. They will be far-reaching, and the

powers of usefulness even in your student's life will be continually growing. The arms, the hands, which God has given, are to be used in doing good which shall bear the signet of heaven, that you can at last hear the "Well done, thou good and faithful servant." [Matthew 25:21.]

I do not think, from the way the matter has been presented to me, that your ball games are so conducted that the record of the students will be of that character, in the estimation of Him who weighs actions, that will bring a reward to the actors. Let there be a company formed somewhat after the plan of the Christian Endeavor order, and see what can be done by each accountable human agent, in watching and improving opportunities to do work for the Master. He has a vineyard in which every one can perform good work. Suffering humanity needs help everywhere. The students may win their way to hearts by speaking words in season, by doing favors for those who need even physical labor. This will not degrade any one of you, and it will bring a consciousness of the approval of God. It will be putting the talents, entrusted to you for wise improvement, to the exchangers. It will increase them by trading upon them.

There are healthful methods of exercise that may be planned which will be beneficial to both soul and body. There is a great work to be done, and it is essential that every responsible agent shall educate himself to do this work acceptably to God. There is much for all to learn, and there cannot be invented a better use for brain, bone, and muscle than to accept the wisdom of God in doing good, and adopting some human device for remedying the existing evils of this profligate, extravagant age.

It is our duty ever to seek to do good in the use of the muscles and brain God has given to youth, that they may be useful to others, making their labors lighter, soothing the sorrowing, lifting up the discouraged, speaking words of comfort to the hopeless, turning the minds of the students from fun and frolic which often carries them beyond the dignity of manhood and womanhood to shame and disgrace. The Lord would have the mind elevated, seeking higher, nobler channels of usefulness.

Is the eye single to the glory of God in these games? I know that this is not so. There is a losing sight of God's way and His purposes. The employment of intelligent beings, in probationary time, is superseding God's revealed will, and substituting for it the speculations and inventions of the human agent, with Satan by his side to imbue with his spirit. Keep the Word of God close by your side. Guided by it you will be wise, you will be steadfast, immovable, always abounding in the work of the Lord. We must in these last days watch unto prayer. The Lord God of heaven protests against the burning passion cultivated for supremacy in the games that are so engrossing.

In no time in your life have you been more critically placed than you are while prosecuting your medical studies at Ann Arbor. Satan is watching every avenue whereby he can take advantage to enter with his specious temptations to spoil the soul. You will meet with infidel sentiments in very intelligent men who call themselves Christians. Cling to the wisdom which is revealed to you in the Word of God, for it will bind you, to obey its teachings, to the throne of God.

I am fearful now, more than at any other period of time, that Christians, as individuals, may separate from God because they lose sight of the Pattern, Jesus Christ, and think it is safe to walk in the sparks of their own kindling, deceiving the soul with thinking it is the way of the Lord.

It is not enough for our spiritual interest to read the Word of God, thinking that a knowledge of the truth contained therein will be sufficient for our salvation. The One of whom we read must be our dependence. "And this is life eternal; that they might know thee, the only true God and Jesus Christ whom thou hast sent." [John 17:3.]

We cannot be safe because we believe certain doctrines as truth, we must press the matter still farther. The word of our Captain is heard, "Go forward. Be ye doers of the word, and not hearers only." [Exodus 14:15; James 1:22.] In obeying our Leader we shall possess the blessings which the Word of God implies and reveals for our understanding. The truth may be accepted in its beautiful form, but it cannot be saving truth for the receiver unless it is brought into the practical life, exercising its influence upon mind and character.

We must have that faith that works by love and purifies the soul. Here, my dear friends, is where you can work for others' good. The precious revelation of God's will in the Scriptures with all their unfolding of glorious truth is only a means to an end. The death of Jesus Christ was a means to an end. The most powerful and efficacious provision that He could give to our world was the means; the end was the glory of God in the uplifting, refining, ennobling of the human agent.

Holiness to God is glorifying Him by the entire conformity of the human will to the divine. There is a clean, pure mind. The soul and the body, as Christ's purchased possession, is to be presented to God without spot or wrinkle, or any such thing. This will prove the counteracting of Satan's ingenious work to ruin man. This is the re-creation of the human agent through Jesus Christ's merits; a clean thing is brought out of an unclean, restoring the image of God in man. The human agent is to go forward to reach the highest standard of perfection of character by beholding the character of Jesus Christ.

The Lord Jesus reproached His disciples because of the slowness of their apprehension to reach the true depth of His lessons given to them. He sought to awaken their minds, intimating that He had left in their possession truths of the highest value which they must search critically and prayerfully, in order to discern and to estimate their true value. Were He upon earth today, would He not reproach those who are blessed with such great light as is now opened before us, because we so dimly comprehend the meaning of His teachings, and the virtue and the end for which they were given, which are for the sanctification of the entire man?

The moral development of man is conformity to the image of Jesus Christ. And the end requires that the truth, employed as a means, should itself be capable of constant expansion, that it may be seen in new development, but close study and earnest prayer being brought into the practical life; the human and the divine co-operating, that man may become a partaker of the divine nature, having escaped the corruptions that are in the world through lust. As the truth is studied with humble heart, the will subjected to the divine operations of the Spirit of God, the truth brightens, like its divine Author, while beholding it, and while aspiring through the grace of Christ to reach it. In this way, the human agent is elevated to attain to the standard of perfection of human character.

I am so anxious that the youth should reach a high standard, and not be satisfied with a poor, weak, starved experience, for they can do a great work for the Master. Every one may have a deep, rich,

abundant experience in the things of God; but this requires persevering effort in co-operating with the divine. When God gave His only begotten Son, He gave all heaven in this one gift. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [Romans 8:32.] Please read Romans 8:31-39.

I have deep interest that you, my dear brother, shall be [a] living channel of light. O that you may be filled with all the fulness of God, walking in all humility of mind, constantly working, drawing with Christ in the salvation of souls.

Lt 18, 1893

Daniells, Elder and Mrs. A. G.

Wellington, New Zealand

May 11, 1893

Elder and Mrs. A. G. Daniells

No. 2 Cook's Street

Glebe Point, Sydney

Dear Brother and Sister:

I have been unable to sleep past four a.m., and between that and breakfast time I manage to do much writing. We have breakfast at 7:30. We hardly know how to describe matters as they are here. Our congregations are quite small, and prejudice exists to a remarkable extent. We work on, however, trying to act our part as faithful messengers of the Lord God of hosts. We have a message to bear of the utmost importance.

I spoke two Sunday afternoons with a goodly number out to hear; but I spoke yesterday afternoon on the relation of fathers and mothers to their children and youth, and the congregation was quite small. Only 45 were present. The presence of the Lord was certainly in our midst; hearts were touched, and hundreds ought to have heard the words I had for them. Our effort may show no manifest results; but I consider Jesus the world's Redeemer. Of Him it was said, "I will not fail nor be discouraged." [Isaiah 42:4.] We want the mind of Christ to work in His lines.

I have spoken in Petone three times. The last time was Tuesday, May 2, at 7:30 in the evening. A goodly number was present. Brother Simpson said it was the largest congregation that any of our people have ever had in Petone. All were pleased, and much prejudice was removed. It makes it bad that we have no hold upon the people here. All are strangers to us. Visiting is done by Elder Starr and his wife, whenever they can get an entrance. They receive him and promise to come to the meetings; but they do not come. They seem to act as if they were afraid their minds would become stirred up, and they use the stay-

away argument. We have the rink hired for few more meetings. Elder Starr leaves for Melbourne on Monday, and we think of hiring a smaller hall, and we think we shall more easily get at the few interested ones. We shall soon see what can be done for them.

The Lord God Omnipotent reigneth. The work and cause is the Lord's, and He can work upon human hearts. The Lord has a people in this place, and He has a warning message for this people, and He will not have His word return to Him in vain. One thing we must do and that is to go forward. Work on the right hand and on the left. Sow beside all waters knowing not whither shall prosper this or that. How long it is best to work, not by sight but by faith, for the few, trusting the Lord to water the seed sown, we know not. There is a great work to be done in New Zealand, and we dare not leave this field to return to Sydney or Melbourne until we have clearer light. There is time we must give to Napier, Hastings, Ormondville. The latter place I am urgently requested to visit.

We want you to write us as definitely as possible in regard to the work in Paremata. We know from the light the Lord has given me that there are other fields nigh that have heard the sound of the message that are to be worked. The Lord gives His workmen courage and perseverance and heavenly wisdom and the endowment of the Holy Spirit, that the truth may be accepted, believed, and practiced by many more souls. One thing I know we must have, and that is faith combined with most earnest, diligent preaching of the Word of God in its real simplicity. We must embrace every opportunity to put forth personal labor. The personal labor must be done, even if there has to be less preaching done. Here in New Zealand you, my brother, and others who have labored here, have failed. We must get acquainted with the people in their homes. You can never supply this by proxy. This has been attempted, but God can never sanction any such work. Brother Hare has done this work, and you did it also, but it is a sad mistake.

If far less preaching has to be done, this part of the pastoral work is not to be neglected nor shifted upon your wives nor some other person. You must educate and train yourselves to visit every family that you can possibly get access to. The results of this work will testify that it is the most profitable work a gospel minister can do. If he neglects this work, the visiting of the people in their homes, he is an unfaithful shepherd, and the rebuke of God is upon him. His work is not half done. If he had given personal labor, there would have been a large work done and many souls gathered.

No excuse will God accept for thus neglecting the most essential part of the ministry, which is the properly binding off of the work, and binding the messenger bearing the truth up with the flock, the sheep and the lambs of the Lord's pasture. The Lord Himself makes the human instrument a channel of light to the people, through his personal efforts, in identifying himself with the people for whom he is laboring. The weak of the flock need strengthening at the right time—words spoken that will comfort, strengthen, and establish them that they will become rooted, grounded, and established in the faith. This is the way and the means God has ordained to meet the people where they are. I recognize, in the places where I have thus far labored, the very places which have been lost to the cause of God because the messengers who have brought to them the truth have not ministered because it was not pleasant business to engage in this work.

Lt 18a, 1893

Daniells, A. G.

Parramatta, New South Wales

January 30, 1893

Dear Brother Daniells:

I would say a few words to you. Be of good courage. You may be inclined to look upon the dark side too much. If you do this you will not be able to present to those for whom you labor a clear, firm, encouraging, hopeful message. You should keep before the people that their only hope is to be constantly clinging to Jesus Christ, the only refuge for any soul. But do not bring a gloomy note into your work; do not strike a single discouraging note. Seek to lift Jesus up, and in no case dwell under the shadow of the old covenant; but let your faith and your hope center constantly in Jesus, the Source of all life, and truth and righteousness. Dwell upon the bright side of the picture. Satan would have us walk in a shadow, but it is our privilege to walk in the light as Christians in the light. They that follow me shall not walk in darkness.

Let there be no reason for complaint that you are severe, and thus discourage souls. Preach the truth in love, present every inducement to win, for you can never force nor drive. There will be with you a constant battle to fight with yourself. You become too easily discouraged and allow your mind to dwell upon the dark side when it is a poor policy for you, for as you view things in a discouraging light you will surely produce just the state of things which your mind dwells upon.

Again, you are in danger of judging persons and things too strongly, and deciding under the presentation to your mind, and so produce a state of things just in accordance with your anticipations, when if you had different and more favorable impressions, you would act under these impressions with the very best results. Care is essential in your case that the worst view of persons and things shall not be laid before you, for you will be almost sure to view them in a stronger light than will bear the best fruit.

Lift up Jesus as a compassionate, sin pardoning Saviour. Revive the hearts of the people that they may have increased hope and faith, and never carry the least tinge of discouragement. Let words of kindness be upon your lips; fan the least spark of hope: "The bruised reed shall he not break, nor the smoking flax shall he not quench till he send forth judgment unto victory." [Matthew 12:20.] Keep your eyes uplifted. Remember that you are not to bear the sins of men, for you have not been made a sin-bearer. Jesus only is able to bear the sins of men.

Let there be a cheerful ring in your testimonies, in all your preaching. Do not bear down and present condemnation, but freedom, hope and faith. Educate the people now to believe. It is a difficult matter for you to hold fast the faith once delivered unto the saints, which is a continual firm reliance upon God with unwavering trust. Turn your face to the Sun of Righteousness, for there is healing in His wings. You

need to work constantly in the same lines in which Christ worked, which is the uplifting, not the depressing. It is the healing virtues in Jesus Christ that should be set before every soul with whom you come in contact. Lean your whole weight upon Jesus; cast all your burdens and cares upon Him, for He careth for you.

May the Lord bless you and Sr. Daniells that you may be so constantly living under the sunshine of the presence of Jesus Christ that you will both be like springs of water whose waters fail not, but Christ in you a well of water springing up into eternal life. All that you say, all that you do, is pointing souls to Jesus, the Lamb of God, who taketh away the sins of the world. You want to strike clear, decided notes of faith, hope, courage, and the love of God which passeth knowledge. You will have doubts; you will have many disagreeable things to see, which you will feel, but you must fight the good fight of faith. Let nothing like gloom be attached to your words if you wish to retain your influence. What you expend in cheerful, encouraging words, whatever may be the appearance, is as seed-wheat which will return you a yield of some thirty, some sixty, and some an hundred fold. You are, in this, working, educating yourself to have a courageous spirit in the Lord Jesus Christ, and you will, as far as your influence is concerned, find no line of work that will pay better. But never carry the whip. Never try to drive.

Present the truth as it is in Jesus and let the truth do its work on human hearts. It is not you that can make the impression on human minds, and if you should leave, in words you speak, a sadness, a discouragement upon the minds, and a sort of hopelessness, who shall make you glad? "Holding forth the word of life" [Philippians 2:16] in the simplicity of the gospel, and in its most symmetrical and beautiful form, you can win; but never attempt to force. You will find men who profess the truth.

You will find men who profess the truth who neither burn nor shine. All their ideas seem to be degraded, common, cheap. They are too gross to be purified, because this is the office, the work, of the truth upon the human heart, and they do not bring the truth into the soul temple but keep it in the outer court. They are therefore destitute of its converting, purifying, sanctifying power. The world will present such as a specimen of believers. This will stir up your soul to combat the idea. But bear in mind, people will not believe what the pulpit teaches, but what the church lives; therefore personal labor is so very essential for the church that they may not be driven, nor whipped into the traces, but patiently educated in a calm, Christlike spirit to give forth a clear, luminous light.

Make full proof of this ministry God has committed to you. Let all see in your example a beautiful and powerful expression of the sacred power of the truth you handle, and never, never leave in spirit, in word, in testimony, the impression that the Lord is not full of goodness, compassion, tenderness, and love. In this way alone can you win hearts. Be cheerful, be hopeful, and of good courage.

Lt 19, 1893

Daniells, Elder and Mrs. A. G.

Ormondville, New Zealand

September 8, 1893

Elder A. G. and Mrs. Daniells

2 Cook Street

Glebe Point, Sydney, N. S. W.

Dear Brother and Sister,

Here we are at last where they have been calling us to visit for weeks back. Since we came we have had some sunshine. When the sun does shine it seems like a very pretty place, but I do not think I would like to make my home here. We are expecting Willie today. It is now more than three months since we have seen him.

Emily and I came yesterday. Sr. McCullagh and her little girl were with us in the train. They had gone to Napier to spend a couple of weeks, but when they heard that we were coming to Ormondville they came back with us; and so they only had a few days stay in Napier.

Brother McCullagh, his wife, and child have had a severe time of it. They have suffered much with throat difficulty. They are better now since the winter weather has gone they have had three weeks of beautiful, sunshiny weather, but just as soon as we reached here it set into raining, just spring showers. Bro. and Sr. McCullagh are situated in a very unhealthful place [on] low land. Water stood under the house all winter, and their stay there has nearly cost them their lives.

Several good souls have embraced the truth. I was introduced to several last night. They had an appointment out the evening I came (Thursday), and I spoke with much freedom. The little hall was filled. I spoke with great plainness and told them that we were not at all ashamed of our name, Seventh-day Adventist. I explained the reasons for our faith which are in harmony with the name. The words did seem to have power with them. Several testified that they had never heard anything like it in their life before. I dwelt particularly upon the Sabbath of the fourth commandment, and in regard to the promise of Christ in the first three verses of John 14. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." [Verses 1-3.]

After the meeting closed we made our way to our hired rooms in the house of Mr. Grant—nice, pleasant, convenient rooms. But it was a dark night, and the roads were muddy from the recent rains. We could not see where we were putting our feet, and it was much farther than I had thought. Emily had insisted that I should not walk, and it was a mistake my attempting it. They thought I could not ride in a two-wheeled trap and a four-wheeled buggy was not the most convenient for the road was narrow and the horse not the most manageable. But all these things are my lessons: I thought I knew better than Emily but it proved I did not. We are now to take a ride although it looks as if it was going to rain.

We had a pleasant ride although it threatened to rain. We went only about two miles, for we were to meet Willie who was coming on the noon train. He came, and also a Bro. Codling from Palmerston, who had lately embraced the truth. Willie thought it would be a help to him to come and attend the meetings in Ormondville. After they have taken dinner Willie accompanied us, and we rode five miles to Norsewood, where Bro. Anderson had been laboring. There are two families who are keeping the Sabbath in that place. Several are convinced but do not come to the point of decision. We called on one Norwegian family. I did not get out of the carriage, but they came out to meet us. The brother was all crippled with the rheumatism. I did pity him so much. They must have very close times now to earn means to support their family; but God will comfort and bless them if they will put their trust in him. We left an appointment that I would speak in Norsewood Monday night. The Sabbath would soon come so we returned to our hired rooms. We hired a bed room for Willie so that we could be together.

Sabbath, Sept. 9

I spoke, in a house of worship well-filled with believers and unbelievers, from Isaiah 58. I again presented the Sabbath showing its importance, and that it was not to be regarded as a matter of little moment whether they shall decide to obey the light given or reject [it]. I read to them from the 31st chapter of Exodus, where it is plainly stated that the Sabbath is a sign between God and His people throughout their generations forever. And I read and remarked upon the words spoken by Christ, enshrouded in the pillowy cloud, to Moses from Deuteronomy 7:6-9. "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

"The Lord did not set his love upon you, nor choose you, because ye were more in number than [any] people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Verses 11 and 12. "Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers."

Mrs. Grant, our land lady was present. She is an intelligent woman. She has a daughter who is married to a missionary, and they are doing good work in one of the islands. She has another daughter who is a school teacher, and a son who is a Presbyterian minister in Christchurch. Our being brought in connection with this family may result in bringing them to an interest in the truth. Oh, I hope and pray that they may see the light and follow the light and be saved! This meeting ended with a social meeting, and quite a number bore testimony. Satan has worked hard in this place to keep souls from obeying the truth. We pray that he may be disappointed and that truth may triumph over error. I believe that there are many precious souls convinced, but the determined resistance and opposition of the ministers is building up barriers, that they shall not decide; but God can disappoint the enemy.

Monday, September 11

Last night I spoke in Rechabites Hall. The seats were well filled, and it was much larger than the chapel we had used for the other services. Some were obliged to stand. I had much freedom in speaking upon the temperance question. The people listened with the deepest interest, and this has been the case in every meeting. Brother Codling, who came with Willie was greatly strengthened. Sabbath he took my hand and shook it heartily, and said, "Sr. White, your son did a good thing when he stopped over at Palmerston, and I am glad he urged me to come to these meetings. They are a great blessing to me." Monday he took dinner with us, and this little acquaintance will indeed be a blessing to him and to us.

It is a rainy day, and I fear that I cannot reach my appointment at Norsewood. Sunday when Brother McCullagh was trying to catch his horse, he stepped upon a stub and sprained his ankle. Willie and Bro. Codling had to help him out of the carriage; he could not use his foot. But notwithstanding this, he and Willie rode out in the pouring rain to Norsewood, five miles distant, to meet my appointment, and not have the people entirely disappointed. Fifty-five were out; some men and women walked three miles in the pouring rain.

They had a good meeting, but they got very wet, for the rain continued to pour down in torrents. When they were about a mile from home their carriage wheel set, and the rain still came down, but it was a good thing for them that they were very close to Brother Amazon, who had loaned us his nice buggy. Bro. McCullagh's sulky was at this place, so they transferred the horse into that and got here about midnight, well drenched. I dared not go out, for I felt it would be presumptuous. Yet I did hate to disappoint them so, and I cannot see how I can go there again while in New Zealand.

Early Tuesday morning we had another packed up of bed and bedding to return to Hastings. We were anxious to get our American mail which had come to Hastings. Elder Wilson baptized eight souls on the Sunday we were absent.

Wednesday, Sept. 13

We have read a large number of letters, not all of a cheering character. One sounds out the wail of despair. We reached Hastings after a four [hours'] ride on a slow, jerky train. We are glad to be here to tackle this mail. We will read letters this day that we could not wade through yesterday. This mail has given us increased work to answer some of the letters, but I feel so exhausted from our work at Ormondville that I cannot do much at present.

Wednesday evening I talked a short time to the company assembled in Brother Wilson's parlor for prayer meeting. I spoke in regard to the blessings promised to all who keep the commandments of God. Two precious souls have taken their stand for the truth since I have been in Hastings. One [is a] sister, an intelligent, discreet woman, who is laboring wisely for her husband, Mr. Dunn. He has heretofore made no profession of religion, but the truth he has heard is doing its convicting work upon his soul, and he says it is the only preaching he has heard which has had any effect upon his mind.

I could not stand and speak, so I spoke sitting. Our numbers were few for it had rained hard before evening, but Sisters Dunn and Blackwell, who had recently embraced the truth, came a long distance in the rain and dark. They say they cannot consent to losing one opportunity of hearing Sr. White. O, may the Lord give me pure and holy words, the Bread of Life, which shall feed these hungry, starving souls. They seem to draw the truth right out of you. I believe that Sr. Dunn's husband will be converted.

Thursday, Sept. 14

Brother and Sister Wilson leave today to go twenty-eight miles to visit a family who have recently become interested in the truth. One of our sisters was recommended to them to do their housework. She has had her books on present truth and has done some missionary work, and the sister, her mistress, has embraced the truth. Her husband has charge of a large sheep run, and he also has some interest in the truth. Sr. Caro sent a request that Bro. Wilson should visit them, and they went today.

Willie, Emily, and I had a pleasant little drive in the forenoon. The sun shone brightly after the rain. Late in the afternoon a young Maori of sixteen years, called upon us. We had a visit with him. He was the first one who became interested in the truth at the school, and who came to Bro. Everson to teach him all he knew in regard to the Sabbath and kindred truths. He embraced the Sabbath and has been baptized. Another intelligent, promising school mate has also come out firmly upon the truth, and [he] has gone to America to study to become a medical missionary. And still another has a deep desire to go to school where these doctrines are taught. His parents have given their promise that he shall go next year. I have an idea that they think he will lose his interest by that time, but I hope he will be firm. There are many things of interest that I cannot write.

Sabbath, Sept. 16

I spoke to quite a nice little company in the Odd Fellows hall, used often as a chapel by our people. I spoke with the power of the Spirit of God upon me while speaking in regard to the wickedness of the world, the earth being defiled under the inhabitants thereof, and the reason being evident, because parents have not for many generations back kept the law of God; and the Lord could not bless them and subdue their enemies, for they were the worst enemies God had. I told them that they would have persecutions and severe trials for the truth's sake; but they must not retaliate nor yield one iota of their faith. God is proving and testing us as a people.

Angels of God are commissioned to watch over those who suffer for the truth's sake, and the dragon that now exists, that none will be more afraid of the wrath of the enemy of our faith than of the wrath of God. They lose the favor of God by their disobedience to the requirements of God rather than to lose the friendship of their Lord's enemies. Not one of us can submerge our individual responsibility upon any human soul. The acceptance of the gospel of Jesus Christ reveals it as it is, an inherent, independent power that will not yield to circumstances.

The voice of God in His Word calls to every man, woman and child as it called to Abraham, to keep the way of the Lord, to follow where He may indicate is duty. God is supreme. His will is to become our will. The light afflictions that we endure for Christ's sake will add to the exceeding and eternal weight of

glory. If His own hand leads through deepest waters, Jesus has gone before. If the path be rough and severely hard to travel, Jesus has trodden the way before us. His footsteps are seen in that path beating down the difficulties for the feet of the true follower. The louder and more urgent cry will ascend to heaven that God will give strength to endure and to obey Him, and an increased faith will come as he urges his way on through difficulties; and the inspiring faith will surely come from the Source of all power and efficiency.

While [I was] speaking, a man with a cigarette in his mouth and a little girl in his arms pushed his way through the gate and came into the entry way and put the child down and shoved it into the meeting room, after a few moments the child found its mother, one of our sisters. She took her child upon her lap, and her husband motioned her to come out and leave the meeting; but she remained. He went out of the gate, and then came back and again tried to catch his wife's eye, but she did not look once that way. After I had seen this, I spoke some words to our sister, telling her to look to Jesus, to love God and have faith and confidence in Jesus, and under every difficulty put her trust in Him, and the divine Presence would surely be with her. But she must ever bear in mind that One is her Master, even Jesus Christ. Him, she must obey. "Ye are not your own. 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.]

The plan of salvation was a costly plan whereby man may be uplifted, ennobled, sanctified; and if we will give ourselves to Him, we will always stand under His banner, and we need never shrink or be ashamed to show our colors. We are Seventh-day Adventists. The whole universe of heaven is looking upon us to see if we individually appreciate the great sacrifice made in our behalf, if we estimate the infinite price paid for our redemption. This is the everlasting expression of love toward the sinner, the cross of Calvary. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

Having made this great sacrifice, He will withhold no needful help that the soul trusting in Him shall not receive. All heaven is waiting our demand upon it. It is the privilege of every soul to walk in the saving light, for they "that followeth me," saith Christ, "shall not walk in darkness." [John 8:12.] Let every soul stand under the shadow of the cross of Calvary and say, "Behold the Lamb of God who taketh away the sins of the world." [John 1:29.] This is our message.

John beholds the remnant people in these last days looking into the Sanctuary above, and he exclaims, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings and an earthquake and great hail!" [Revelation 11:19.] The cover of the ark was the mercy seat. What was in that ark? Beneath the mercy seat in the ark were the ten commandments written with the finger of God. This people were presented to John looking reverently upon the ark and the tables of stone within the ark upon which were engraven with the finger of God the ten commandments. As John beholds this scene he exclaims, here are they "which keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17.]

The scene changes and he sees the hatred and enmity of the world kindled against the people who love God and keep His commandments. And he with pen and voice proclaims, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and the testimony of Jesus Christ." [Verse 17.]

Lt 20, 1893

Bolton, Fannie; Davis, Marian

Gisborne, New Zealand

November 2, 1893

Dear Fannie and Marian,

The mail goes today to Australia, and I must get this letter in by noon. I would much rather have a talk with you, but as we are so far separated this cannot be. For some weeks I have not slept past four o'clock in the morning, and my waking hour is three or half-past three. I generally write twelve pages before breakfast. I eat no supper and feel much better for it. I feel so glad that daylight comes at four o'clock.

You will see by the mass of matter that I have sent you that there will not be a dearth at present, and now I hope that I can make some headway on the Life of Christ. Take this matter and prepare it, putting it into the best shape possible, and then send a copy to me and [to] Elder Olsen. Get someone to do the copying, for the matter is important, and with help you can do it quicker. Do what you can without placing yourselves in danger of nervous prostration, and be assured, I shall know you have done your best.

There should be some things put in pamphlet form, so that we could have them to distribute. The points on temperance we need everywhere. Gisborne is the most intemperate place I know of; but temperance is a live question here, and could we have been supplied with tracts on temperance, and distributed them, it would have opened the way before us wonderfully. My speaking twice in the open air has been the means of awakening an interest that nothing else would. They see the marked contrast in the conducting of our meetings and the boisterous, theatrical performance of the salvation army, and they marvel at the order, the solemnity, and deep interest that characterizes our meetings.

We need leaflets in our camp meetings that contain sharp jots and tittles on important points of our faith, such as the Sabbath question. There is not one half the attention and pains given to this that [there] should be. Also on the preservation of the law of God in the ark, its immutability, its surviving the cross, and its force needs to be dwelt upon. Another point that needs to be clearly defined is the wicked apostasy from the Law of God, and the neglect to follow the special directions, given by Jesus Christ Himself to ancient Israel, to teach diligently to their children the commandments of God. And the sure result in doing this? They would maintain that relation to God [so] that His promised blessing would come upon them when they rise up and sit down, and when they go out and come in, and the sure

promise that they would be preserved from sickness, that their bread and water would be sure, [and] that their enemies should not prevail against them.

Their prosperity depends upon their obedience, because they would then [be] working in harmony with God, and their course of action would be of that [same] character as the mind of God, and His purposes would be carried out. If they were careless and disobedient, the results could be only of the same character as the transgression of Adam and Eve. The deterioration of character is the result of continual transgression. The departure from God's way and God's expressed will is throwing their influence on Satan's side, and strengthening the synagogue of Satan, and giving them the attributes and character of Satan. Well, the result is less and less of the blessing and power of God, and more and more of the deep plottings of Satan, and the perversion of God's blessing, and the misinterpretation of His will and of His ways.

Thus children are educated in the home life as transgressors. The people are educated by the ministers from their pulpits to perpetuate their transgression of the law of God, and children, and children's children, are coming up confirmed in transgression, until the contempt shown to the law of God is almost worldwide in being general and determined.

"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.] There is to be more decided work done in this line, more done to specify the sin of this age and awaken the minds of the honest, and those who have become confused by their teachers who have darkened counsel by their words, and put darkness for light, and light for darkness, bitter for sweet, and sweet for bitter.

Now, do see if something cannot be prepared at once in leaflet or pamphlet form for distribution. We have no time to lose. We are, it seems to me, drifting away, careless and half-paralyzed. We must not be satisfied to do the large things, for the little jots and tittles will fill in, and do a work that the large things will never do. Not a stone must be left for people to stumble over. The ministers are placing stumbling stones in the way to the city of refuge, and many souls are being misguided, also, by being pointed into wrong paths. It is no time now to be dull, no time now to whisper danger. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins." [Verse 1.] Lift up our ensign to the people, something that can be seen, something that will show them correct, safe paths. There are lost sheep everywhere, whichever way we may turn.

Let every worker in the Master's vineyard study, plan, devise methods to reach the people where they are. We must do something out of the common course of things. We must arrest the attention. We must be deadly in earnest. We are on the very verge of times of trouble and perplexities that are scarcely dreamed of. I read in yesterday's paper of a father of a four-year-old child who would not stop crying at his command, and because of this disobedience the father broke its legs and its neck. This is only a sample of [what] we will see. The Spirit of the Lord is being withdrawn from the earth. Mercy's sweet voice will soon no longer be heard in entreaties and invitations.

The invitation to the marriage supper of the Lamb has been refused, excuses made: one must go to prove his oxen, another to see his land, and another has married him a wife and declares he cannot

come. But the commission is given, Go ye into the highways and hedges, into all the lanes of the city and compel them to come in that my house may be filled. The Saviour said to the Jews that they had resisted the invitations of mercy, and publicans and harlots would go into the kingdom of heaven before them, while they who boasted so much piety would be cast out. [Matthew 21:31.]

The whole human race belongs to God by creation and redemption. They have, through the influence of the great apostasy, misinterpreted and falsified the character of God. Christ came to represent the Father. It behooved the Son of God to come into the world, and to suffer and die for fallen man. He came to bring the one lost sheep back to the Father with rejoicing. And the Pharisees and scribes murmured at Christ because His congregations were composed of publicans and sinners who were in that vicinity.

Those who represented themselves as the best and holiest were represented of John, as they came to his baptism, a generation of vipers, for their works were such that they hated Christ and refused to listen to Him. When sinners were attracted and deeply convicted by His words of truth, they answered the cavils of his opponents, "Never man spake like this man." [John 7:46.] O, how they hated, not only Christ, but all who listened to his gracious words. They refused to hear him and believe and be saved, and it hurt them terribly that poor sinners should hear him that they might be saved. The words came forth from their hypocritical accusing lips, This man receiveth sinners and eateth with them.

May the Lord pour upon us the spirit of true labor, to seek and to save that which is lost. Let us seek power from God. Let us work with determined effort. We are to work in Christ's lines. In the recovering of lost, perishing souls, it is not man that effects the work of saving souls, it is God who labors with him. God works and man works. "Ye are laborers together with God." [1 Corinthians 3:9.] We must work in different ways and devise different methods, and let God work in us to the revealing of truth and Himself as the sin pardoning Saviour. Again I urge [that] the sanctified qualification of every soul be brought into working order. Let your light shine, let truth triumph. We must awake. We must pray. We must never rest until we are imbued with the Spirit of God. Christ must be formed within, "the hope of glory." [Colossians 1:27.] It is time to awake out of sleep and have our lamps trimmed and burning. May God give us wisdom to work intelligently.

Lt 20a, 1893

Eldridge, Clement

George's Terrace, St. Kilda Road, Melbourne, Victoria

January 9, 1893

Captain Eldridge

Battle Creek, Michigan

Dear Brother:

I received your letter and will endeavor to respond. I am grateful to our heavenly Father for His gracious favors bestowed upon me. I am being healed of my infirmities. The Lord is good, and greatly to be praised.

During the Week of Prayer we held meetings in a tent at North Fitzroy. Sabbath afternoon, December 31, I spoke with great freedom from (Acts 10), dwelling especially upon the angel's message to Cornelius, "He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius; and when he looked on him, he was afraid and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." [Verses 3, 4.] The Lord gave me His Holy Spirit in large measure. The tent was full; some not of our faith were present who were attracted by the tent. We had a most precious meeting.

Sunday afternoon I spoke to a large congregation from John 14:1-14. Again the Lord blessed me with freedom and the people were also blessed.

North Fitzroy is five miles from the school building in St. Kilda where we live, and the ride after speaking made me quite weary. I felt more anxiety, however, in regard to the affect of the malaria from the open drains which are not only offensive but dangerous to health and life.

Monday evening in the school building, I met with the little church of Prahran. I prayed with them and spoke with freedom from the words, "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.] Then we had a prayer and social meeting in which precious testimonies were borne by nearly all present.

Tuesday evening I again attended a meeting in the same place. Willie had very interesting matter to present from Elder Reed in regard to the missionary work in the Pacific Islands. These meetings are profitable; light is shining upon us, but we want more and still more of the blessing of God.

Wednesday afternoon I attended a meeting for the sisters in Federal Hall at the Echo office, North Fitzroy. Eighty-five were present, and I spoke to them in regard to the duties of mothers in the education and training of their children to become children of God, fitted for the future, immortal life. I opened the meeting with prayer, and closed it with prayer.

At the close I began to feel that with all my writing and the work I had to do in bearing plain testimonies to individuals, I was using up my capital of strength faster than I could afford. But mothers came to me and expressed themselves as so grateful to hear the very things they needed. Some said, "This meeting will never lose its influence upon me. I see that there are many changes for me to make in the training of my children. But O, I am so glad that I was not left to come up in the judgment so ignorant in regard to my duty." Though very weary, I did not regret the effort I made. The day had been warm, and during the ride home a sharp breeze came in from the sea, and I took cold.

Thursday morning I found myself greatly exhausted. But during the night I had passed through an experience similar to that which I had at Salamanca, New York, two years ago. When I awoke from my

first short sleep, light seemed to be all around me, the room seemed to be full of heavenly angels. The Spirit of God was upon me, and my heart was full to overflowing. O, what love was burning in my heart! I was exclaiming aloud, "Lord Jesus, I love thee; thou knowest that I love thee: My heavenly Father, I praise thee with my whole heart." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] "The path of the just is as a shining light, that shineth more and more unto the perfect day." [Proverbs 4:18.] "Jesus, my Redeemer, the Representative of the Father, I put my trust in thee."

My peace was like a river, I seemed to be shut in with God, in sweet communion with Him through my waking and sleeping hours. What high and holy privileges seemed to be mine in the love of Jesus, His life and His guardianship. How plainly the words were presented to my mind, "I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." [John 11:25, 26.] Jesus lives to make intercession for us. Jesus lives, and because He lives, we shall live also.

O, why does not the church of Christ arise, and put on her beautiful garments? Why does she not shine? The great reason of such feeble Christianity is that those who claim to believe the truth have so little knowledge of Christ, and so low an estimate of what He will be to them, and what they may be to Him. We have the most solemn, weighty truths ever committed to mortals. Were our words, our thoughts, our actions, more pure and elevated, more in accordance with the holy faith we profess, we should view our responsibilities in a far different light. How solemn, how sacred, they would appear! We would have a deeper sense of our obligations, and should make it our constant aim to perfect holiness in the fear of God. Earthly, temporal things would be subordinate to the heavenly and eternal.

The language of the heart and lips would be, as expressed by the Psalmist: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thine house: they will be still praising thee. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passeth through the valley of Baca make it a well. ...

"They go from strength to strength, every one of them in Zion appeareth before God. ... Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God (margin, I would choose rather to sit at the threshold), than to dwell in the tents of wickedness. For the Lord God is a Sun and a shield, the Lord will give grace and glory: no good thing will be withheld from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee." [Psalm 84:1-7, 9-12.]

I am so grateful for the privilege of being connected with God in any way. I feel highly honored. All I ask is that the Lord in His great mercy and loving-kindness will give me strength to use in His service, not to minister to my own ease or selfish indulgence, but that I may labor for Christ in the salvation of souls. I am waiting and believing and receiving His rich blessing, although I am unworthy.

The Word of the Lord has come to me in clear lines in reference to the principles and practices of those connected with the Review office. There has been need of self-examination on the part of the workers. Every man who has to do with sacred things should perform his work in a Christlike manner. There must be no sharp practice.

“A false balance is abomination to the Lord.” [Proverbs 11:1.] A false balance is a symbol of all unfair dealing, all devices to conceal selfishness and injustice under an appearance of fairness and equity. God will not in the slightest degree favor such practices. He hates every false way. He abhors all selfishness and covetousness. Unmerciful dealing He will not tolerate, but will repay in kind. God can give prosperity to the working men whose means are acquired honestly. But His curse rests upon all that is gained by selfish practices.

When one indulges in selfishness or sharp dealing, he shows that he does not fear the Lord or reverence His name. Those who are connected with God will not only shun all injustice, but will manifest His mercy and goodness toward all with whom they have to do. The Lord will sanction no respect of person; but He will not approve the course of those who make no difference in favor of the poor, the widow, and the orphan.

“The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in ... 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 3:1-3.]

Everything in our character that cannot enter the city of God will be reprov'd; if we will submit to the Lord’s refining, all the dross and the tin will be consumed. As the Lord’s chosen ones will receive the light appropriate for this time, they will not be led to exalt themselves. They will not manufacture a standard whereby to measure their own character, for the Lord has given one standard, by which every character is to be tested. There is not one standard for the poor, and another for the rich, for all will be tested by that law which bids us to love God supremely and our neighbor as ourselves.

Those who win the treasure of heaven will be those who have laid up their treasure above. God give us light and opportunities to learn from Christ, that we may be like Him in spirit and character; but we are not to conform to any human standard. We are to receive the truth of God into the heart, that it may regulate the life and form the character.

The Lord is looking upon men in the different spheres in which they move, and the character is tested under the different circumstances in which they are placed. The truth, pure, refined, elevating, is a continual test to measure the man. If truth controls the conscience and is an abiding principle in the heart, it becomes an active working agent; it works by love and purifies the soul. But if the knowledge of the truth produces no beauty in the soul, if it does not subdue, soften, and recreate the man after God’s own image, it is of no benefit to the receiver; it is as sounding brass and a tinkling cymbal. The truth as it is in Jesus, planted in the heart by the Holy Spirit, always works from within outward; it will be revealed in our words and spirit and actions toward everyone with whom we are connected.

The wave of truth flowing from the infinitely wise God to His frail human agents is not subject to the will of man. God prescribes the terms, and specifies every condition upon which we may receive His gifts. With the one party there is infinite power, wisdom, mercy, and goodness; with the other party is weakness, and ignorance, and helplessness and sin. Even the faculties and resources of men, which God will accept in co-operation with the divine, are ours only in trust. In the great condescension of God to admit human finite beings as co-laborers in the saving of the world, He makes it a condition that the human agent shall receive counsel from God, diligently obeying "every word that proceedeth out of the mouth of God." [Matthew 4:4.] And our success in the religious life will be according to the integrity and thoroughness with which these conditions are fulfilled.

There have been those connected with the publishing house who know not, and do not wish to know, by experience what it cost their predecessors to build up the work. When these later workers accepted a part in it, they did not enter into a partnership with God. They do not recognize the principles and conditions that must govern the human agent in co-operation with the divine. "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.] No man who is not a partaker of this self-sacrificing love is prepared to labor for God.

Many are blundering along, clinging to their burden of selfishness, as if it were a precious treasure, keeping diligently their own way. When they knock at the gate of heaven, saying, "Lord, Lord, open unto us" [Matthew 25:11], many a man will hear the words, "No one enters here but those who can receive the heavenly benediction, 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.' [Verse 21.] But thou hast faithfully served thyself, worked for thine own selfish interest, been good to thyself. Thou hast not laid up a treasure in heaven."

We are not safe for one moment in cherishing indifference and carelessness in regard to our soul's salvation. Many will have to arouse and change their course of action if they are saved. The perils of the last days are upon us. Connection with divine influences through a strong, living, working faith can alone make us to be laborers together with God. Those who would shun the self-denying, self-sacrificing, part of religion will never be partakers with Christ in His glory. There must be prayerful study and determined effort on the part of all who shall win the crown of life.

Let none feel that they can claim any merits because of their advantages of birth or position or education. How did they obtain those advantages? Only through Christ. God calls upon all who would have everlasting life to copy the Pattern. Truth and righteousness are the first principles of the gospel, and the only principles that Christ will recognize in any human agent. There must be heartfelt surrender of our will to God; we must renounce all our own supposed merits, and look to the cross of Calvary. This surrender to God involves effort on the part of the human agent to co-operate with the divine agencies; the branch must abide in the vine.

My brother, in your letter you speak of leaving the Review office. I am sorry that you can be willing to separate from the work for the reasons you mention. They reveal that you have a much deeper

experience to gain than you now have. Your faith is very weak. Other families, much larger than yours, sustain themselves, without one word of complaint, on half the wages you have. We have been over the ground, and I know what I am talking about. It is evident that whether you remain in the Review office or separate from it, you have lessons to learn that will be of the highest interest to you. I do not feel at liberty to urge you to remain, for unless you drink deeper of the Fountain of living waters, your service will not be acceptable to God.

I do not know who would occupy the position that would be left vacant if you should leave, but if the work that the Lord designs and longs to do is done for the church in Battle Creek, I am sure He will help them in any crisis. He wants no forced service. Unless His words find entrance to the soul, and bring the entire man into subjection to Christ, the human agent will, when tempted and tried, choose to follow his own inclination rather than the ways of the Lord. I had hoped that the truth, which has been shining in clear, distinct beams of light since the Minneapolis meeting, would flood your soul. But from the letters you have written, I know that you are not walking in the light.

When you and my nephew, Frank Belden, accepted such large wages from the office, you both showed that you did not appreciate the character of the work. If the Lord called either of you to the exalted position of co-operating with Him in this work, and you maintained your consecration to God and your connection with Him, you could not have consented to accept the wages proffered to you. It was not the Spirit of God that moved the board to offer you such terms. Whatever position a man may fill in connection with the office of publication, he is not to be paid an exorbitant sum, for God does not work in this way. You lacked spiritual eyesight, and you needed the heavenly anointing, that you might see that the work of God was founded in a sacrifice, and only by a sacrifice can it be carried forward.

Many, O so many, among believers have scarcely food enough to eat, yet in their deep poverty they bring their tithes and offerings to the Lord's treasury. Many who know what it is to sustain the cause of God in hard and trying circumstances have invested means in the publishing house. They have willingly endured hardship and privation, and have watched and prayed for the success of the cause. Their gifts and sacrifices express the fervent gratitude and praise of their hearts to Him who has called them out of darkness into His marvelous light. No more fragrant influence can ascend to heaven. Their prayers and their alms come up as a memorial before God.

But the work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department, will be felt throughout the entire field.

If a portion of the workers receive so large wages, there are others, in different branches of the work, that will call for higher wages, and the spirit of self-sacrifice will become extinct at the great heart of the work. Other institutions will catch the same spirit, and the Lord's favor will be removed from them, for He can never sanction selfishness. Thus our aggressive work would come to an end. It is possible to carry it forward only by continual sacrifice. From all parts of the world the calls are coming in for men and

means to carry forward the work. Shall we be compelled to say, "You must wait; we have no money in the treasury"?

Frank Belden knows the earlier history of the work in the office; he knows the testimonies which God has sent to him and others in regard to self-denial and sacrifice. He is not ignorant of the many opening fields where the standard of truth is to be lifted, and where means are needed to establish the work. If he had the spirit of Christ, he would reveal the mind of Christ.

In severing his connection with the work of God in the office, Frank has done just what I feared he would do. Had he denied self, standing at his post in obedience to the will of God, and because this is the work of God, putting his whole heart into the work and bearing its responsibilities and burdens as others have borne them before him, even though he should not gain as much financially as in business for himself—had he done this, he would have made it manifest that he was not a time-server. But how great was his interest for the office, if he could step out when he pleased, when it appeared to be for his interest to do so?

Ought the soldiers in Christ's ranks should act in this way? Should soldiers in the army of the nation do this, they would be treated as deserters, and how does the heavenly universe look upon such soldiers in Christ's army? No one who engages in the work of God with an appreciation of its sacredness could turn from the work to secure any worldly advantages whatsoever.

Brother Eldridge, God has been very merciful to you and to Brother Belden. Life, that has been so precarious with you both, He has graciously spared. Days, months, and years have been granted, bringing you opportunities to develop character. God has placed you in connection with His work that you might become imbued with the spirit of Christ. Every day, every hour, comes to you as a blood-bought privilege, that you may not only work out your own salvation, but may be an agent in bringing souls to Christ, building up His kingdom, and making manifest the glory of God. God calls for heart and devotion to the work. Those who are indeed laborers together with God will carry the burden of the work, and like the minister whom He shall send they will feel, "Woe is me if I fail to stand faithful and true to my position of trust."

My brother, if you have no more heart-interest in the work than is indicated by the fact that you can drop it so easily, I have nothing to say, no plea to make for you to remain in the office, or for Brother Belden to return to it. You both reveal that you are not men that can be depended upon. And the example that would be given in offering you additional inducements to remain would not be pleasing to God.

I would not for one moment present to you or any other man a bribe of dollars and cents to hold you in connection with the work, whatever inconvenience it might suffer for a time because of your withdrawal from it. Christ stands at the helm. If His spirit does not make you willing to be anything and do anything for the truth's sake, then you can learn that lesson only by passing through trial. God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although He was rich, yet for our sakes He became poor, that we through His poverty might come in possession of eternal riches. All that we

possess of ability and intellect is only that which the Lord has lent us in trust to use for Him. It is our privilege to be partakers with Christ in His sacrifice if we will.

The men of experience and piety who led out in this work, who denied self and did not hesitate to sacrifice anything for its success, are now sleeping in the grave. They were God's appointed channels through which the principles of spiritual life were communicated to the church. They had an experience of the highest value. They could not be bought or sold. Their purity, and devotion and self-sacrifice, their living connection with God, were blessed to the upbuilding of the work. Our institutions were characterized by the spirit of self-sacrifice. But in some respects the work has deteriorated. While it has grown in extent and facilities, it has waned in piety.

In the days when we were struggling with poverty, those who saw how wondrously God wrought for the upbuilding of the cause felt that no greater honor could be bestowed upon them than to be bound up with the interests of the work by sacred links which connected them with God. Would they lay down the burden and make terms with the Lord from a money standpoint? No, no. Should every time-server forsake his post of duty, they would never desert the work. They would say, "If the Lord placed me here, He desires me to be a faithful steward, learning of Him day by day how to perform the work acceptably. I will stand at my post until God shall release me. I will know what it means to be a practical, whole-hearted Christian. I expect my reward by and by."

The believers who in the early history of the cause sacrificed for the upbuilding of the work were imbued with the same spirit. They felt that God demanded of all connected with His cause an unreserved consecration of soul, body, and spirit, of all their energies and capabilities, to make the work a success. The testimonies came to them, claiming for God all their services in co-operation with the divine agencies, and all the increased ability gained through the exercise of every faculty.

Those who can sever their connection with the Lord's work for some worldly inducement may think they have a degree of interest in the cause of God; but the selfishness and covetousness lurking in the human heart are most powerful passions, and the outcome of the conflict is not a mere conjecture. Unless the soul is daily living upon Christ's flesh and drinking His blood, the godly element will be overcome by the satanic. Selfishness and covetousness will bear away the victory. A self-confident, independent spirit will never enter into the kingdom of God. It is only those who are partakers with Christ in His self-denial and sacrifice that will be partakers with Him in His glory.

Those who realize, even in a limited degree, what redemption means to them and to their fellowmen, will walk by faith, and they will comprehend in some measure the vast needs of humanity. Their hearts are moved to compassion as they behold the wide-spread destitution in our world—multitudes suffering for food and clothing, and the moral destitution of thousands upon thousands who are under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness. The religion of Jesus Christ has gained wonderful victories over human selfishness. The self-denial, the self-sacrifice of Christ is ever before those who are co-workers with Him, and the will of man becomes submerged in the will of God.

We must learn meekness and humility from Jesus if we ever enter the portals of bliss. His whole life, from the manger to Calvary, is to be our example in self-denial and sacrifice. He who came to lay down His life for the world did not disdain to give His disciples a lesson in economy. After He had fed the multitudes by a miracle of His power, He said to the disciples, "Gather up the fragments that remain, that nothing be lost." [John 6:12.] Though He had all the resources of heaven at His command, He would not suffer even a morsel of bread to be wasted. We might have much more to give to the cause of God if we would learn to "gather up the fragments that remain, that nothing be lost."

There must be care also to guard against all needless outlay. In erecting buildings and providing facilities for the work of God, we should be careful not to make our preparation so elaborate as to consume money unnecessarily; for this means in every case inability to provide advantages that ought to be provided for the extension of the work in other fields, especially in foreign lands. The laws that relate to the co-partnership of man and God must be obeyed by all who have a part in His service.

God designs that all who are laborers together with Him should have a rich experience in His love and His power to save. Never should we say, "I have no experience," for that God who gave Paul an experience will reveal Himself to every soul who will earnestly seek Him. What said God of Abraham? "I know him," said the heart-searching God, "that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment." [Genesis 18:19.] Abraham would cultivate home religion, and the fear of the Lord would lead to integrity of life.

He who blesses the habitation of the righteous says, "I know him that he will command." There is no betraying of sacred trusts, no hesitating between right and wrong. The Holy One has given rules for the guidance of all—the standard of character from which none can swerve and be guiltless. God's will is to be diligently and conscientiously studied, and it must be made paramount in all the affairs of life. The laws which every human agent is to obey flow from the heart of infinite love.

That same holy Watcher who says, "I know Abraham," knew Cornelius also, and sent His angel with a message to the man who had received and improved all the light God had given him. The angel said, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter." Then the specific directions are given, "He lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do." [Acts 10:4-6.]

Thus the angel of the Lord works to bring Cornelius in connection with the human agent through whom he might receive greater light. Study the whole chapter carefully and see the simplicity of the whole transaction. Then consider that the Lord knows every one of us by name, and just where we live, and the spirit we possess, and every act of our life. The ministering angels are passing through the churches, noting our faithfulness in our individual line of duty.

They take note also of our neglect of duty. Mark the case of Ananias and Sapphira. In pretending that they had consecrated their entire possession to God, they lied to the Holy Spirit, and as the result of their deception they lost not only the life that now is, but that which is to come. It is sad for anyone to handle sacred things, and yet bring into the service their own peculiar traits of character, making God to

serve with their sins. God desires them, in their position of trust, to exemplify the mind of Christ; but the objectionable traits of character are interwoven with all their work, and the sacred cause of God is marred by their selfishness. The Lord knows whether those who carry the burden of responsibility are faithful stewards, maintaining strict integrity in every transaction, and placing this impress upon every phase of the work.

Under the teaching of God, under the guiding of His Holy Spirit, a work will be done in the Review office that will place it upon a different basis. I was astonished at the blindness manifested in putting Mr. Russel in the place of Frank Belden. This is not according to the order of God. Men who have never surrendered themselves to the control of the Spirit of God are not to be placed in positions of holy trust. Those who place them there show that they themselves are in need of divine enlightenment. The Lord Jesus could not find men in the schools of the rabbis to do His work; they were altogether too wise in their own conceit, and they felt no need of being taught of God. There was no room in their hearts for the entrance of the words of the Lord; and the Saviour entrusted His truth to humble men who were emptied of self.

Brother Eldridge, I have so longed to see you in a position where you would appreciate a living connection with God. I have longed to see my dear sister's son there also. I have prayed for you both with unutterable longings of soul in your behalf. But while thus praying for you, I heard the words, as if a voice were speaking to me, "They cannot see what you see. They do not estimate eternal things according to their rich value. Spiritual things are spiritually discerned. You have communicated these things to them and to others. The articles in which you presented the truth that God had revealed to you have been placed in the hands of human agents to decide upon their character and value. This should not be done. Their minds and hearts must be refined, their perceptions spiritualized and ennobled, before they can appreciate the precious jewels of truth, or appreciate the work God has given you. Your heart is sad and grieved, but no longer deceive yourself, or expect that men or women will value the light that God has given them from His own holiness, until they shall open their hearts to Jesus. 'Lean on me, trust in me; I will never fail you, I will be to you a present help in every time of need.'"

I have been shown that all who now occupy important positions in the Review office will be tested. If they will make Christ their pattern, He will give them wisdom and knowledge and understanding; they will grow in grace and aptitude in Christ's way; their characters will be molded after His similitude. If they fail to keep the way of the Lord, another spirit will control the mind and judgment, and they will devise plans without the Lord, and will take their own course, and leave the positions they have occupied. The light has been given them; if they depart from it, and follow their own course, let no man present a bribe to induce them to remain. They will be a hindrance and a snare.

The time has come when everything is to be shaken that can be shaken, that those things that cannot be shaken may remain. Every case is coming in review before God, for He is measuring the temple of God, and the worshipers therein. "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works. ... I have somewhat against thee, because thou hast left thy first love; remember therefore from whence thou art fallen, and repent,

and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." [Revelation 2:1, 2, 4, 5.]

"Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." [Verses 16, 17.]

Lt 21, 1893

Faulkhead, Brother and Sister [N. D.]

Napier, New Zealand

October 8, 1893

Dear Brother and Sister Faulkhead,

Your letter has been received, and has been read with deep interest. I am very thankful to our gracious heavenly Father that He has given you strength through His imparted grace to cut yourself loose from the Free Mason lodge, and all that relates to the society. It was not safe for you to have any part with this secret order. Those who stand under the blood-stained banner of Prince Emmanuel cannot be united with the Free Masons or with any secret organization. The seal of the living God will not be placed upon any one who maintains such a connection after the light of truth has shone upon his pathway.

Christ is not divided, and Christians cannot serve God and mammon. The Lord says, "Come out from among them, and be ye separate, 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 my daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.]

I rejoice also that you have cut loose from the life insurance policy. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off,

and hath forgotten that he was purged from his old sins. Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [2 Peter 1:2-11.]

The assurance of heaven is the best life insurance policy you can possibly have. The Lord has promised His guardianship in this world, and in the world to come, He has promised to give us immortal life. God is in earnest with us. He means just what He says, and He is not to be trifled with. Therefore I am rejoiced that you have severed your connection with these secret orders, and that you are now a free man. "If the Son shall make you free, ye shall be free indeed." [John 8:36.]

I have a decided interest in your case, and I am not altogether pleased with the idea of your removing to Battle Creek. I am bearing a decided testimony given me of heaven, that there are altogether too many at Battle Creek. You will find, on going to Battle Creek, that though you are at the great center of the work, you are not any nearer heaven than while here. Many who have had great light have failed to walk in the light, and have pursued a course like that of Chorazin and Bethsaida. They have brought into the church pride, worldliness, and have influenced others to shape their course in conformity to the practices and customs of the world. Those who maintain their integrity in Battle Creek will have to have a firm hold on the Mighty One.

The Lord will be with Seventh-day Adventists just as long as they are with the Lord; but when they separate from the Lord, and walk in sparks of their own kindling, then they shall lie down in sorrow, but those who truly believe the truth will feel its influence and power. "He that is of God heareth God's words." [Verse 47.] But those who lean to the world, loving its pleasures, following its customs, drinking in of its spirit, are walking away from God into false and forbidden paths. But those who yield all to God, are wholly of Him, will be free men and women in Christ Jesus. Christ said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken shall judge him at the last day." [John 12:48.] "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.]

The most trying times are to come upon the whole earth to try them that dwell upon the face of the whole earth. Whosoever shall be willing to break one of the least of God's commandments will be found unable in spirit and in truth to keep any one of the commandments. There are many, who intend to keep the commandments of God, who yet make exceptions to the straight rule of right in what they think are minor points, who when under temptation will be guilty of breaking the whole law. O, that all might realize that we are to strive for the crown of eternal life, and let him who has named the name of Christ depart from all iniquity.

The whole synagogue of Satan is wearing the garb of religion. The deceptions of the enemy are of a most specious character. We fight "not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the

breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." [Ephesians 6:12-17.]

It is by being thus armed that we shall be able to stand against the temptations of the enemy. Our dependence must be in the Word of God. We are to say, "Thy word hath quickened me." "Thy word is a lamp unto my feet, and a light unto my path." [Psalm 119:50, 105.] "The word of God is quick, and powerful, and sharper than any twoedged sword, and is piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." [Hebrews 4:12.] O, I thank the Lord with heart and soul that He has given us His Word as our guide and instructor.

I am afraid to have you go to Battle Creek, for I know you will be disappointed. You expect to receive help there; you expect to find a depth of piety that is only to be discerned in a few. Many, many have drifted into Battle Creek who, instead of maintaining their consecration to God, have copied the ways and followed the example of those who have been anything but patterns of piety and devotion. A class of this kind has been swelling the numbers of the half-hearted and worldly, until the line of demarkation between the church and the world is scarcely distinguishable. Because of this class who have come in among the people of God, the church at Battle Creek and the fallen churches are not so greatly diverse.

But though there is much to depress and discourage in this aspect of the matter, yet there is much to encourage in the fact that the grace of Christ will prove sufficient to all who believe in His name, and those who trust in Christ shall never be confounded. To him who is a doer of the words of Christ, His name is ever precious. Every soul who shall maintain allegiance to Christ, will walk in humility and in childlike dependence day by day, hour by hour. They will learn in the school of Christ the lesson of meekness and lowliness of heart, and will bear the cross after Jesus. They will deny self, and no more seek the honor and praise of men, but love the honor that comes from God only.

O, how lives have been marred by sin, and Satan has triumphed as he has thought he should certainly be successful in capturing the professed servants of Christ, that he might disfigure and spoil in them the image of their Redeemer. Christ alone can reshape and fashion the human character that has been ruined by sin. "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.] Our Saviour stooped to lift up the ruined lives of men from the dust, that He might restore in the soul of man the lost image of God and reshape the marred character after the pattern of His own divine character. He makes the character beautiful with His own glory.

A profession of religion will not avail for the saving of the soul. That which is essential to salvation is that the character of Christ shall be revealed in the character of him who proclaims himself a follower of Jesus. Jesus says, "A new heart will I give you." [Ezekiel 36:26.] Out of the poor, ignorant, misshaped character, the Lord has power to form a new, beautiful, symmetrical character that will reflect His own likeness.

What love has been revealed to you, Bro. Faulkhead! What love has been manifested for you and your family, in that your danger has been pointed out, and your feet directed into the safe path! The love of Christ to you and yours has been shining from the cross of Calvary. Much time has been misspent, much time has been lost, which if improved under the guidance of the Holy Spirit, would in the last years have resulted in bringing many souls to Christ. You would have been a laborer together with God, and your influence would have told in the work of Christ. But thank God that you have not been left in darkness. Thank God that He pitied you, that He loved you.

The Lord has revealed to you His great love, and now, if you will continue to put your trust in Him, serving Him with your whole heart, He will help you. Cultivate every precious grace of character. Few men have had more devoted love for wife and children than you have had, and the Lord would have you so trust in Him, that you shall make no mistakes in guiding the inexperienced feet of your children into safe paths. Be wholly trustful in God, cultivate a love for the study of the Scriptures, pray much, and as the Lord abides with you and you with Him, you, your wife and children may send forth light into the world.

There cannot be too much love between husbands and wives, parents and children, if that love is but sanctified, pure and holy. Love is a very sensitive plant, and it needs to be constantly cherished, lest some chill breath shall kill it. In your treatment of your wife, in her treatment of you, let such an example be given, that your children shall learn to respect and love each other. Bear in mind that you are teachers, educating and training your little ones for the future, immortal life, for the society of heavenly angels in the kingdom of glory. May the Lord bless you is my prayer.

Lt 21a, 1893

Faulkhead, N. D.

January 11, 1893

Dear Brother Faulkhead:

I am troubled in regard to you, for you are not walking in the light as the Lord permits it to shine upon your pathway. The Word of God is given as our guide, but you have not made that Word the book of your study. You have allowed other things to occupy your mind, and you have not disciplined yourself to search the Scriptures. Now, after being for years in the truth, you are ignorant of the very things you ought to know. You have not an experimental knowledge of God or of Jesus Christ, whom He hath sent.

The work of your salvation and mine depends wholly upon ourselves, for it rests with us to accept the provision that has been made for us. God has done everything for us that a God can do. Christ has purchased you with His own blood; He has paid the ransom money, that you might be united with God and separated from sin and sinners. When the heart is opened to Christ, the Holy Spirit will work in it with mighty, renewing power. But in order that we may be laborers together with God, there must be

on our part an entire surrender to God. We must, to the extent of our ability, devote ourselves to Him, straining every spiritual sinew, and as faithful soldiers doing service for Christ.

Had you, in heart and life obeyed the truth, you would now have been a man of experience in religious things. If you had improved the privileges and opportunities that God has given, you might have been a help and strength to your brethren and a pillar in the office. But you have lost an experience which God has made every provision that you might gain. You have had light, you have had convictions from the Spirit of God, but you have not yielded to them. You have not co-operated with God and labored in the lines of work given you in Christ's service.

Your connection with secret societies has been a snare to you. In these societies you have been associated with men who are atheists, infidels, tobacco-devotees, winebibbers. You have bound up your interest with theirs and have <learned> to enjoy their society. The more you associate with them, the more you will become one with them in spirit, and the less will you be inclined to unite closely with the self-denying, self-sacrificing Redeemer.

You have been moved by the Spirit of God to sever your connection with these secret societies, but Satan has worked to strengthen the ties that bind you to these associations that are forbidden of God. As you have deferred action in the matter, Satan has prepared other bands to hold you. Your obligations to God are less and less realized as you connect yourself more decidedly with associations where God does not have a controlling power. Your obligation to serve God does not diminish, but your sense of the claims of God upon you is insensibly weakened. You become more and more absorbed in these worldly associations; you are more and more firmly bound, and have less and less power to extricate yourself. I know from the light given <me from God,> if you remain connected with the Free Masons, you will surely be bound up with them at last, to receive your portion with them.

You cannot, in your present state, distinguish the advantages of the people of God above those who do not believe the truth. You look at the few who have received the truth as being inferior; their defects are very apparent to you. Doubt and darkness are enveloping your mind so that you do not clearly discern the things that are spiritual and eternal. If you had been walking in the light which God has given, you would long ago have broken the cords that have bound you away from Christ. You have now a work to do to sever your connection with secret societies. You can do them no good, and they can do you much harm. When you break loose from these societies and unite fully with Christ, you will be a free man in Christ Jesus.

Every gratification or indulgence secured by neglecting the divine call to earnest, self-denying duty is sowing seed for a harvest of like kind. Every step in the path that God has forbidden is a step toward destruction. Whatever excuse Satan may frame, the neglect of your present opportunities and privileges of knowing God and Jesus Christ, whom He hath sent, will result in eternal loss. Every advantage gained by <disregarding> the will of God is purchased at an infinite sacrifice. The way of obedience to God, however hard and trying it may seem to you, is always the path of life.

The law of duty [to God] is supreme. It claims authority over reason and conscience, over talents and possessions. It will admit no rival, and will not for one moment abate its high demands. It enters into no

compromise with any oppressive power of earth. In every act of duty we are hiding self in Jesus. We reach out beyond ourselves, beyond the narrow scope of selfish and present gratification. Obedience to God brings the soul into agreement with the highest laws in the universe. It imparts dignity and true greatness to the humblest occupation where Christ can preside. It crowns the lowliest position in life with the highest honors, bringing man into alliance with God, and binding up his interests with plans and purposes that have existence in the infinite mind from eternity.

The Lord Jesus Christ has paid the price for you, not to secure a mere assent to the truth, but for heart service. He desires the homage of your soul. You cannot cease to believe that you ought to do the will of God. You can no more release yourself from the claims of duty than you can flee from the presence of God. It is only in obedience to God that you will realize true happiness. You may not think so now, because your senses are not spiritually awake.

It may seem to you that much is to be gained and little is to be lost by remaining in a large degree insensible to the claims of God upon your heart and deaf to His voice. But in the whispering of the Spirit of God to you is the power of God to quicken and elevate your mind and make you happy if you will but surrender yourself, soul, body, and spirit, to His control. "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." [1 Kings 18:21.]

Brother Faulkhead, you have neglected duties until they are almost forgotten, but they are still binding upon you. If you continue to close the door of your heart against Christ, if you will not open to Him, every opportunity, every privilege, that you have refused will be a swift witness against you in the day of judgment. The requirements of God are no less than they ever have been; and disobedience to them will be requited in proportion to the light which has been given. The Lord has right to the service of every soul, and all who withhold their service from Him are committing robbery of God, and they must answer to this charge in the Judgment.

I entreat you to open the door of your heart and let your Saviour in. Give Him the whole heart—that which He has purchased. Ever bear in mind that it is you who must choose. God forces no man. He has chosen you and engraven your name in the palms of His hands. Will you not give yourself fully to Him? Time is short. You have not a moment to loose in hesitation. The divine Word is in your hands, to be a lamp to your feet and a light to your path. Its beams shine upon you, pouring light into your mind and heart. Will you follow the divine radiance?

My brother, the Lord sends thee this message of love. O, how can it be that God despises us not, even in our sinfulness and our deformity of character. How strange it is that man will rebel against his Maker, and boastfully assert his independence of God. How easily could the Lord God of heaven say, "Poor, weak, foolish man, I will no longer bear with thine impenitence. I will cut off thy favors, and take away thy reasoning powers, of which thou hast made so poor use, and will appoint thy portion, like Nebuchadnezzar's, with the beasts of the field." But the Lord does not do this. How few treat their fellow men as God has treated us. They are ready to exact the uttermost farthing, [and are] severe in judgment and condemnation. But God is patient, longsuffering, full of goodness, mercy, and truth; and for this very reason men presume upon His goodness and forbearance.

To you it seems that the cause of truth can maintain its ground only by exertion and continual sacrifice. It is so. <The plan of> redemption was laid by a sacrifice, the most costly that heaven could give. The Son of God was rich, yet for our sakes He became poor, that we through His poverty might be made rich. He has made it our privilege to share in His self-denial and self-sacrifice for the salvation of men. When men spend their precious, probationary time in gratifying self, living for self-pleasing, refusing to co-operate in the Lord's beneficent designs for the world, what fellowship or communion can they have with Christ? Everyone that partakes of the Spirit of Christ will unite with Him in His labor and sacrifice for the good of others.

"By faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter." [Hebrews 11:24.] "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." [Acts 7:22.] Yet he gave up his prospective honor as the king's grandson, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." [Hebrews 11:25, 26.]

Egypt, in that age the greatest kingdom of the world, offered its highest position of honor to Moses. But he did not accept the alluring temptation; "for he endured, as seeing him who is invisible." [Verse 27.] "For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in Thee." "A day in thy courts is better than a thousand: I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." [Psalm 84:11, 12, 10.]

The strength of Moses was his connection with the Source of all power, the Lord God of hosts. He rises grandly above every earthly inducement, and trusts himself wholly to God. He considered that he was the Lord's. While he was connected with the official interests of the king of Egypt, he was constantly studying the laws of God's government, and thus his faith grew. That faith was of value to him. It was deeply rooted in the soil of his earliest teachings, and the culture of his life was to prepare him for the great work of delivering Israel from bondage. He meditated on these things; he was constantly listening to his commission from God.

After slaying the Egyptian, he saw that he had not understood God's plan, and he fled from Egypt and became a shepherd. He was no longer planning to do a great work, but he became very humble; the mists that were beclouding his mind were expelled, and he disciplined his mind to seek after God as his refuge. He recognized the presence of God in his surroundings. All nature seemed to be filled with the presence of the Unseen One. He knew God as a personal God, and as he meditated upon His character, he grasped more and more the sense of His presence. He found refuge in the everlasting arms. God talked with Moses face to face, as a man speaketh with his friend. The bright beams of the Sun of Righteousness shone into his heart, and into the chambers of his mind. God was his refuge, God was his dwelling place, his home.

My brother, by faith you, like Moses, may endure as seeing Him who is invisible. The Lord desires to give you a precious experience. <God has a work for you to do. By your influence you can win souls to

Christ.> You may seek after a higher sense of eternal things. God is nigh unto all them that call upon Him with the whole heart. What are the advantages and honors which the world proffers you, when compared with the privileges of the sons of God?

If you walk with Jesus here in humble obedience, you will share His triumph and His joy. The shades of darkness will soon pass away, the morning cometh, the conflict is well-nigh ended. There is a crown of life laid up for every one who has been a partaker with Christ in His suffering. The imagination in its most exalted flight, can not picture the glorious destiny that awaits the overcomer. He thought himself humbled in the dust, and his pride and ambition were put to shame, but the far more exceeding and eternal weight of glory is his through the ceaseless ages of eternity.

Lt 22, 1893

Gage, Brother and Sister William

Gisborne, New Zealand

October 22, 1893

Mr. and Mrs. Wm. Gage

Battle Creek, Michigan

Dear Brother and Sister,

I have been much troubled in the night season, for I was conversing with you as a family. I was deeply moved by the Spirit of the Lord to tell you many plain things, my Brother and Sister Gage. Along the whole way of life that the children of God are called to pass, the Word of God has placed beacons of warnings, as well as guiding lights. "Thy word is a lamp unto my feet, and a light unto my path." [Psalm 119:105.] "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life," to keep thee from evil. [Proverbs 6:23, 24.]

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of the mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." [Psalm 19:7-14.]

The Lord wants you as a family to be alarmed, for there are serious dangers in the family associations. Your son Fred is in a fearful position. I sent you a letter not long since in regard to his case. I was aroused

in the night season and was taken by [my] guide to your home, and was bearing a most solemn testimony to you as a family. I inquired, why have you not heeded the counsels of God, and changed your location? Why have you been blinded to the situation of your family? Every soul is precious. Christ died to redeem the soul from ruin, and you need without delay to set your house in order. You need to be alarmed, for unless you awake you may inscribe upon your gates, in this house, such, and such, and such a soul made shipwreck of faith. Beware for through precept and example other souls will be irretrievably ruined.

The veil has been lifted. I have seen beneath it. A divine hand lifts the veil revealing particular events, and the moral likeness of individuals and transactions presented. O, if you, Brother and Sister Gage, had been standing in the counsel of God, you could have been blessed with discernment to understand the deep plotting of Satan, which you have been too spiritually blind to sufficiently discern, to change the order of things in your home. There needs to be a transformation, a thorough and entire renovation in your home. You have a work to do to shake off your stupor and sluggishness. Arouse to action.

I was carried back to trace from cause to effect. I was shown some things in the life history in connection with your family. My sister Gage, there have been decided defects in character which have imperiled the souls of its members. Of this you have been warned. Knowing these things, you should have walked in the counsel of God, with great humility, ever learning at the feet of Jesus how to lead and guide and counsel, and establish your children in faith, and purity, and singleness of purpose. You have had much light. When a man is placed in circumstances connected with religious privileges and advantages to learn wisdom, and to act wisdom, to save souls from ruin, if he does not live up to that light, darkness comes upon him, and how great is that darkness. Light has been shining all around you, but that light has not been appreciated.

I have been receiving light from the Lord. There has been a development of character in your children that should make you afraid, and your soul burdened. Cannot you trace from cause to effect? Paul Roth might have been far in advance of what he is today, had he not allowed his mind to be enamored with your daughter, and his companion in study, Brother _____ might have been far higher in the pursuit of his studies if he had not allowed his affections to go out for one who will not be to him the help he needs.

Both of these young men must be warned. I must write to them for the end is near. They would be glad to return to Battle Creek, but the farther they keep from Battle Creek, the better will it be for them. Had they attended diligently to their studies, and bound their hearts more and still more firmly to God, they would have made medical missionaries to have accomplished a work through Jesus Christ that would bring to them a precious reward. But their minds were diverted while in Battle Creek, and, becoming enamored, they have lost much which they might have gained in advancement in knowledge if they had braced themselves by prayer, and by diligent study to fit them for positions of usefulness and duty.

O, how little deep, earnest work the Spirit of God can accomplish in the human heart, when it is divided and misled by earthly idols. My heart is bowed down with a sorrow that I cannot express. I cannot even now say the things I may be compelled to say, but the time is not yet. Some things best be left unsaid.

My present work is to arouse you. I might relate some things, but yet cannot for I am restricted to go no farther than to say, Set your house in order. Weed out and keep disconnected from every influence that is not wholly consecrated and sanctified.

It is seldom that one sin will stand alone or be restricted in the range of transgression to one precept or one prohibition of the moral law. There is ever a complication of disobedience, which leads the perverted conscience to a greater length of entanglement by entering to greater temptations and sinning more and more. I tell you in the name of God to awake. Had you pursued as parents a faithful continuous course of right there would be altogether a different history registered in the books of heaven. Satan is weaving his net to secure souls. O how specious the arguments of the great deceiver.

The heart not given entirely to the control of Jesus Christ has a door open for Satan to enter, and the arch-deceiver weaves about the soul ingenious apologies in performing its hidden purposes of evil. All these excuses and pretensions are seen of God, and are as spider webs in the eyes of Him who never slumbers or sleeps. O how readily will the human soul find out poor and wretched excuses to deceive and cover up their own course of evil which they pursue. There is an exact judge who weigheth actions. He cannot be deceived; neither can He be mocked. He will one day strike off the covering, unveil the conscience, and sweep away these excuses as smoke.

The Lord God hath a witness to every transaction. Elisha's reproof to Gehazi when he denied having left to follow Naaman [was]: "whence comest thou Gehazi?" The answer is, "Thy servant went no whither." Then the stern reproof came which showed he knew all. "Went not my heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and men servants, and maid servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever." [2 Kings 5:25-27.] The Lord had revealed the whole matter. The interview with Naaman, the minutest incidents of the scene were accurately presented before him. O the workings of the powers of darkness are so deceiving!

Elisha revealed to Gehazi, the very thoughts of his heart, and that he would enrich himself with the earthly treasure from Naaman. There was a man who should have been a standard-bearer in the army of the Lord, [but] through Satan's temptations his course of action was a stumbling block to Naaman, upon whose mind a wonderful light had broken and he was favorably disposed toward truth, to serve the living God. Gehazi went from his presence a leper. The Lord calls upon you to seek His counsel, to be true to your own soul and to God, and to seek most earnestly to recover yourself and your children from Satan's snares.

I speak to you, Brother Gage, there has been a spiritual decay for years going on with you. You are quickly and often decidedly affected by influences. This deterioration has been revealing itself in your character. A man falls imperceptibly in secret before others suspect the true features of his case. No human eye discerns the descending steps one after another; the presumptuous actions are the blossoms of the fruit. The fruit has been ripening by secret influences—unwatchfulness, and but little praying.

Self-conceit has divorced the soul from God, and the sins over which you were, when once aroused by the Spirit of God, watchful to resist, has overcome them. You will do the very things at which you would have started in surprise, if told that you would do. But of the very things for which you treated Professor Bell with gloves of steel, you are more guilty than he and deceived through Satan's specious devices. "Let him that thinketh he standeth, take heed lest he fall." [1 Corinthians 10:12.] This caution of Paul to the Galatians you fail to consider, under the moving of the powers exercising you in an evil work. "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.]

The holy shrinking from even the appearance of evil, you have lost. If we [should] carry many souls forward, only a few years in their history, and then present to them a picture of what they will be, they would start back and cry, Impossible! I can never sink so low as that! The deceitfulness of sin. How it blinds the eyes and infatuates the whole man. A bewitching power binds him thread after thread until he is in complete captivity. "Who hath bewitched you, that ye should not obey the truth." [Galatians 3:1.]

It becomes every soul to distrust himself, to watch and to pray. O, how much need had you, Brother Gage, when at Petoskey to have made one in that meeting from commencement to the close. How much need have you to pray every hour. "Hold up my goings in thy paths, that thy footsteps slip not." "Search me, O God, and know my heart: try me, and know my thoughts: and see if there by any wicked way in me, and lead me in the way everlasting." [Psalm 17:5; 139:23.] O how many go of their own accord in the way of temptation inviting the devil to tempt them to their ruin. The heart is all prepared to receive the temptation Satan has been preparing for the occasion. He carefully and adroitly studies his ground, and the subject he has his eye upon and lays his snare accordingly.

When a believer allows himself to be placed in temptation, he is almost always a prey to Satan's devices. The world has had your mind, your heart, your energies, and all has been under a skilful, trained hand to ruin you and yours. My brother, did you consider your dangers for this time? "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." [2 Timothy 2:15, 16.]

Will you consider, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Ephesians 6:12-18.]

It is now time when every energy of the soul needs to be aroused that we shall not be ignorant of Satan's devices. God forbid that you should be one of the foolish virgins, having the lamp, but no oil of grace to replenish your lamp. You promise fair now to be, as represented in the parable, a foolish virgin.

"A good tree cannot bring forth evil fruits, neither can a corrupt tree bring forth good fruit. ... Therefore by their fruits ye shall know them." [Matthew 7:18, 20.] The predominant character of the acts of men is a certain index of the state of the heart.

Lt 23, 1893

Gribble, Carrie

Hastings, New Zealand

September 13, 1893

Miss Carrie Gribble

No. 1 George's Terrace

Melbourne, Victoria, Australia

Dear Sister:

I have been awakened early this morning, at three o'clock. I was in earnest conversation with you in the night, and was saying, "Carrie, the Lord has a work for you to do." I was presenting before you the perils of your past life which you have experienced. These matters, I said, have been opened before me, and for this reason that the Lord has not permitted you to follow your own course of action.

I have felt the burden laid upon me to have a watchcare for your soul. You are in danger of making grievous blunders in following impulse. Your bestowal of your affections have been of that character in every case to have proved your ruin.

God has saved you from entering into marriage relations with persons who were not in any way calculated to make you happy, and who were corrupt in morals and would have fastened you in Satan's snare, where you would have been miserable in this life and imperiled your soul. Will not the past lessons be sufficient for you? Can you not learn this lesson, that Satan would spoil your life if you follow your own impulse? The Lord Jesus has purchased you with His own blood, and you are His property. You cannot dispose of yourself, as you shall see fit.

You have not a nice distinction of character. You are altogether too free with your affections and would, if left to your own course of action, make a lifelong mistake. Do not sell yourself at a cheap market. Do not be free with any gentleman student. Consider that you are preparing to do a work for the Master, that in order to act well your part, and render back the talents to Him who has given them to you, and to

hear the precious commendation from His lips, "Well done, good and faithful servant" [Matthew 25:23], you must take heed and not be careless of your associations.

In order to act your part in the service of God you must go forth with the advantages of as thorough an intellectual training as possible. You need a vigorous, symmetrical development of the mental capabilities, a graceful, Christian, many-sided development of culture, to be a true worker for God. You need your taste [and] your imagination chastened and refined and all your aspirations made pure by habitual self-control, and to move from high, elevated motives. Gather all the efficiency [you can], making [the] most of your opportunities for the education and training of the character to fill any position which the Lord may assign you. You need so much a balance wheel in judicious counsel. Do not despise advice. Bear in mind that the school is not a place to form attachments for courting, or entering into marriage relations.

You will be inclined to accept the attention of those who are your inferiors in everything. You must be made wiser through the grace of Christ. You must consider every step in the light that you are not your own; you are bought with a price. May the Lord be your Counselor. Do nothing to impair or cripple your efficiency. Deal faithfully with yourself; with painstaking effort discipline yourself. The grace of Jesus Christ will help you at every step if you will be teachable and considerate.

I write you this now, and will write again ere long, for as the mistake of your past life has been set before me, I dare not withhold most earnest entreaties that you hold yourself strictly to discipline. Counsel with Brother and Sister Starr. You can do this safely, and with Brother and Sister Rousseau whom God loves. Be not led astray into any false paths and do not show a preference for the society of young men, for you will not only injure your own reputation and future prospects, but you will raise hopes and expectations in the minds of those to whom you show preference, and they [will] become as if bewitched with love-sick sentimentalism and spoil their student life.

You and they are at the school for the purpose of obtaining an education to qualify you in intellect and character for greater usefulness in this life and for the future immortal life. Make no mistake in receiving attentions or giving encouragement to any young man. The Lord has designated that he has a work for you to do. Let it be your motive to answer the mind and will of God, and not to follow your own inclination and be bound up in future destiny with cords like bands of steel.

You are now in your student's life; let your mind dwell upon spiritual subjects. Keep all sentimentalism apart from your life. Give to yourself vigilant self-instruction and bring yourself under self-control. You are now in the formative period of character; nothing with you is to be considered trivial or unimportant which will detract from your highest, holiest interest, your efficiency in the preparation to do the work God has assigned you. Preserve every simplicity of action, but make your standard high for the harmonious manifestation and improvement of your mental faculties. Be determined to correct every fault. Hereditary tendencies may be overcome, the quick, violent outbursts of temper so changed that these manifestations will be, through the grace of Christ, entirely overcome. We are, individually, to consider that we are in God's workshop. The raw material, the rough fabric is to pass through the refining processes essential that we may indeed be laborers together with God.

You cannot divorce wisdom from this discipline. Do not get in a hurry. Be patient and persevering and a brighter future will open before you. It is your duty to remove every objectionable feature of character that you may be complete in Christ Jesus. You have a large fund of affection and will need to be constantly guarded lest you bestow your affection upon unworthy objects. The Lord make you wise unto salvation.

Let your conversation and all your thoughts be trained. Character is formed for usefulness and duty by studying the life and character of Jesus Christ, who is our Pattern. With all the teachers' faithfulness in education and the pupil's diligence there must be combined the divine agencies. Keep ever in the society of modifying, transforming influences that will give correct ideas in regard to the formation of habits which will place you in the most favorable position to become useful in this life and complete in Jesus Christ that you may inherit eternal life.

You cannot be too careful and too particular in all your ways. Let the influence wherever you are be of that character to help and bless others. God has a work for you to [do]. In no case put your neck under a yoke that will be galling all your life. Be true to yourself and true to your God, and you will have the favor of God, which is of more value than life itself. I pray the Lord to bless you abundantly.

Lt 23a, 1893

Gates, E. H.

George's Terrace, St. Kilda Road, Melbourne, Australia

January 10[-14], 1893

Dear Brother E. H. Gates:

The Lord is good, and greatly to be praised. My health is now much better than it has been. The Lord alone shall have the glory. We have now been in Australia more than a year, and we see that the work is but in its infancy. A good work has been done, but O, it is only a beginning, and there has been so much left undone because there has been so much of the human and so little of the divine. Among us as a people there is great lack of devotion, of pure and undefiled religion.

For the last three Sabbaths I have spoken to the church in Melbourne. The Lord has helped and blessed me in speaking. I have had decided, earnest labor in the church, and have borne testimonies of a very close, personal character. This is not pleasant work for me; it is very taxing, but the Lord has helped; He has prepared the minds and hearts of the brethren to receive the message I have had for them. The persons for whom I have had special labor occupy responsible positions on the Echo Office Board, and are men who can do much good if sanctified; but if not, they will do much harm. Some of these testimonies I shall send to America by this mail, for they treat on subjects that should be considered.

Brother Faulkhead, one of those for whom I have had a testimony, has had an important position in the Echo office. This brother has been connected with the Free Masons. After I had read him the testimony, he told me that he was a member of five lodges, and besides this he managed the business of three lodges, having charge of all the funds. With the lodge entertainments, the suppers or feasts, and the business transactions, you can judge whether he could love God with the whole heart, mind, soul, and strength, and love his neighbor as himself. You may judge how much thought and tact and skill he could put into the work of God; yet he was receiving fifteen dollars a week from the office. Well, he has accepted the testimony, and now is his time of trial. It is now three weeks since the testimony was read to him, and I have felt very great anxiety on his account. During the holidays he was camping with his family in the Fern Tree Gully. They returned to Melbourne January 2nd, thus being absent the Sabbath and Sunday of our Week of Prayer. During the meetings of the Week of Prayer the Lord was present with us, and gave us much freedom in speaking to the people.

We tried to hold our meetings in a tent, but the location was not favorable; the open drains were offensive, the cars were near, and the noise and smoke from the engines disturbed us. Besides, the tent was too small for our numbers, so we had to give up the plan. Then we hired a hall, somewhat smaller but better ventilated than the one usually occupied by the church on the Sabbath. Here our conference assemblies.

I was poisoned by malaria from the drains at North Fitzroy, and since last Wednesday have been far from well. I took a severe cold, and had cramping pains in my bowels, and my mind was confused. I was very much exhausted. An appointment had been made for me to speak Sabbath afternoon, January 7th, but as I rode the five miles to the meeting, I was in such a state of exhaustion that I feared and trembled and was beset with temptations. Looking at appearance, it was impossible for me to speak. I prayed all the way.

When I stood upon the platform, such an assurance was given me by the Lord that He had sent His angel to sustain me, that I could not doubt. These words seemed spoken to me: "Be strong in the Lord; yea, be strong." [Ephesians 6:10; Daniel 10:19.] I never spoke with greater ease and freedom from infirmity. The hearers said my voice was clear and musical, and the congregation could not but know that the Spirit and power of God was upon me.

I spoke for an hour upon the parable of the talents, dwelling with considerable definiteness on the slothful servant who hid his one talent in the earth, and presented it to the Lord with a bitter complaint, accusing God of being a hard Master, etc. The Lord spoke through clay, and hearts were touched. Some were deeply moved. A minister of the Church of England, who came from Tasmania in company with Brethren Baker and Rousseau, and who has just begun to keep the Sabbath, was present.

After the discourse we had a social meeting in which many heartfelt testimonies were borne. Brother Faulkhead's wife, who is a teacher in the public schools, spoke decidedly and with deep feeling. She said they had been tempted all the week, but she would stand firm and decided, holding fast to God. Immediately Brother Faulkhead arose, his heart seemed broken and subdued; like his wife, he said he had been sorely tempted all through the week. He had communicated to the Masons his purpose to

leave them entirely, and had received letters from them presenting the strongest reasons why he should not take this step. They pronounced it folly for him to think of leaving them and made an earnest plea for him to reconsider his decision. But said he, "Brethren, I will not give up the conflict. I did not expect that it would be so severe. I thought I could sever my connection easily; but I find it a greater struggle to break the bonds than I had anticipated. But the Lord has honored me greatly in speaking to me through Sister White. He has presented my case to her and called me by name, and I will heed the instruction from the Lord." His voice was full of tears so that he could hardly articulate plainly. "O," he said, "the Lord has engraven my name on the palms of His hands."

Now this brother is deciding his own destiny. Poor soul, he has not obtained an advanced experience in the things of eternal interest. Had he taken hold upon the truth with his whole heart, through earnest prayer and meditation letting it make a deeper and still deeper impression on mind and character, he might now be strong in God. There are few who have a knowledge of practical Christianity, and fewer still who sink the shaft deep in the mine of truth to recover the buried treasure and diffuse the light amid the moral darkness of error and superstition which surrounds them. The case of those who have been linking themselves with the world is highly perilous. But Jesus lives; He sees them on the very edge of the precipice, and He alone by His mercy and attractive loveliness, can draw them into the path of safety. O, that Brother F. may indeed flee to Christ.

There is no defect in God's plan for the salvation of men. If the gospel is not to every soul the power of God unto salvation, it is not because the gospel is at fault, but because men are not practical believers, practical receivers of the grace and righteousness of Christ. If those who profess to receive the gospel are not complete in Christ, it is often because the human instrumentalities that convey the truth to them have not themselves a living connection with God.

"He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." [Ephesians 4:11-13.]

Since the ministry of the Word of God is the appointed agency for the perfecting of the saints, is there not a deficiency in the ministry which will in some measure explain the deficiency in our churches? The professed believers do not take Christ as their personal Saviour, but follow Jesus a great way off. One reason for this lack of personal religion is that they have not been educated in these vital principles.

Another cause for the apathy and indifference in our churches is that the younger members have not been patiently, perseveringly taught how to work as faithful soldiers in Christ's army. The direct teachings of the Word of God must be brought to bear on the practical life, and no minister should feel satisfied unless fruit is seen through his personal labor.

When the Word of God, like a sharp, two-edged sword, cuts its way to the heart and arouses the conscience, many suppose that this is enough; but your work is just begun. Good impressions have been made, but then Satan works with his deceiving power upon ministers and people, leading them to be content with what has been done and go on no farther. Now the plowshare of truth must go deeper,

and this it will surely do if there is a thorough system of education to direct the thoughts and establish the principles. Satan will counteract good impressions unless these impressions are deepened by careful and prayerful efforts. Too often the work is left in an unfinished state, and in many cases it amounts to nothing. This is why there has been so few sheaves gathered for the Master.

As soon as a company has accepted the truth, the minister thinks he must go to a new field, and without proper investigation he is authorized to go. Thus thousands of souls have been left to the buffeting of Satan and the opposition of church members who reject the truth. Many are thus in a position where they can never again be reached. Ministers might better never enter upon a work that they cannot complete as far as lies in their power.

As a rule, those who are converted to the truth have not previously been diligent students of the Scriptures, for in the popular churches there is little real study of the Word of God. The people trust their souls to the ministers. He must be mind for them in searching the Scriptures and in explaining what they teach; and the advocates of false doctrines will sustain their positions by assertions agreeable to all who are seeking to evade the cross, but which have no foundation in the Scriptures. Such assertions serve, however, to deceive those who are themselves ignorant both of the Scriptures and of the power of God. The people think the preacher has gained his point because he has skillfully built up a theory, when it has no plain "Thus saith the Lord," to rest upon.

The preacher spices his discourse with humorous remarks presenting the truth in a ludicrous manner and misrepresenting those who believe it. These amusing presentations please the audience, and ridicule serves to banish conviction from many minds. Often the teacher has no real knowledge of the subject he is treating upon, but the hearers accept his statements without bringing them to the test of the Scripture, and think that now they are released from the cross of obeying the truth and that they can have peace.

Many have accepted the truth without digging down deep to understand its foundation principles, and when it is opposed, they forget the arguments and evidences that sustain it. It should be impressed upon all that true and abiding knowledge can be gained only by earnest labor and persevering energy. Were the minds of the people brought under discipline by thorough searching of the Scriptures, there would be hundreds converted to the truth where there is one today.

The sermons preached make good impressions, and awaken in many hearts a real desire to be Christians; if the impressions were followed up by personal labor, there would be seen many temples for the indwelling of the truth and the Spirit of God. "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] But because the work that is fairly entered upon is regarded as finished, many poor souls are only aroused, the work of personal labor is not done for them, and the impression wears away.

Provision is not made for the edification and perfecting of those who are really converted. They are left for the wolves in sheep's clothing to devour. They have been called to believe the truth, but not fully instructed as to what the truth is; plans are not devised to carry them forward from point to point in the knowledge of Jesus Christ. Too often their piety degenerates into a form, and when the stirring appeals are no longer heard, they become spiritually dead.

God's work is not to be done in this bungling, slipshod manner. When a minister enters upon any part of the field, he should work that field thoroughly. Let him not trust in sermonizing, and neglect personal labor. He should give directness to the Bible teaching; let it be brought home to every conscience. Why has this kind of labor been so manifestly neglected? The people need definite instruction. They know so little of the Bible, that practical, definite lessons should be given concerning the nature of sin and its remedy.

The minister has no sanction for confining his labors to the pulpit, and leaving the people to digest the Word themselves, or else remain in ignorance. The minister must know the nature of the difficulties in the minds of the people, that he may know how to give every man his portion of meat in due season.

The Lord has given us a holy, perfect, and reasonable law. We owe to Him all that makes life desirable, and He asks of us the affections of the heart and the obedience of the life. His precepts, if obeyed, will bring happiness into the home life, happiness to every individual. But the minds of men are so blinded by the god of this world that they do not discern the goodness of God or the sacred character of His holy law. They choose their own way in opposition to His way.

There are few who understand and appreciate the way of salvation. Graduates of colleges, eloquent orators, able statesmen, men who appear to possess acute and discriminating minds, are in need of education of the higher order, for they are ignorant of the Scriptures and of the power of God. Many are as ignorant as the very heathen in regard to the way in which a sinner can come to God and be justified before Him. They have no excuse for their ignorance; for the inspired oracles declare, "The entrance of thy word giveth light: it giveth understanding to the simple." "The fear of the Lord is the beginning of wisdom." [Psalm 119:130; 111:10.]

When learned men, statesmen, and so called honorable men are present in a place of worship, the minister thinks he must give them an intellectual treat; but in attempting to do this he loses a precious opportunity of teaching the very lessons that were presented by the greatest Teacher the world ever knew.

All the congregations in our land need to learn more of Christ and Him crucified. A religious experience that is not founded in Christ and Him alone is worthless. These men of intellectual powers need a clear, scriptural presentation of the plan of salvation. Let the truth in its simplicity and power be presented to them. If this does not hold the attention and arouse the interest, they never can be interested in heavenly and divine things. In every congregation there are souls who are unsatisfied. Every Sabbath they want to hear something definite, explaining how they can be saved, how they are to become Christians. The important thing for them to know is, How can a sinner be justified before God? Let the way of salvation be presented before them in simplicity, just as plainly as you would speak to a little child. Lift up Jesus as the sinner's only hope.

Among those who met with us Sabbath, January 7, was Bro. Anderson, a minister who came from Tasmania with Brethren Rousseau and Baker, and who has just begun to keep the Sabbath. He is of French descent, and speaks French as well as English. He labors as an evangelist, and for years has not been connected with any denomination, feeling that he must be free to accept truth wherever he

should find it. He was for sometime on the island of Mauritius, and for years held a position in civil service, preaching on Sundays and working among the people. In Hobart, which is now his home, he has gathered a congregation about him, to whom he ministers.

Sabbath morning, when the church at North Fitzroy celebrated the ordinances, Bro. Anderson was present. He was invited to unite in the ordinance of feet washing, but said he preferred to witness it. He asked if participation in this ordinance was required before one could partake of communion and was assured by our brethren that it was not obligatory, and that he would be welcome to the table of the Lord. This Sabbath was a most precious day to his soul; he said that he had never had a happier day in his life.

He afterward desired an interview with me, and we had a pleasant visit. His conversation was very interesting, and we had a precious season of prayer. I believe that he is a servant of God. I gave him my books, Great Controversy, Patriarchs and Prophets, and Steps to Christ. He seemed much pleased; said he wanted all the light he could get in order to meet the opponents of our faith. He was baptized before leaving for his home, and will present the truth to his own congregation.

Sunday, January 8. I was not able to attend service, but Elder Starr and his wife reported an excellent morning meeting. The hall was well filled, and the presence of the Lord was manifest in the congregation. Brother Faulkhead said that on the Sabbath he obtained a great victory. He went home happy. During the previous week he had a severe struggle, but he had resisted the enemy, and he was determined to continue to strive for the mastery and obtain an experience in the things of God. He spoke with much earnestness and fervor. O, my heart praises God for this victory over the powers of darkness. Who can estimate the value of the human soul? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" [Mark 8:36.]

For years this brother [Faulkhead] has professedly believed the truth. It has not been brought into the inner sanctuary of the soul, and his religious life has been dwarfed and crippled. He ceased to grow in grace and in the knowledge of Christ, and the years freighted with blessings from heaven have not enriched his soul, giving him a deep experience in the things of God. Now his duty has been plainly set before him, and he has accepted all the warnings as from God. He says he feels highly honored that the Lord has taken his name into His lips. O, that he may continue thus sacredly to regard the admonitions of God!

Brother Prismall, another for whom I have had special labor, is receiving help in the meetings. His only hope is to cease looking at the hearts of others, and look wholly to Jesus. The Saviour is perfect, not a stain rests upon His character. He is the "chiefest among ten thousand," and the One "altogether lovely." [Song of Solomon 5:10, 16.] Our work, as finite, human agents, is between God and our own souls. It is very poor policy to dwell on the wrongs and defects of others.

By beholding the faults and mistakes and errors of our brethren, we become changed into the same image. "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 (from character to character), even as by the Spirit of the Lord." [2

Corinthians 3:18.] Then let our thoughts dwell upon Christ; let our conversation be holy. By talking of Jesus and beholding Him by the eye of faith, we shall be changed to the same image.

Monday, January 9, I was undecided whether to attend the meeting or to rest at home; but I so much wanted to go that I ventured out. I was glad that I went; the Lord strengthened me to speak for a short time, and gave me words to address to the people. I had prayed earnestly in the night season for His grace, and that He would give us the spirit of intercession. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." [Zechariah 10:1.] Every one who receives the showers from heaven will bring forth fruit in rich abundance. "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord." [Verse 7.]

Both while waking and sleeping I have been deeply impressed by the Holy Spirit that the Lord will manifest His mercy, and goodness, and power to His people in this country. O, how much we need the grace of God! Unless the Lord shall undertake for us, we shall never be able to succeed. Hope, faith, and love are attributes that must be cultivated in the church. Faith is weak, hope is feeble, love is almost dead. A great change must be wrought in the church before its members shall love one another as Christ loves. The love of Jesus is without a parallel. Yet He has told us to love one another as He has loved us. It is the great lack of love of Christ in the heart that brings such coldness toward one another, and keeps the church in such darkness.

Tuesday, January 10, I attended the nine o'clock meeting. After a season of prayer and some appropriate remarks by Elder Starr, I spoke upon faith, hope, and love. The Lord blessed me in speaking of the love that should exist between brethren, and the care and tenderness that must be exercised in dealing with those who are out of the way. As an illustration of this, I spoke of the Lord's dealing with Brother Faulkhead in regard to his connection with secret societies. I had had a message for Bro. F., which I did not give him for twelve months, for the Lord whom I served said, "Not yet, not yet."

Brother Faulkhead was in a perilous condition, like a man about to lose his balance and fall over a precipice. I knew what how nice work it is to deal with human minds, and I was thankful when the time came when it was safe for me to present to him his danger. The Lord of heaven would have us fear to judge one another; as finite, erring beings we should be suspicious of ourselves, we should fear lest we offend God in bruising the souls of his children. They are the purchase of the Son of God, bought by His own precious blood, and are not to be accused or oppressed by word or act, for the Lord will stand in their defense.

Wednesday, I was drawn out to speak of the principles upon which we should deal with minds and direct them in the right way. Many in the world have their affections on things that may be good in themselves, but their minds are satisfied with these things and do not seek the greater and higher good that Christ desires to give them. Now we must not rudely seek to deprive them of what they hold dear. Reveal to them the beauty and preciousness of truth. Lead them to behold Christ and His loveliness, then they will turn aside from everything that will draw their affections away from Him. This is the principle upon which parents should work in the training of their children.

By your manner of dealing with the little ones you can by the grace of Christ mold their characters for everlasting life, or by a wrong course of action, you can give them the impress of a satanic character. Never act from impulse in governing children. Let authority and affection be blended. Cherish and cultivate all that is good and lovely, and lead them to desire the higher good by revealing Christ to them. While you deny them those things that would be an injury to them, let them see that you love them and desire to make them happy. The more unlovely they are, the greater pains you should take to reveal your love for them. When the child has confidence that you want to make him happy, love will break every barrier down. This is the principle of the Saviour's dealing with men; it is the principle that must be brought into the church.

Jesus came into the world to "bind up the brokenhearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound." [Isaiah 61:1.] "The Sun of Righteousness shall arise with healing in his wings." [Malachi 4:2.] The world is full of men and women who are carrying a heavy burden of sorrow and suffering and sin. God sends His children to reveal to them Him who will take away the burden and give them rest. It is the mission of Christ's followers to help, to bless, and to heal.

Thursday, January 12, I spent the morning in writing and in the afternoon attended meeting, which was devoted to the publishing work. I gave a short relation of our early experiences in publishing the reasons of our faith, in Rocky Hill, Connecticut, and in Auburn and Rochester, New York, with an account of the final removal of the work to Battle Creek, Michigan, and of the difficulties we met and the poverty that bound us about.

I then spoke particularly of the work in Australia, that there was much to be done, the cause was yet in its infancy, and we had come over the broad waters of the Pacific to help our brethren in obtaining a better knowledge of how to work according to the Lord's plans, so as to secure the best results. The work was not to be taken out of their hands, but we were eagerly trying to secure their co-operation.

As the Lord's human agents, co-operating with the divine, we must all exercise our God-given ability to push the work. We must not draw away from one another; there must be unity in devising plans, and a determination to work to these plans. This would require much grace from Christ; we must move in the wisdom of God, and not fail nor be discouraged. If the Echo office was to mean no more to our people than a secular publishing house, if it was to be conducted on the same principles as were other business institutions, then it was not wise to invest so much means in establishing the office. It would have been less expense to hire our printing done by outside parties.

Friday morning I spoke on the subject of tithing. This subject has not been presented to the churches as it should have been, and the neglect, together with financial depression, has caused a marked falling off in the tithes the past year. At this conference the subject has been carefully canvassed in meeting after meeting.

Those who go forth as ministers have a solemn responsibility devolving upon them which is strangely neglected. They enjoy preaching, but do not give personal labor to the churches. All through this country the church is sadly in need of instruction concerning their obligations and duties to God, especially in regard to paying an honest tithe. These ministers would feel sadly aggrieved if they were not promptly

paid for their labor; but will they consider that there must be meat in the treasure house of God wherewith to sustain the laborer? If they fail to do their whole duty in educating the people to be faithful in paying to God His own, there cannot be means in the treasury to carry forward the Lord's work.

The overseer of the flock of God should faithfully discharge his duty. If he takes the position that because this is not pleasant to him he will leave it for someone else to do, he is not a faithful worker. Let him read in Malachi the words of the Lord charging the people with robbery toward God in withholding the tithes. The mighty God declares, "Ye are cursed with a curse." [Malachi 3:8, 9.]

When the one who ministers in word and doctrine sees the people pursuing a course that will bring this curse upon them, how can he neglect his duty to give them instruction and warning? How can he fail to train and educate the people never to commit robbery against God that will surely place them under His censure and curse? Every church member should be taught to be faithful in paying an honest tithe. This is God's own plan in supplying the treasury with means.

Read to the church the words of Malachi, the curse that God has pronounced upon all that rob Him in tithes and offerings, and the blessings pronounced upon all who render to the Lord His own. The Lord challenges them, "Bring ye all the tithes," not one-fourth or one-half, but "all the tithe 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." [Verse 10.] (Read verses 11 and 12.)

If any one should say, "I can not see this matter," what can we say in regard to the case? There is nothing in all the Word of God more direct and explicit than these words of Malachi. The selfishness of the human heart alone explains why men cannot see; and because selfishness is always striving for the mastery, the workers in the vineyard of the Lord are required to be faithful in giving labor to the church, and personal labor to individuals who are neglecting their duty on this point, and through this neglect are bringing themselves under the curse of God. Special labor should be given to this matter by all who have any line of work to do in connection with the church.

Sabbath, January 14, was a day of great interest to us. In the morning I spoke from Isaiah 58. The Lord gave me strength and grace to deliver His message to the people. As a social meeting had been appointed, I did not intend to speak again in the afternoon; but as the testimonies were borne I felt urged to present the cases of some who seemed altogether too blind to comprehend their true condition. I was constrained to speak in regard to the dangers of those who were so completely absorbed in dwelling upon the mistakes and failings of others that they themselves were falling into far greater evils, and sinning against God. I told Brother P. that he would surely lose the reason that God had given him if he did not cease this work of accusing, and employ his powers to better purpose than feeding on the faults and errors of others. Christ has declared Himself to be the Bread that cometh down from heaven. John 6:61, 53, 57, 63.

Our bodies are built up from what we eat, and the character of our spiritual experience depends on what our minds feed upon and assimilate. By continually dwelling upon the mistakes and defects of

others, many become religious dyspeptics. The Lord has bidden us: Philippians 4:6-8. But those who are busy in dissecting the words and acts of others, to discern all that is objectionable, fail to discover the good and pleasant things. They do not eat of the proper food to give spiritual vitality and healthful growth.

Many are bearing a yoke that Christ has never asked them to bear. It is galling to the neck, and it brings no rest to the soul. I said, "Dear brother, the Lord has not placed the sins of the people upon you. You are not the sin-bearer. Jesus, the world's Redeemer, was able to tread the winepress alone. He bore our sins in his own body on the tree, and there is not an angel in heaven who is able to bear the sins of one soul. No human being can bear the guilt of his own sins; then how inconsistent for any one to think that God has laid upon him the sins of his fellow men. If it were so indeed, his life would be crushed out. From henceforth please to remember that not one of you is able to be a sin-bearer. Do not feel that you are under the necessity of talking of the faults and errors of others.

God has given His only begotten Son, "that whosoever believeth in him should not perish but have everlasting life." [John 3:16.] Christ has invited us, "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you ... and ye shall find rest to your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] Let these words fill us with comfort and hope and peace. While you are worrying over the sins of others, Jesus says, Turn your eyes away from these things and behold the Lamb of God that taketh away the sins of the world. You are not to be crushed under the load. Jesus is the great Physician; He can cure the maladies of the soul. There is a balm in Gilead; there is a Physician there, and He can cure all the maladies of the soul.

The infinite wisdom of God has employed human agencies to co-operate with Him in His work for the salvation of man. He has a variety of agencies with different gifts, and all are to co-operate harmoniously, each filling his own special, God-given sphere of action. We are to work for the salvation of our fellow men, not by judging them, but by showing forth what the Lord has done for us in the transformation of character. Your faith, your sympathy, your forbearance, your love, your gentleness, your temperance in all things, will be as a light in a dark place.

The spotless example of a poor and illiterate man God has often used as successfully to promote the great designs of the gospel as the labors of the minister who is lauded as talented and eloquent. The Lord's wisdom and power are revealed in the humble, devoted worker who lives his religion, rather [than] in the educated man who does not rely so fully upon God's help.

Brother P. arose in the congregation and said he accepted every word Sister White had said, for it all meant him, and it was all true. O, that God may work in the hearts of those men who have been bodies of darkness, because they were not walking in the light as Christ is in the light!

Many good testimonies were borne. The delegates from the Parramatta church that has been raised up under the labors of Brethren Hare and Steed have acknowledged themselves as greatly blessed. They say that these meetings have been as a school to them.

One brother, a noble looking man, a delegate from Tasmania, came to me and said, "I am glad I heard you speak today upon tithing. I did not know it was so important a matter. I dare not neglect it longer." This brother's name is Rogers. He and his wife were Seventh-Day Baptists before accepting the present truth. He urged me to visit him at his home if I went by the way of Tasmania to New Zealand. He is now figuring up the amount of his tithe for the last twenty years, and says he shall pay it all as fast as possible, for he cannot have robbery of God registered in the books of heaven meet him in the judgment.

One sister belonging to the Melbourne church has brought in all back tithe which she had not understood that it devolved on her to pay. As they have received the light, many have made confession in regard to their indebtedness to God, and expressed their determination to meet their debt and no longer to rob God. I proposed that they place in the treasury their note promising to pay the full amount of an honest tithe as soon as they could obtain the money to do so. Many heads bowed assent, and I am confident that next year we shall not, as now, have an empty treasury.

This conference has been by far the best that has ever been held in this country. It has been far better than last year's meeting. All listened to me respectfully a year ago, but this year my message means far more to them. I have been writing out testimonies for individuals, and these, with the writing for American mail, have kept my pen in constant use, from 4 o'clock in the morning until dark at night. I feel worn, but I thank the Lord for His mercy, His goodness, and His love manifested to His people and to me. I have not a doubt concerning my duty in coming here, not a doubt that my sickness was permitted of God to fulfill His own purpose.

I am not my own; I have been bought with a price. I am the Lord's, to do His will. I dare not do my own planning independent of the Spirit of God. I want the Lord to work in my behalf. I want Him to give me the message to bear to His people; then He will strengthen me to do His work, as He has done at this meeting.

Lt 24, 1893

Gage, Fred

Napier, New Zealand

October 4, 1893

Mr. Fred Gage

Battle Creek, Michigan

Dear Friend,

I have had your case, with a number of youth, presented before me, who are walking in perilous paths. Satan's temptations were upon them, and they were making advanced steps in their own ruin. As the

Lord has presented before me continuously the value of the human soul, I send you the warning given me from the Lord, Call a halt. Stop just where you are, for your soul's sake, for Christ's sake, repent, repent, repent, before it shall be forever too late. You cannot afford to travel and advance one step farther in your present course of action. You are infatuated, deluded, ensnared by satanic agencies. Satan has exultantly bound you to his chariot; but in the strength of God you can break the gilded chain, and unless you do this you are lost.

Will you heed these words of warning? I inquire, Who hath bewitched you that ye should not believe the truth? What power has confused your senses that you cannot see your peril? And that in pursuing this course of action you will meet with eternal loss? Heaven and eternal life in the world made new is made everything to you. "Turn ye, turn ye ... for why will ye die?" [Ezekiel 33:11.] Long ago you turned your footsteps in the paths that leads to death. Your case has been presented before me in its aggravated character. Jesus has died for you that you might have eternal life. To separate from God is a fearful thing. To step from under the bloodstained banner of Prince Immanuel and take your position under the black banner of the powers of darkness is a terrible movement for you. The perils of the last days are upon us. Will you be found disloyal to God, a rebel against your Creator, on the side of the great adversary of Jesus Christ?

You have had abundance of light and evidence. You need not be deceived. You have lost your discernment of the real nature and character of sin and its many disguises. It is deceitful in its very nature. Transgression of God's law darkens the understanding, obscures the spiritual vision, blunts and stupefies every faculty of the soul. You have no excuse for your being infatuated with sin. You may now break with Satan. Why pursue your course onward and downward in guilt and transgression, listening to and inviting Satan's specious arguments? They are lies from beginning to end and are leading you to shame and dishonor against your own soul, against your family, and to the dishonor of God who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." [John 3:16.]

Notwithstanding you have educated yourself in skepticism and unbelief your own conscience tells you better. I do not want you who belong to God by Creation and redemption to refuse to be saved in God's appointed way. In the name of God I tell you degradation and misery is surely your lot if you follow in the trail where your feet are now tending. There will surely be a reaping after the sowing of the seed. I entreat you to consider the harvest which you must reap in the future. Please consider the relation of cause to effect, and the retributive judgment which must come upon every transgressor of His law. Heed the burning truths, which I now present before you, of admonition and instruction. You will meet these words in the judgment.

I have an intense, longing that you should be saved. I want that you should arouse before overpowering darkness, and depravity shall follow your course of action. Advance no farther in marring and cheapening the image of God in character, and deranging and degrading every power and capacity of your being.

Cutting loose from God means binding yourself to Satan's chariot. Impure in heart, unsanctified in desires, imaginings will come from Satan to mold your mind and his power will lead you where you did not suppose you would ever go. God hates your course of action which you make appear plausible in your own eyes. Angels of God look upon it with abhorrence.

The serpent, armed with mortal sting, is prepared to strike you. Why, O why cannot you see that at all times, in all places, under all circumstances, that the transgression of the law of God, coming to you in whatever guise it may, even as an angel in garments of light, is Satan's device, leading you on farther and farther from truth and from righteousness, causing sorrow among the angels of light, grieving the holy Spirit of God, dishonoring your Saviour who died for you, crucifying to yourself the Son of God afresh and putting Him to open shame. O, turn from sin, turn from transgression, turn from Satan's temptations to which you have been yielding, turn from all sin with unutterable loathing. Hate the sins with intense hatred.

Fly from the delusive snares of Satan as from a poisonous serpent. Give no place to them. Grant no indulgence to your passions. Your soul is in peril. Better surrender your life than the favor of God. Cultivate true, pure, holy affections. Your only safety is to ever bear in mind that you are standing in full view of the universe of heaven. One is looking upon you from heaven who says, "I know thy works." [Revelation 3:15.] You cannot close any door or curtain to evade that Omniscient eye. Your most secret thoughts are known to Him. The character, the desire of every purpose, is known to Him. Clear as the light is every action before His searching glance.

O, you have left eternity out of your reckoning. You have forgotten God. The holy intelligences in the heavenly courts are looking upon you with sadness as they witness your peril, and Satan playing the game of life for your soul. One after another of the precious graces of the Holy Spirit you have been losing while engaged in playing the game of life. Shall it be an entire, eternal loss to you? Shall Satan have the victory? Shall he substitute in the place of the heavenly graces which he steals from you one, by one, his own attributes? God forbid.

It is not now too late for you to repent, to be converted and to win back the heavenly graces and be saved. You have been for long years encouraging a practical forgetfulness of the solemn realities of eternity. You will have a fierce struggle in changing your course of action, your channel of thought. Satan will not lose his hold of you readily, for he intends to use you as his agent, that by precept and example you will lead others away from God into forbidden paths.

Yours with deep interest.

Lt 26, 1893

Haskell, S. N.

Auckland, New Zealand

February 19, 1893

Dear Brother Haskell:

I received your good letter, and I thank and praise my heavenly Father for its contents. It is good and I thank you for writing so fully.

I am improving in health. I sent to Marion, a diary of our journey, up to our leaving Sydney, and told her to employ one who could copy on the Calligraph, and send you and others, copies of the same.

We found them in Sydney and Parramatta in need of help. I spoke evenings in Parramatta, for I could not [get] the congregation in their church unless I did this. I spoke to them about six times, and the Lord blessed me. I went to this place greatly exhausted, from the labors and burdens borne during the conference. I was unable to visit because of the amount of work to be done.

I wrote a long message to Brother Robert Hare and wife, and then sent for them to come to Brother Hughes', where I was making my home, and I read that which I had written. He looked, at first, quite sullen over the matter, and said he might as well give up preaching. I said, "That is what I expected you would say, for that is your way and your spirit, to take anything that comes to you in reproof. You think you are humble, but if it were so, in truth, it would not be thus. The Lord sees and reads the human heart. He is acquainted with all your dangers, with your spirit, and He loves you and wants to save you. It is because you do not understand your own errors and the defects in your character that He sends you His warnings, His encouragements; and you should receive these all as a blessing, the most to be appreciated of anything He can give you. He has given me a message to give to you. I have done my duty to set your true situation before you.

"The case of Elder Daniels, in California, you are acquainted with. Well you are following in the same track of experience in your ministerial labor. You are in constant fear and trembling lest you shall not have a congregation, and you employ as Elder Daniels did, methods to attract, which is entirely contrary to the practices and the manners of Christ's teaching.

"You must, Brother Hare, study the lessons that Jesus Christ gave to His disciples, and let their simplicity charm you, and then seek to have the mind of Christ, and you will teach as Christ taught. The very clearness and simplicity of His teachings were in such marked contrast to the teachings of the scribes and priests that the common people heard Him gladly. Many priests and nobles believed on Him, but durst not acknowledge it for fear of being put out of the synagogue. But after His crucifixion and resurrection, and the descent of the Holy Spirit, on the day of Pentecost, when the Jews thought the disciples of Christ would be discouraged, and hopeless, Lo, they were preaching the gospel with all fervor, and with power, for Christ was in them as a well of water springing up unto everlasting life, and could not be repressed. Five thousand were converted in a day, and those who dared not take their position before the humiliation, rejection, and crucifixion of our blessed Lord, came out boldly and confessed their faith in Christ. The testimony of those faithful witnesses rung out clear, distinct—the trumpet giving a certain sound. Those who had been the accusers of Christ, were here themselves accused under the testimony of the Holy Spirit of God."

“But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses, and his name through faith in his name hath made this man strong whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all ... Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and He shall send Jesus Christ which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” [Acts 3:14-16, 19-21.]

This testimony was an astonishment to the priests, the captain of the temple, and the Sadducees. These were grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands upon them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand. What an interesting history, this is! I feel like reproducing the whole chapters, but forbear.

I set before Brother and Sister Hare that when the Holy Spirit rested upon the messenger, he would not feel compelled to invent methods of a theatrical character to please the perverted taste of the people. Well, Brother and Sister Hare, I thought, would not be out that night, to hear me speak, but they were out.

The Lord gave me a decided testimony, clear-cut and like a two-edged sword in regard to the perpetuity of the law of God, and especially the Sabbath of the fourth commandment, dwelling upon the point of its being a memorial of God's creation work in making our world. To the Lord be all the glory. The truth did cut its way to hearts.

One man, who had been a missionary I think to India, had been opposing and going from house to house misstating and garbling the truth. He came to Brother Steed next morning and said, “Is this the way the matter stands? I never heard such words, and I never heard your faith laid out in such a way as this. Why, it looks as though God was in it, and if it is as this woman says, I am tearing down what God is building up, and [I] do not want to be found fighting against God. It looks that way to me now, and I must search into this matter.”

A time was appointed by Brother Steed to give a Bible reading, and he said he would be glad of the opportunity. Brother Steed said his face was very pale, and he seemed much troubled in his mind. “O,” said Brother Steed, “if his influence could only be killed in this place, it would remove a great barrier out of our way in getting the truth before many souls who are interested.” He puts false statements before them in regard to our faith, which they accept as truth.

We are requested to visit a Mr. Martin who was convinced of the truth, but his wife, a Primitive Methodist, was as bitter as gall and so prejudiced that she would not come out to hear, neither would she receive anything from the believers and teachers of the faith. But we called, according to Mr. Martin's request, and he treated us courteously, but his wife would not reveal herself. His eldest daughter treated us well. We were treated with fruit and lemonade made by Mr. Martin. He is a wealthy

man, a fruit grower. Thursday night, lo, Mr. Martin and his little opposing wife, and a Methodist minister's wife who had exerted that influence over Mrs. Martin, was present to hear me speak.

Mr. Martin told Brother Steed all about it. He said his wife and the minister's wife had not one word of objection to raise to the words spoken, which was a marvel to him. He said that the minister's wife said Mrs. White's words were very straight. He said, "She had gone deeper than any of us in religious experience; it is wonderful." Then Mr. Martin stated that his wife and the minister's wife were watching me; both were in a back room. They could see me through the window, but neither of them came to speak to us. Well, Mr. Martin took Elder Steed in his carriage and went out searching the best place to pitch the tent, not many miles from Parramatta, so that they could keep up the interest in Parramatta and still reach another class about ten miles from Parramatta. The voice of the whole region of country is, "Come in our neighborhood, and we will insure you a good attendance in your tent." When they had found a good situation, they asked the proprietor if they could pitch the tent on his field. He said, "Come in and take dinner with me, and we will talk it over." He then said he was leaving the place, and as he did not want to get into trouble with the land owner, he would let the land to Mr. Martin, and Mr. Martin, being a man of influence, could do with it as he pleased. So thus the matter was arranged.

I was pleased to see that the whole community around Parramatta was stirred and anxious to hear what these strange things are that have been brought to their ears. When we get through with our work in New Zealand, we return to Parramatta, and shall probably remain there during the winter, as the climate is much better than in Melbourne.

I spoke Sabbath forenoon in Sydney, and then we went to the boat. We were all sick the first day, and to a purpose. Emily was sick, and Sister Starr all the way. Willie was our dependence; he was so helpful and attentive, seemed to know just what to do at all times, and on all occasions. I do not know what I should do without Willie. He is not only a great comfort to me, but a wise counsellor. He shows much wisdom in the work he has to do in connection with the office, and the cause of God in general.

Well about Auckland: It pained my heart to see the empty seats, and the testimony I had to bear was close and cutting. I had not a message of peace. I spoke from (Isaiah 58), and Brother Hare especially seemed to feel; he wept much. Some confessions were made, but thorough work was not made, and my testimony had no change; it was presenting to them their wicked course of action which had separated them from Christ.

I felt deeply in regard to the situation of the churches in New Zealand. In Auckland they have a beautiful city, and [the] Seventh-day Adventists have a good church building. It is a pleasant, plain, neat chapel. This is a precious beginning, but the material that composed the leading elements in the church have not been that which God could use. They were too well satisfied to walk in the sparks of their own kindling. They have not felt their entire dependence upon God, that unless He built the house, the church, the builders may labor in vain. Says Christ, "Without me ye can do nothing." [John 15:5.]

I urged the question, "What do you individually think of Christ?" You will individually reveal just what your ideas are of Christ by your own course of life, at home and in your business transactions [and] in the world. If you were looking away from yourself, if you were hiding in Jesus, and constantly troubling

the heart before God, then Jesus would work for the church in Auckland. If you retain your present ideas of what constitutes a Christian character, the truth is no truth to you, it cannot possibly do you any good, but you will by your present ideas bring the truth into the more reproach.

I shall have more to say in reference to these things. I may say them tomorrow if I am able. I speak in the opera house tonight. May the Lord help me. I have now spoken six times to this little few. Elder Starr has labored unitedly in the same line, putting heart and energy into the work. His soul is stirred to its very depths with the terrible state of things. I have a heavy burden to bear, which I dare not touch formally and thoroughly until we reach Napier.

From what I know of Edward Hare, he would make excuses not to go, but things must be taken hold of in earnest; and he must be a converted man or he is lost. If this man has followed the Lord at all, it is afar off.

The church members have invited unbelievers to come to the church while its leading members have dishonored the sacred truth by quarreling or disputing who would be the greatest. This drawing one from the other has been to the disgrace of the truth and Christianity, so that outsiders have no interest to come to the meetings, they say to hear the members of the church quarrel. One will get up and speak, [and] another will get up and tell him he lies, right in the church. But enough of this painful picture.

We must work still and hope during our camp meeting to lift the standard, for we can but hang our heads in shame and sorrow at the unchristlike work that has been carried on in this city. But, Brother Haskell, we will look with our eye of faith to the city of God, then we will meet the just man made perfect, without fault, before the throne of God.

Here in this world Satan will seek to intercept his shadow, that we shall lose sight of our precious Saviour. But then if we are saved by the blood of the Lamb, we shall see Jesus, the Mediator of the new covenant, never more to be veiled from our sight. Heaven how much richer and more attractive than earth! And we shall see Him as He is. We shall then indeed endure, not as now by faith, the seeing of Him who is invisible; but we shall see Him with our eyes for ourselves and not by another, and be so renewed, transformed, glorified with Christ, that we can look upon [Him] with delight each moment.

We feel indeed that we are richer and richer as the glories of the eternal world are unfolded to our sight in companionship of the holy and loved ones who have been cleansed and sanctified and glorified. We look on all the riches of heaven, and its treasures rapidly accumulate, as we can take them in, until we can have a conception of what the eternal delight of glory really is. But the great and most prized treasure of heaven's powerful attraction is Jesus. What would heaven be without Jesus? He is to me this day the Chief among ten thousands, the One altogether lovely, but here in this life is our probation.

Set your affections on things above and not the earthly. Not a particle of the human affection that God has given us is to be destroyed. It is not the work of the Christian religion to destroy or impair the wealth of the talent of affections and pure love which God had imparted to us, but on the contrary God acknowledges and encourages and strengthens them all by guiding them (not extinguishing them) into

right channels. Through becoming partakers of the divine nature, these affections are sanctified, purified, uplifted, and balanced by the virtues and merits of Jesus Christ. The dross, the sensual, are taken away.

The truth of God, sanctifying the soul, gives tone, elevation, and permanency to the affections. What cause we have for gratitude that we finite beings can be laborers together with God! If we have disappointments we know Jesus had the same, and He was bearing all these for us.

“For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living waters: and God shall wipe away all tears from their eyes.” [Revelation 7:17.]

We read, “And he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light upon them nor any heat.” [Verses 15, 16.] We must contemplate these things and rejoice in the attractions of the future immortal world. What motives as our incentive for consecration and devotion to God! I feel deeply a responsibility upon me to present the great necessity in these fields in this country. I plead for workers. Finances are very limited at the present time. The standard of Christianity is very low, and souls are perishing out of Christ. The truth, present truth, has come to the knowledge of very few.

I am not sure that I shall ever leave this field. The help that was needed before we came, and since we came, to do missionary work is not on the ground; and I dare not leave this country until I see the cause of present truth progressing and churches built and schools established. There will be the reproaches of myriads of souls whom those who knew the truth have left to go unwarned and unsaved—neglected work by these who claim to be servants of Jesus Christ. The heavenly intelligences are waiting the co-operation of the living human beings as agents.

I wish I could cry across the broad waters reasons why the church should arise and shine as missionaries for God. Our reasons are: we must have a reckoning of the price of each human soul and the number perishing in their darkness and ignorance through the negligence of those who profess to know Jesus Christ. Then compute, if you can, the glory which would come from their souls redeemed to God and the Lamb. Every soul saved is a triumph of the grace of Christ.

May the Lord impress His people to come over and help us. Your entire devotedness is now called for to redeem the time and if possible retrace the evil results of your past carelessness as Christians. No one is today living to himself whose battery is not planted against Jesus Christ. Every one has an influence, which God calls for His use, entirely for His glory.

But I cannot write more now. We soon take the boat.

Lt 27, 1893

Hare, Brother and Sister Samuel

March 7, 1893

Dear Brother and Sister Samuel Hare,

My heart is drawn out toward you. Through manifold temptations the enemy has been at work to unsettle your faith in the truth. Now God alone can expel these doubts, the insinuations of unbelief. Will you closely examine your own hearts in the light of the Word of God, which will judge every man's work in that great day? You have bound up your interests where strong and fierce temptations have come upon you. But if you, my brother, stood firm in the strength of Israel's God, you could resist every temptation, every device of the enemy. Look carefully and see if it is not through your own departure from the ordinances of God that you have become weak and still weaker, instead of growing stronger, settled and rooted and grounded in the truth.

My sister, your influence has not been of a character to strengthen and build up your husband in the faith. Will you bear in mind that there is a witness ever present to make a faithful record of the words, the spirit, and the actions that would lead away from the kingdom of God? With those who claim to believe the truth, there has been a departure from the living principles of truth.

We are living in the last days. The signs are fast fulfilling that precede the coming of the Son of man. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. 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 3:1-3.]

Without faith it is impossible to please God. "Without me," says Christ, "ye can do nothing." [John 15:5.] "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." [1 Corinthians 3:7.] Here is the comparative estimate placed on the human and the divine agency. It is God's plan that the human should co-operate with the divine. The frail human instrumentality, in and of itself, is nothing; but through connection with the Source of all power, by living faith, the human agent becomes a laborer together with God. All the eloquence and power of the human, alone, can accomplish nothing in the conversion of a soul; but the Holy Spirit of God acts through and uses the inferior instrument for the accomplishment of the work. The divine agency alone can give efficiency. The human worker must place himself in the divine channel. The ministry fills an important place in the divine plan. For "how can they believe in him whom they have not heard? And how can they hear without a preacher?" [Romans 10:14.] We are dependent upon the Spirit of God. Faith in Christ is essential in every plan, in every movement, even in temporal business.

On your farm, in every line of business, you need to place yourselves in the closest connection with Christ. The practice of the virtues of Jesus Christ would refine, elevate, sanctify all our temporal affairs. He whose life is thus in harmony with the divine purpose knows the worth of that help which God alone can give. He has a knowledge of the precious accompaniment, he has proved the efficiency of the divine power co-operating with human effort. He is in the school of Christ, and his education is constantly progressing. With such souls there is a hungering and thirsting "that they might know thee, the only true

God, and Jesus Christ, whom thou hast sent.” [John 17:3.] We must see God in the character of Christ, for this is the only means by which we can have a right conception of God. Our expectations are to be ever fixed upon the life everlasting; this will give vigor and earnestness to our faith. We shall not rest in a dry theory, but shall have a living, working faith.

“He that hath this hope in him purifieth himself, even as he is pure.” [1 John 3:3.] True faith is a working element; it works by love and purifies the soul from earthliness. The sincere lovers of truth will make constant, earnest, persevering endeavors to subdue every baser element of their nature; they will value their own souls as Christ has revealed that He values them in giving His own life to ransom them. And as they place a right estimate upon their own souls, they will value the souls of all for whom Christ has died. They will be of that number who counted not their lives dear unto themselves, that they might finish their course with joy.

Those who have loved and feared God have responded to His claims, and in bereavement and sorrow and agony they have bowed before Him with the entire surrender of themselves to His service. The world, with its customs, its fashions, its aspirations, may invite them, but they see its vanity and nothingness. A view of the future, eternal life, the treasure promised to the faithful, creates in their minds and hearts a respect for the recompense of the reward.

Every trial is God’s workman; it is working out a far more exceeding and eternal weight of glory for those who have pressed on with unfaltering steps where duty led the way. When temptations assail, they have with firm, steadfast faith been true to their allegiance, declaring they would serve God, and Him alone. They would stand under the banner of Christ, sacrificing their prospects of worldly gain. For Christ’s sake they give up their own way, their own will, relying on the assurance of God’s Word. They desire a better country, even a heavenly; “Wherefore God is not ashamed to be called their God; for he hath prepared for them a city.” [Hebrews 11:16.] “Where I am, there ye shall be also.” [John 14:3.] Will my brother and sister consider these things? Will they read their Bibles with a purpose to acknowledge the claims of God, and respond to these claims?

Lt 28, 1893

Hare, Sr., Brother and Sister

Gisborne, New Zealand

October 24, 1893

Mr. and Mrs. Hare, Sr.

Kaeo, New Zealand

Dear Father and Mother Hare,

I have not forgotten you, although I have not written you as frequently as I designed to when I left Kaeo. I have had much hard labor to do both in writing and in speaking. We remember your kindness and

attention to us with pleasure and thankfulness. We will be much pleased to see you again. We feel sad to know that Sr. Hare had been sick. We trust that she is better, and we sincerely hope that the Lord will prolong her life, that she may continue to be a faithful counsellor to her children and a blessing to many. With this I send you a short history of our meetings in Gisborne.

One half-caste Maori woman has embraced the truth and was baptized last Sabbath. Several others, we have learned, have decided to take their position with the commandment-keeping people of God. And there are others who are under conviction. We hope and pray that through the grace of Christ given them, they will have moral courage to take their position to be loyal and true to their Creator. There has not been much labor bestowed upon them in this place. Robert Hare was here some years ago. They say his labors were very much appreciated in this place at that time. But the teachers turn away the ears of the people, lest they shall hear the truth. They repeat falsehoods and cast all the insinuations they can possibly gather up in hear say, and manufacture the rest themselves, until the people honestly believe that Seventh-day Adventists are the off-scouring of all things.

The laborers that have been put forth here will certainly open some eyes and will break down a large amount of this unreasonable, cruel prejudice. The Lord has made every provision on His part that we should have strong faith, growing in grace and the knowledge of our Lord Jesus Christ. He would have us be fruitbearing branches of the living Vine. Christ said, "Herein is my Father glorified that ye bear much fruit." "These things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you." [John 15:8, 11, 12.]

We see so much work to be done every way and in every place, and we turn mournfully from the field where they are in suffering need of workers, saying "The harvest is great but the laborers are few." [Luke 10:2.] The workers need daily the divine touch. We need so much consecrated, spiritual worshipers. We have great, precious, solid truths which the people need, and we are longing to present the jewels of truth before them. But they are instructed by their teachers to turn away their ears from hearing the truth, and they are turned unto fables.

We must cultivate faith to hold fast the Word of God as authoritative in this age of skepticism and infidelity. Our faith and practice must harmonize. We can through Christ stand in full assurance of faith, and by precept and example declare, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." [2 Peter 1:16.] O, that we may individually have spiritual discernment and clearness of perception that we may know the light and truth from error and darkness.

Our hearts are to be prepared to catch the bright beams from the Sun of Righteousness, and catch the melodies of heavenly strains, and reflect light in cheerful words of hope, faith, compassion, and love in the every day life. There are souls around us starving for light. They are hungry for kindly, sympathizing words. Words of appreciation which will be uplifting and [will] strengthen them in moral courage to work righteousness. We long to tell every one, Look to Jesus. Trust in Jesus. He will never disappoint you. You will find in Him all that precious depth and love of affection that you cannot find in any human being. He carries the balm of Gilead. He can soothe the restless discontents. He can heal by a love that is

immeasurable. The soul can rest for its satisfying in Jesus Christ our sufficiency. "If any man thirst, let him come unto me and drink." "The water that I shall give him shall be in him a well of water springing up into everlasting life." [John 7:37; 4:14.] As Christ was about to leave His disciples, to yield His life as a sacrifice for man, He said to them, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [John 14:27.]

Losing sight of ourselves and looking unto Jesus, we obtain brighter and still more glorious views of God. Our hearts are melted with the contemplation of His great love in giving us Jesus, the priceless Gift. We will receive Jesus. We will appreciate the Lord's gift of His only begotten Son. We will heed the words of John, "Behold the Lamb of God who taketh away the sins of the world." [John 1:29.] We see in Him the perfection of grace, truth, and righteousness. To "as many as received him, to them gave he power to become the sons of God." [Verse 12.]

We consider that love. We repeat with grateful wonder. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] Our hearts are full of thankfulness for this priceless love. We exclaim, He so loved me, He gave me Jesus. I receive Him as my personal Saviour. He is the God of forgiveness, the God of compassion, the God of love. I receive now the precious gift of Jesus. He is mine and I am His.

As we behold Him, our character becomes more and more beautiful and cheerful and lovable. We show forth the praises of Him who hath called us out of darkness into His marvellous light. Why is there so much silence everywhere? Why are not the praises of God heard from every voice? We contemplate Jesus and His love, and the more we behold Him, the more closely we become changed into His image; and the result is [that] thankfulness is expressed every hour. Who would not praise Thee, O Lord, and glorify Thy holy name?

The law of God, which so many cannot bear to hear named, is the proclamation of His pure and holy character. He gave His holy precepts to the human family because He loved them. In this law is found His own testimony of Himself; it is presenting to the world the holy, just, and good laws of His government. And it is our testimony that Jesus Christ, the only begotten of the Father, has taken upon Himself the penalty of the law which I have transgressed. I will no longer remain in transgression. I will return my allegiance to God. I will not only preach, but practice the Word of life. I will represent the character of Jesus Christ to the world. Let everything that hath breath praise the Lord. Will [we] not be able to persuade the silent lips and voices to sing of His praises? Revelation 5:9-14. Let us sing songs of heaven here and then we can join [the] heavenly choir above.

Lt 28a, 1893

Hare, Brother and Sister [E.]

Bank's Terrace, Wellington, New Zealand

July 21, 1893

Mr. and Mrs. E. Hare

Turner St.

Auckland, New Zealand

Dear Brother and Sister:

I have written to brother Christie, who is at Napier, giving him the light which the Lord has given me in reference to his case. I sent the communication to Elder Wilson to read to him. Today I received a letter from Elder Wilson stating that Christie denies everything and tells some of the brethren in Napier that it is all gossip that I have heard, and that there is no truth in it.

I learn that Bro. Christie expects to go to Auckland, and also to Kaeo. If he succeeds in getting the money he will leave on the Sunday steamer from Napier. His character has been very defective according to the light given me; his word cannot be relied on. He is not honest, yet he has many excellent traits of character. If he were reliable he would be one who could do much good, but he denies everything until the facts are made so plain that he can deny no longer. Then he makes no confession of sin, but regards himself as much misused and ill-treated. The case of Saul in the fifteenth chapter of 1st Samuel seems to be repeated in this young man.

I thought best to write this to you. Although he may not do harm every place he goes, yet all should understand in reference to his case so as not to be deceived. Why I write to you now is because he will have representations to make to you which I hope you will not heed, but just wait until the truth is made plain. He leaves Napier with a debt of several pounds and no means to pay the same. I am sorry for this poor, self-deceived, misguided young man. If he would only get the truth into his heart, and obtain such views of Jesus Christ and His purity and holiness, his entrusted talents might be improved; but all his good qualities are spoiled, for "there is a dead fly in the ointment." [Ecclesiastes 10:1.]

What a canvasser he might make if he were a converted young man; but he is not a Christian, for a Christian will not lie, and steal and bear false witness. He loves to be in the society of the young girls, and he does much harm in his influence over the young, which someone will have to counteract. But the poor young man excuses himself in everything. He says he wishes the young girls would let him alone, for they beset him so that he cannot free himself from their society. This he says was the case with the girls from Auckland; while at the conference he could not get rid of them.

You had better talk with them to not put temptations in his way to flirt with them. Tell them it is wisdom for them to abstain from the very appearance of evil and give no occasion for any young man to say that the girls would be in his company and he could not get rid of them. Poor young man, the poor young girls. May the Lord let His converting power come to their hearts, and may they be so enamored with Christ Jesus that they will not see in the young men such attractions that it will lead them astray in any respect.

I wish to say a word in reference to the Maori boy; one is purposing to go to Battle Creek, and be educated to become a Medical Missionary. Please do not say one word in reflection upon Battle Creek,

because your children have become homesick, and are disappointed. I have written to Battle Creek in reference to the children, and telling them to make them happy and contented if they possibly can do so. We want no unfavorable report to go forth from Battle Creek. There are always two sides to matters. I shall try to write to your children a kind and encouraging letter. I feel very tender towards any children away from home, in a strange land. But do not let your feelings get wrought up over things that may appear to you to be not just right. Let time decide the matters.

The matter I wrote in regard to Christie is at Napier, and therefore cannot send it to you as I desire to.

Much love to parents and children.

Lt 29, 1893

Heady, S. D.

Gisborne, New Zealand

November 3, 1893

Mr. S. D. Heady

Albuquerque, New Mexico, U. S. A.

Dear Brother,

Your letter is received, and as I read the same, I could but feel sad that you have withheld yourself from the richest blessing that can be given to man; but I am grateful that you are turning unto the Lord with full purpose of heart. You have the promise, "Whatsoever ye shall ask in my name that will I do." "Ask in my name and I will do it." [John 14:13, 14.] I have not the slightest doubt of the promise.

The truth is One who gave it, One who is verity and truth. I have not a doubt but Jesus is drawing you. The many prayers offered in your behalf He is answering by awakening in your heart that great need you have of a personal Saviour, One who can be to you everything that you need. "If any man thirst, let him come unto me and drink!" [John 7:37.] Every soul is of value with God, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

I thank the Lord that you have not been left to blindness of mind and hardness of heart. Christ is your owner; He suffered humiliation and agony, and a most humiliating, shameful death because He wanted to save you as His own child. He determined to rescue you from the slavery of sin. By His own power He overcomes the strong man armed and takes away his prey from him, and makes you a man free from the slavery of sin.

You can do no less than to give to God His own. "Ye are not your own ... ye were bought with a price: therefore glorify God in your body, and your spirit, which are God's." [1 Corinthians 6:19, 20.]

If you come to Jesus now, with contrition of soul, He will take you just as you are, sinful and polluted. He will take away your sins, He will give to you His own righteousness. You are to look to Him, and believe in Him as your personal Saviour, the Lamb of God who taketh away the sins of the world. Come to Jesus in faith, with the simplicity of a child. Make an entire surrender, and you have His words, "Him that cometh unto me I will in no wise cast out." [John 6:37.] In accepting Christ by genuine faith, you gain all heaven with this precious gift.

Christ transforms the heart. "A new heart will I give thee." [Ezekiel 36:26.] He has made provision to do everything for the receiver that he needs to have done. Do not depend on feeling, but take that which you are convinced and know to be truth upon its own merits; if [the] minority are on its side, you are not to be discouraged; you have nothing to do with numbers.

The inquiry is, "What is truth? What saith the Scripture?" In God's Word is our evidence, and O how much peace and blessing is lost in hesitating to fully obey the requirements of God. If the acceptance of truth involves a cross, and there is loss in business, you will naturally regret this, but you have everything to be thankful for that Christ has given you moral courage to take your stand under the banner [of] Prince Immanuel.

Having Christ, you have everything. Serving in Christ's army, you have good pay and assurance of an immortal inheritance and enduring substance, even an eternal weight of glory. In accepting Christ as your Saviour, you have the richest blessing God can give to man. I can sincerely hope you will now make thorough work. "Behold, I stand at the door, and knock: if any will hear my voice, and open the door, I will come in to him, and sup with him, and he with me." [Revelation 3:20.] Open the door and let Jesus in.

I have arisen at three o'clock a.m. to write these lines. I send you enclosed a letter, in answer to one who was in distress and suffering of mind. It may be an encouragement to you. I clasp your hand by faith and welcome you into the army of the Prince of Life, under the bloodstained banner of Prince Emmanuel.

Lt 30, 1893

Hare, Samuel

Kaeo, New Zealand

March 7, 1893

Dear Brother Samuel Hare,

I am burdened on your account. You have been presented to me as shrouded in the mist and clouds of doubt and unbelief; many things seem to you to be uncertain. We are living in a period of this earth's

history when everything that can be shaken will be shaken, that those things that cannot be shaken may remain. You have not escaped the temptations of Satan.

You know you once loved the Lord and the truth. Is the truth not truth to you today? It is indeed truth, and you would not give it up; but its clearness is dimmed. You have had the power of darkness to contend with, and the enemy is seeking through his subtle temptations to sift you as wheat; but Christ has not forgotten you. Satan is represented as coming down in great power, knowing that his time is short. He is working with intense activity to confuse the mind and weaken the faith of every soul whom he can possibly reach. He is seeking whom he may devour.

My brother, stand fast; be firm, courageous, decided in faith; be true to God and the interests of your own soul. If you do this, through faith and perseverance and patient hope, looking unto Jesus who is the author and finisher of your faith, you will be able to save your own soul; and the Lord will use you as His instrument to save the souls of your wife and children. When your wife shall make decided efforts to withdraw her affections from the love and service of the world, and shall realize the claims of God upon her, she will help you; and you can help each other in the grand, all-essential work of perfecting a Christian character for the future, immortal life.

The question is asked by Jesus Christ, who was about to sacrifice His own life for the souls of men, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Matthew 16:26.] The world and its charms are constantly inviting and soliciting the attention of every soul, but you would not be happy if you heeded these attractions. The Lord must be ever kept before the mind's eye, else the temporal things will secure the first place in your affections.

Christ warns and invites you to "seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." "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. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." [Matthew 6:33, 19-22.]

What does this word single mean? It means that we are to discern the heavenly, immortal treasures as of inestimable value, above the earthly, temporal, and perishable. We are to see with our spiritual eyesight the great and exalted standard of righteousness. The Lord Jesus has not died to make the law of God of none effect, but to testify to its immutability and to bring in everlasting righteousness, making it possible for all transgressors of God's holy law to be saved.

He does not save them when they continue in transgression, but He gives them a second probation, He stands as their substitute and surety. Then through faith man may make the righteousness of Christ his own, and through repentance toward God and faith toward our Lord Jesus Christ, he may become a partaker of the divine nature. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye"—might doubt the precious

assurances and set them aside, ignore them as of little value? No! but be strengthened in the faith, and take these promises and appropriate them to yourselves as the unfailing pledge of God to you that He will be your strong helper—“That by these (promises) ye might (through faith) be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:3, 4.]

The Lord calls upon the wife of Bro. Samuel Hare to be converted, soul, body, and spirit, that she may by faith claim grace and power day by day, so that she will not conform in spirit and practice to the world’s standard and maxims, but heed the words of the living oracles of God, which are His voice addressing her, “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2 Corinthians 6:17, 18.] Having these promises, that you shall become members of the royal family, children of the heavenly King, and heirs with Jesus Christ to the immortal inheritance, the exceeding and eternal weight of glory, “dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” [2 Corinthians 7:1.]

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.” [1 John 3:1.] The world cannot enter into our experience and discern correctly our hopes and the heavenly attraction Jesus is to the impenitent world “as a root out of a dry ground.” [Isaiah 53:2.]

In (Isaiah 53) the inquiry is made, “Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.” [Verses 1-4.] This is the feeling of the world.

The penitent, those who have an eye single to the glory of God, see deeper. “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. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all.” [Verses 5, 6.] The world cannot discern in Jesus Christ their only hope. They cannot see the motives that prompt to action when the children of the Most High God separate themselves in spirit, in dress from the world in the pursuit of heavenly things. “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. And every man that hath this hope in him purifieth himself, even as he is pure.” [1 John 3:1-3.]

Here the eye of faith is directed to God. <You are to be> looking to the unseen, not upon the things that are now apparent. Faith lives in expectation of a future good; it discerns inexpressible advantages in the heavenly gift. The hope of the future life is an essential part of our Christian faith. When we allow the

worldly attractions to come in between the soul and God, the world is all we can discern; but Bro. and Sr. Hare, look up higher, fix the eye of faith upon things unseen, and you will become strong in the divine strength.

Our faith increases by beholding Jesus who is the center of all that is attractive and lovely. The more we contemplate the heavenly, the less we see desirable and attractive in the earthly. The more continually we fix the eye of faith on Christ, in whom our hopes of eternal life are centered, the more our faith grows, our hope strengthens, our love becomes more intense and fervent with the clearness of our spiritual insight, and our spiritual intelligence increases. More and more we realize the positive claim of God upon us to purify ourselves from the customs and practices of a world that knows not God, nor Jesus Christ whom He has sent.

The more we behold Christ and talk of His merits and tell of His power, the more fully we shall reflect His image in our own characters, and the less we shall submit our minds and affections to the paralyzing influences of the world. The more our minds dwell upon Jesus, the less will they be enveloped in the fog of doubt, and the more easily shall we lay all our trials, all our burdens, upon the Burden-bearer. Men choose to stagger under their own burdens, and they make shipwreck of faith. As thoughtful human agents we must become doers of the Word, and not hearers only. The truth, loved and obeyed, cleanses the soul from all its filthiness and moral defilement.

We need to comprehend the lessons of Christ. Over the rent tomb of Joseph the Life-giver triumphantly proclaims, "I am the resurrection and the life." "Because I live, ye shall live also." [John 11:25; 14:19.] Let faith pierce through the hellish shadow of Satan, and center in Jesus, our High Priest, who hath entered for us within the veil. Whatever clouds overcast the sky, whatever storms surge around the soul, this anchor holds firm, and we may be sure of the victory. With the eye of faith you may see the land that is afar off. Many have longed to penetrate into the glories of the future world, and to have the secrets of eternal mysteries disclosed to them, but they knock in vain. That which is revealed, is for us and for our children.

If God's people would earnestly lay hold upon the disclosures already made, and seek not to break through the mystery, solemn and unapproachable, in which God is enshrouded, they would have more peace, and hope, and courage. The Great Revealer hath opened to our intelligence many things that are essential in order that we may understand the heavenly attractions and have respect to the recompense of the reward. He has laid out in simplicity and clearness the supreme importance of diligent work in making our calling and election sure.

We are assured, "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [1 John 3:2, 3.] It is plainly stated that this earth is to be purified, and when all things are made new and glorified, the earth is to become the home of the redeemed. Every spot and stain of the curse will be removed, and the earth will be restored to its Edenic purity and loveliness. "It doth not yet appear what we shall be." Christ thought it not essential for our salvation to describe to us the beauties and glories of heaven as they are.

We shall not be capable of doing our work in this life, making personal efforts to save perishing souls, if we remain in darkness by allowing the things of this temporal life to eclipse the glories that are revealed. The unfoldings of Jesus in reference to heavenly things are of a character that only the spiritual mind can appreciate. The imagination may summon its utmost power in order to picture the glories of heaven; but “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” [1 Corinthians 2:9.] The heavenly intelligences are all around us. Through their ministrations there is brought healing balm for the wounds and bruises of the soul.

Heaven is brought near to earth by that mystic ladder; the base of which is planted firmly upon the earth, while the topmost round reaches the throne of the Infinite. Angels of heaven descend and ascend this ladder of shining brightness. These angels of light create a heavenly atmosphere about the soul, lifting us toward the unseen and eternal. We cannot behold their forms with our natural sight; only by the spiritual vision can we discern heavenly things. Our human powers would be extinguished by the inexpressible glory of the angels of light. The spiritual ear alone can distinguish the harmony of heavenly voices. It is not Christ’s plan to excite the emotions by brilliant descriptions. In the science of salvation the Lord Jesus has ordained that none shall live by excitement. He has with sufficient distinctness presented Himself, the way, the truth, and the life, as the only means whereby salvation is to be obtained. No more than this is really required.

He might bring the human soul to the threshold of heaven, and through the open door show us its inner glory flooding the heavenly sanctuary and shining out through its portals, but we must behold it by faith, not with the natural eyes. He does not forget that we are His human agents to work the works of God in a world all seared and marred with the curse. It is in this world, that is clothed with moral darkness like the pall of death, where darkness covers the earth, and gross darkness the people, that we are to walk in the light of heaven.

Jesus will not consent that minds, through faith in Him capable of possessing immortality, shall be all engrossed with the present—worshippers of mammon. In placing the world first, and heaven and eternal interests second, the human agents meet with eternal loss. Those who enlist under the blood-stained banner of Prince Immanuel must be faithful soldiers of the cross of Christ. We are not to exhaust all our energies in obtaining bread to supply our temporal necessities. Jesus reminds us that He is Himself that bread which came down from heaven, and if man shall eat of this bread, he shall live forever. The claims of the future must not be made subordinate to the affairs of the present.

The Word was made flesh, and dwelt among us. The Messenger of the covenant, the Sun of Righteousness, came to our earth. “When the fullness of the time was come, God sent forth his Son” in the likeness of sinful flesh. [Galatians 4:4; Romans 8:3.] Hear, O heavens, and be astonished; O earth! The appointed Instructor, the divine Teacher, has come to our world. He was the Majesty of Heaven, the King of glory. The deep necessity of the human race called for a remedy for sin, and the eternal Word comes to our world from the bosom of the Father. In Him mercy and truth have met together, righteousness and peace have kissed each other. We were granted a probation in which to become

fitted for heaven, and we are to look upon the earth as the trial ground, the school, where we are to be educated and disciplined and trained for the higher life.

Do you, my brother, believe the Word of God? You have asked special things of God; you have made your requests known unto Him, and have put His promises to test: but you have failed where He has put you to test. If God should answer your prayers, you would not recognize the answer. The human agent must co-operate with the divine.

God has bestowed upon us moral powers, and hearts susceptible to the influence of His Spirit, capable of receiving the truth. He has given His only begotten Son to make propitiation for our sins, and to reconcile us to God. He has given us the Truth to love and practice. He has promised the Holy Spirit to be freely given in His name. Thus He unfolds to us a power and a sufficiency for us individually under every circumstance and trial. With the finest perception He measures every trial, and proportions His grace to every emergency.

In the employment of our talents in God's service we may bless others, and may save other souls giving them words of faith and encouragement to meet and overcome the same trials we have endured. Discouragements find us not alone. A Guide is leading us. At every step we have a Friend who has been tempted in all points like as we are, and He is never surprised by the enemy's devices, never baffled by difficulties unexpected and unforeseen; He cannot be overcome by satanic forces. We may go on our way with the consciousness of divine companionship. The Lord Jesus binds no laws upon man to make him miserable. He gives man wise laws which, if obeyed, would make him happy.

Your faith is weak, but if you will educate yourselves to look to Jesus, trust in Jesus, believe in Jesus with the whole heart, you will become strong in faith. Jesus loves you, Bro. and Sr. Hare, and He wants you to love Him and to make your calling and election sure through educating the mind to trust fully in Jesus as your personal Saviour.

Encourage a spirit of prayer. We are exhorted to be "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." [Ephesians 6:18.] What is here meant by perseverance? It is this: If you think the Lord has not heard your prayers, do not become discouraged, but present to Him His promises, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you!" [Matthew 7:7.] And as you trust fully in God, He will show Himself a prayer-hearing and a prayer-answering God. Examine your own selves, whether ye be in the faith of present truth and in the love of God. Look and see if in anything you are deficient in your manifest duty to your Creator.

There are many ways in which you may prove yourselves unfaithful. Have you in any way neglected the duty of giving to the Lord His own in tithes and offerings? The Word of God is unmistakable on this point. We have a plain "Thus saith the Lord." Yet there is with some a manifest neglect of this plain requirement.

The sin of covetousness is fearfully denounced in the Scriptures. My brother, please read (Malachi 3:8) and onward. The Word of God is plainly expressed: "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have

robbed me, even this whole nation. 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. And I will rebuke the devourer for your sakes," etc. [Verses 8-11.] Read the whole chapter carefully and prayerfully, with an understanding heart, and consider from whom all your blessings come.

Our heavenly Father teaches by His own example of beneficence. God gives [to] us regularly, freely, and abundantly. He "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.] Christ Jesus left the royal courts of heaven, and for our sakes became poor, that we through His poverty might be rich, not rich in houses and lands, but rich in heavenly treasure.

And every earthly blessing is from His hand. What if the Lord should cease to bestow His gifts upon us? What a cry of wretchedness, suffering, and want would go up from the earth. We need daily the unfailing flow of Jehovah's love and goodness. The Lord calls upon you to do your part if you expect His blessing. You cannot withhold from God and rob Him of His own without laying yourself under a curse. The Lord's treasury must not be allowed to become empty because His people have neglected their duty and withheld from Him His own. There should be no withholding from God. We cannot live to ourselves and be happy.

Since all the blessings we enjoy—food, health, clothing—all are from our Lord through Jesus Christ, who gave His own life for us, it is only just that we return to God a portion of what He has given us, the portion He claims as His own. Whatever our position in life, God's claim underlies every other. All we have belongs to Him, He gives us richly of His bounties, and He says, "A portion of this you must return to me. Bring it into the treasury, that I may have meat in my house, that My work in the saving of souls may not be retarded." When God reserves to Himself a portion of that which He gives, it is not that He may be enriched, but for our benefit and blessing. He gives us the opportunity of becoming laborers together with Him by rendering back to Him a portion of His free gift. Thus our gratitude to God may be expressed by bringing our tithes and offerings into His treasury. This is the ordained plan of God.

In doing the expressed will of God is our only happiness and safety. To withhold from God tithes and gifts and offerings will result, you may think, in increasing your earthly treasure; but "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" [Matthew 16:26.]

Will my brother and sister become faithful stewards of the Lord's goods? Will they cease to rob God in tithes and offerings? Will they, by returning to God His part of their possessions, furnish their portion of meat in the house of God for sacred purposes?

This was distinctly understood to be the requirement of God in the patriarchal age, in the Jewish economy, in the apostolic age. Jesus Christ, speaking to Moses from the cloudy pillar, bade him present these words to all Israel: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." [Leviticus 27:30.]

Similar words are used in regard to the Sabbath. The deep spiritual import is explained, and the validity of God's claim cannot be ignored without the sure result; a curse will follow the disregard of the Lord's requirements. And the Lord makes a decided promise: "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 3:10.]

Will my Brother Samuel Hare and his wife now prove the Lord? The blessing of God is that which we all need, and we cannot afford to pursue a course of withholding from God. Cornelius saw in a vision an angel coming unto him, and the angel said, "Cornelius, thy prayers and thine alms are come up for a memorial before God." [Acts 10:3, 4.] We should study economy in our expenditure of means as far as ourselves are concerned, but let us be on the safe side in dealing with our God. Let us not try to save by cutting down the tithes and offerings that are due to God. To withhold from the Lord His own is covetousness and idolatry. He who sent His angel to Cornelius with a message of commendation, testifying to him that his prayers and alms had come up for a memorial before God, will take notice of your freewill offerings and your faithful prayers. The two go hand in hand.

When Jesus gave His life for a ruined world, He gave it to save you and me. Now, my brother and sister, you are precious in the sight of the Lord, I beseech of you to put away all doubt, all unbelief, and place yourselves in the hands of God as faithful, humble, obedient children. He loves you, He has given His life for you. Talk of His matchless love, cultivate the art of believing, learn to express your love to Jesus. Cherish the precious plant of love. Go to God and take Him at His word, act out your faith in the promises left on record for you, and then claim the pledged word of Him who will not lie. There needs no learning nor eloquence, but only a humble, contrite heart. Trust in your Heavenly Father as a little child trusts its earthly parent, and you will be faithful, active children of God. Through God you can reach souls that are ready to perish. Cease to talk despondingly, talk faith, talk hope, talk courage. Glorify God by trusting in Him.

Every Christian may make his path one of brightness, his life a blessing, by diligently using the means that God has provided for him. Let him pray at all times. He cannot always be on his knees, but he can lift up his heart to God in simple, trusting faith, and he will grow like a tree planted by the rivers of water; his leaf will be always green, and his fruit will appear in due season. Be not faithless, but believing. Do not go mourning at every step of your way to Mount Zion. Let the grace of Christ dwell in you richly, and show that you have chosen the royal path of holiness.

Unitedly take hold of the work before you. Seek to help some souls to see the light of truth. This is the service God requires of all who believe the truth. Look away from self to Jesus. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Your heart is not hard and unimpressible. You have a tender spirit; I hope and pray that you may not rise up against the message which I bring from the Master. Heaven, precious and glorious, is worth a lifelong, persevering, untiring effort, an effort proportionate to the value of the object of which you are in pursuit.

For Christ's sake learn the art of winning souls. With a true interest in their welfare, converse with your neighbors, present the truth to them. Let them know that you have such an interest for their souls, that you have come on purpose to plead with them in the name of the crucified Jesus. This plain statement may be of more value to them than gospel sermons, and may accomplish that which all other agencies have failed to do; it may bring them to a sense of their great need.

Sow beside all waters. Be cheerful, be happy, and daily present to God your offerings of praise and thanksgiving. Your own religious life will be improved as the result of such steady, persevering labor. Your faith will be increased, your zeal quickened, and your love intensified. You are laborers together with God to bring souls to Jesus. Although you may not be commissioned to stand in the sacred desk, you can in meekness talk the reasons of our faith, and render to God the improvement of such talents as He has given you. You can win souls to Jesus, and be the agent, in the hands of God, of changing the whole current of their being, so that it shall flow toward God and heaven.

This is a work that the Lord has given us to do, and we shall not be excused in the judgment if we leave it undone. A steady, earnest, persevering co-operation with God, through His grace bestowed, may be rendered powerful in convicting and converting souls. I ask you both to think prayerfully how you can work for Jesus. Oh, how little we individually do for Jesus, compared to what we might do, if each would place himself in the channel of light!

Lt 31, 1893

Haskell, S. N.

Wellington, New Zealand

June 2, 1893

Elder S. N. Haskell

Oakland, California

Dear Brother,

I am so sorry that you have allowed your feelings to get the better of your judgment. Your conclusions are not liberal and just to me. I believe that your motives were the best, and that you would not have allowed the writings to pass out from your hands had you not thought that you were doing good to a soul that was in danger and great peril. I have not one grain less confidence in you, and I hope, sincerely hope, you will not let the enemy have any victory over you. The Lord is your Helper. The Lord is your everlasting Friend.

Now I shall reprove you for being so sensitive and taking things so hard and writing bitter things against yourself. I shall write to you just as freely and wholeheartedly as I have ever done. I know how pleased the enemy is when he can get you looking on the dark side. I am so glad the Sun of Righteousness has

made a rift in the cloud, in the case of the Chinese. Now, be encouraged and comforted with such good tokens as this, and lift up your head and rejoice for our redemption draweth nigh.

The mail today takes from me thirty-four pages of manuscript in regard to this new light—which is darkness. I send the matter to Fannie to prepare for circulation. I received a letter from Elder Starr this day which I shall enclose in this.

He left Wellington for Melbourne via Hobart. He had a fine passage and Nellie was not sick at all. He met in Hobart a Brother Caldwell from Philadelphia, who has come to this far-off country to circulate these tracts of Stanton's production. What his message amounts to we do not yet know, as he has not come to us with this important message.

I would be pleased to know whether the letter to Stanton, sent through to Brother Jones, was at once read to (or sent to) Stanton. Can you tell me whether there was anything decidedly or definitely of a personal character in the letters you let Stanton have? Did you give him the letters as his own or to be returned to you? Was there anything in them of a personal character that he can use against any of our ministers? I read the pamphlets he has published for wide distribution, and I cannot see anything in these letters he has had the privilege of reading that could do special harm, aside from the fact that he uses the testimonies given of God to blind the eyes of the understanding of those not knowing the facts, and who will naturally infer that I am a part and parcel of this erroneous, false beacon light.

I see nothing so wonderful in these letters that make them worse than the selections made from the testimonies. Has he kept back something not yet published? But at all events, that which appears need not cause you such great distress and remorse as you express. I hope that you will be comforted by the Holy Spirit of God, and that not a sad word shall sound forth from you. I am greatly desirous that you shall not be overcome by the enemy in any way, but be an overcomer.

I know that the Lord has pitying tenderness toward you, and that He would have you rest in Him continually. Do not let gloom and darkness into your soul, and do not lose your faith and hope in God. But I expect before this reaches you that you will have received that help and strength and grace which the Lord alone shall be able to bestow. I think we ought to be most grateful to God that He is not only infinite in wisdom, but He is full of tender, pitying love, and He knoweth our infirmities. He will be a present help, to all who love Him, in every time of need. We are students in the school of Christ. We are to learn of the divine Teacher who said, "Come unto me all ye that labour 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 of heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." [Matthew 11:28-30.]

Sunday, June 5

I read in your letter a statement saying that Brother Smith required the Australian mail. Was it the mail sent to you? Well, it is not best for you to worry over the matter. I hope you do not think I blame you, because I do not. I want you to resist the devil. Look away from yourself to Jesus. Trust in One who has been tempted in all points like as humanity has been tempted and knoweth how to succor those who are tempted. You can have the victory; you can triumph in Jesus Christ. It is not giving your Redeemer

any glory, or you any strength, to talk of your sinfulness, and your weakness. Hide in Jesus, then the strife of tongues, the opinions of others, will not affect you so keenly. I cannot write you lengthily, because my head has been used so constantly that it is very weary. But I cannot see anything to forgive you for. I see nothing in the act of your giving the letters out that deserve censure.

Now, if you will, as soon as you are released from the confinement to your wife's sick bed, come to Australia; we shall be very glad to welcome you. Here are fields, plenty of them, in which you can labor; but get out of the slough of despond and meet us once more; and go with us to South Africa, that is if we go. They want us to come and urge our coming; but we are not at liberty to leave here yet. Much needs to be done here in new fields that have not yet been entered. I see so much to do in every place, I scarcely know what to do first. My health is much better, and I thank the Lord for it. I see much to praise the Lord for, and my heart is overflowing with His love.

Now, stand fast in the faith. Trust in the Lord with all your heart. Cling to Jesus; pray Him to hide you in the cleft of the Rock while you will behold His glory. Now, do not worry yourself any more over the matter of Stanton's betrayal of trust. Go forward in the name of the Lord God of Israel; do not doubt but that you will overcome. Do not for a moment get your eyes off from Jesus. He is your helper. He will give spiritual power. Stand up in the strength of Jesus, and you will be more than conqueror.

Monday, June 6

I arise [at] half-past four a.m., and will write a few more lines. Did the Lord stand at your right hand to help you at the General Conference? Did He not give you a message to His people? Was not your confidence in God greatly strengthened that He would be to you a present help in every time of need? Were you not lifted up above your human infirmities? Then I ask you, Why do you throw yourself down in abandonment? Whatever may be your besetting evils, that seem to hold you in vice-like bands, you may have complete and entire control through Jesus Christ, who is your sufficiency. You may be more than conqueror. But do you not know it is greatly dishonoring to God to drop down into discouragement? It is these things that will weaken your brethren's [confidence] in you, that they will be inclined to feel that you cannot be depended upon. All your lamentations over yourself are not necessary.

When Peter looked at the waves rolling around him he began to sink. When he lifted up his arms to Jesus saying, "save, Lord, or I perish," the hand of Christ was laying hold of him to save him. [Matthew 14:30, 31.] If you should open your heart to any mortal that lives, it would not help you. There is only One who can be your helper. Only One who can save to the uttermost. You can be an overcomer. Your great High Priest and Advocate, your only Mediator, knows where Satan overcomes you.

Your only safety is in the Lord God of Israel, the great "I AM." You are helpless; you must make Jesus your helper. All your special, private confessions make to God alone. All your secrets commit to His ear and heart alone, and know that He is your physician of the body as well as of the soul. Consider yourself as not your own, but soul, body, and spirit as the Lord's. He can bring every thought into captivity to Jesus Christ. But when the Lord manifests to you His special presence, and lifts you up into a pure and

holy atmosphere, then is He not able to do this for you continually? Now, when you know you may walk with God, why do you feel so discouraged over little things?

Are not your brethren subject to temptations? And if they speak disparagingly of you, did not Christ's disciples do the same? You imagine altogether too much and act under your imagination. If you will break this habit of your getting discouraged, of supposing things are so and so, and shaping your course accordingly, it would be so much better for you. If you have Jesus and His strength, as it is your privilege to have Him every moment, will not Christ be a sufficiency?

You speak of your efforts, and the institute held at the Health Retreat. If I did not mention the matter in my letters, it was not because I did not appreciate the work. I believe a good work was done, and I think you are weak in faith and unappreciative of the great goodness and tender, pitying love of Jesus toward you. If another work of a similar character would be carried on, the work repeated, it would be just the work that would be a great help and blessing to the parties, and a help and blessing to the Health Retreat. They are suffering for just such a school of instruction in Oakland, and at Healdsburg.

You have a knowledge of the Scriptures; you have experience, and a field is opened before you of wide dimensions. But as soon as you look at and wonder over some little words and actions which you interpret to mean so much, you feel bruised and hurt and want to push off somewhere, bringing upon yourself great taxation in response to your attitude of feelings. Now, my brother, you must consider that you are not at your own disposal to do that which you please for your own self. You are the Lord's property. Christ has purchased you with the price of His own blood. Your body is to be sanctified unto the Lord as a vessel unto honor. It is Christ's purchased possession. Then preserve every power, every organ, as an instrument unto righteousness. Satan desires to have your brain power, and your will, but they belong to Jesus. Consider always, "I am not my own. I must carefully and holily cherish every part of Christ's purchased possession." I tell you, you may triumph as more than conqueror through Him that hath loved you.

Satan may try to bind you to his car as a helpless soul. But shout in victory that Christ has made you a free man. Do not dishonor God by one expression of inefficiency and inability to overcome fully, entirely, and gloriously through Jesus Christ, who has died to redeem you and make you a free man. Conquer, yes conquer. Put your will every moment on the side of God's will. Think hopefully and courageously.

In faith cry out against Satan, and looking unto Jesus who is the author and finisher of your faith, say, "Jesus, my Redeemer, I am weak. I cannot do anything without Thy special help. I hang my helpless soul on Thee." Then let your imagination dwell on the thought [that] you are in the presence of Jesus, walking with God, your life hid with Christ in God. Then you will not feel this slavery. Then you will not glorify Satan by imagining yourself weak and helpless. You will keep yourself uplifted into a pure and holy atmosphere. You will receive the Holy Spirit as a Comforter, as a sanctifier. Then, with your brethren, you will have a calm, restful spirit in God, you will say, "Jesus lives, and because He lives I will live also." He has conquered Satan in my behalf, and I will not be conquered by the devil once. I will not disgrace my Lord and Leader; but I will triumph in His holy name, and come off more than conqueror.

Well, I must stop; it is not daylight yet. It is six o'clock. The shortest day will be the 21st of June. I shall be glad when the long days come and then I will have daylight to write in. I was sorry you left the Crystal Springs; but if you feel free in so doing, it may be best. Trust in God at all times.

<I know if you will trust continually in God you will be a great help and blessing to them at Crystal Springs. All who have mentioned the work done there by yourself have spoken in the highest terms of the work, and how much good was done.>

Lt 31a, 1893

Haskell, S. N.

Wellington, New Zealand

April 19, 1893

[Elder S. N. Haskell,]

Willie has just come in with letters received from Sydney and other places, and after the reading of the letters, when I resume my writing, it is sometimes so mislaid with other matter that I cannot find it. In this way I often lose important communications for the time being. I had just stated I would copy from my diary.

February 6th. I awoke very early this morning, and my thoughts were very active in regard to what we could do for the inhabitants of this place, and for those located in towns from ten to twenty and forty miles around Kaeo, and in surrounding country. I know there is earnest work to be done, and earnest, well directed effort will develop a class of people with hungering, thirsting souls for the truth. If those who have accepted the truth will live the truth, and present the truth as it is in Jesus, they will find a response from many hearts. But a work is to be done by the believers. They need that faith that works by love and purifies the soul. Then, too, our hearts must be brought under the controlling power of the truth. It is living and acting the love of the truth that carries the genuine credentials with it, having union one with another, and love for one another. Thus is the truth made definite and practical. The truth that works by love is not a dry set of theories, a hard legal religion which puts every one who claims to believe it in a strait jacket, developing very little attractiveness and spiritual beauty.

Preconceived ideas and notions will not find their way to human hearts, but the love of Jesus Christ in all meekness, kindness and forbearance will commend itself to those who are not converted to the truth. There are opinions, stolid and immovable, that have lived altogether too long. The love of Jesus in the heart works outwardly in all patience and gentleness and kindness and love. When shall we learn that every mind is not exercised in the same way? Difficulties suggest themselves to one mind that do not come to another. The train of thought that has been cherished, the prejudice existing, the little feelings one against another, must be all melted away with the love of Jesus Christ brought into the heart and life and revealed in the character.

The Lord Jesus has made all provisions for the activity of business life; none are justified in laziness or indolence. "Not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] The varied branches of business are to be conducted in such a way as shall bear the inspection of God, and then moral integrity will be preserved, and those who believe the truth will reveal its sanctifying influence upon life and character. The Lord God Omnipotent reigneth.

Said Christ, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." [John 17:15.] Piety and goodness and truth and righteousness may be the principles running through the whole business career. There are temporal duties to be done in this world, and the example of Daniel is given us as to the possibility of this business being done with strictest integrity. There are those who love and fear God who will not taint and corrupt their souls for any bribe, for any consideration.

February 25th. At eleven a.m. I spoke in the little chapel at Kaeo. The thoughts that flow from my pen now, then flowed from my tongue. I opened my lips and the words came forth. I discovered in the congregation countenances which had been presented before me who were not right before God. They must be born again or they would never enter the kingdom of God. They had not cherished love and the tender sympathies of Jesus Christ. They had constituted themselves as hard, denunciatory, over-bearing critics. They carry not in their hearts the love of Jesus. They know not by experience what constitutes true religion. Oh, the transforming grace of Christ must work upon the human affections, sanctifying the entire man.

Saith Paul to Timothy, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." [2 Timothy 2:19-21.]

Everyone who is in the service of Christ will carry on his own soul the burden of souls, for not one can ignore his responsibility, or refuse to co-operate as the living agent with the heavenly intelligences, and not be brought under condemnation as a slothful servant. In our connection with the unsaved, we are to be God's true, interested, devoted workers to bring souls under the bloodstained banner of Jesus Christ, and thus act with all their interested capabilities for the interest of Christ's kingdom. Souls are perishing out of Christ. What means this careless unconcern?

The Lord has given to every man his work, talents to improve, that all the wise generalship should be put in operation, all the tact and ability to multiply the talents of securing the enlistment of souls under Christ's banner, that they in their turn shall with faith and with love for souls communicate to others that which they have learned in the school of Christ. God requires that every one who represents Him shall not be dwarfs, but growing up to the full stature of men and women in Christ Jesus, that they shall be fully qualified to be laborers together with God, and through the earnest cultivation of the Christian graces may win souls to the truth.

The Lord has not withdrawn His Holy Spirit from those who have not accepted the truth. In the way the truth has been presented to those not of our faith, it has tasted so strongly of the dish that it was not palatable, and was rejected, and the truth was stigmatized and made of none effect by the spirit developed, as being the cause of the unchristian representation. Every one who believes is to be a savor of life unto life. His influence is to be fragrant and pure and undefiled, and purified from selfishness. Oh, to be accepted in the Beloved! What a work! "Ye are complete in him." [Colossians 2:10.]

Sunday, February 26th. I awoke early, lit my candle, and after a season of prayer, went to writing testimonies for this church. I know they will not receive them, but I will do my duty and leave the result with God. If I present testimonies of reproof, they will, in their present condition say that I have the same spirit that I reprove in them. I have never met a people yet that have intelligence as these have who are completely blinded as to their spiritual state before God. They cannot distinguish [that] there is any difference between the messengers the Lord sends and messages of reproof He gives them to bear, than the tirade they give to one and another who do not please them. Oh, how Satan triumphs to see such satanic attributes developed in those who flatter themselves that they have a high moral standing before God and are peculiarly better than the average mortals in the world. My heart is yearning over the younger members of Father Hare's family who are unconverted. I pray for them at the family altar, and the Lord gives me much freedom.

Well, I do not know as this will be very encouraging to you, but I am trusting in the Lord that He will work. This terrible Pharisaism must be broken and these souls seek the Lord as common sinners, else they will entirely fail of perfecting a Christian character and will be lost.

I see Willie has written to you, so I need not write further. We are so thankful for the grace of Christ given to us, and we see so much to be done. Laborers are needed. Many who have had the truth, and have feasted upon it for years, should now be able to communicate light to other minds, and they will be pronounced slothful servants if they do not do this work. They may think they are not qualified, nor fitted, for the work. If they consecrate themselves to God, He will give them wisdom, tongue, and utterance, that their adversaries will not be able to gainsay or to resist.

The Lord will not expect and claim of the man entrusted with two talents the improvement of five. All He asks of men, women, and youth is to take hold of one line of work after another as it presents itself to them; but every soul must have his spiritual senses awake to the wants of the cause of God and give himself, and his entrusted capital of means, to advance the kingdom of God. There are places and opportunities where Christians with an experience can labor. The Lord calls for all who have reasoning powers to use their reason with a purpose to save souls, and they will cultivate their talents in the exercise of their powers in the service of God.

When I heard of the enlargements they calculated to make in Battle Creek, to the college and the tabernacle, I wanted to shout across the Pacific, "Come over and see what destitution is revealed in these countries." As we enter the large cities, we see the truth must be borne, and as yet nothing, so to speak, has been done. The standard of truth has not been unfurled. I will say to our brethren in America,

Please give us a standing place by furnishing workers and means to warn these cities of the soon coming of the Son of man in the clouds of heaven with power and great glory.

When I see how much means is being invested in America and how little is apportioned to build up the work in these countries, I inquire, Are not souls just as precious here as in America, where the light of truth has been shining in steady beams upon that land for years? Are there not souls to be saved here? Are there not those who will come to New Zealand and Australia? Are there not families who will consider the situation, and feel the necessities of these new fields? Will you add building to building for convenience to supply imaginary wants, when there is need of buildings before anything can be done?

From the light given me of God, it is duty for our brethren in America to consider this field in a much broader sense than they have yet done. You have everything provided which you need, and now you should set to work to supply the necessities of these new fields. You must make much larger plans than you have yet done. This is just as much a part of God's great moral vineyard as America and demands that God's money shall come to them here, to find even a standing place, to begin the work. I am just stirred to the very depths of my soul. Curtail in America. Bind about in some places, and give the work a chance to widen here.

I do not have the least hesitancy in calling in a decided voice for means for our school and meeting houses. Oh, how my heart aches to see these large cities [such] as Melbourne, [and] Christchurch, New Zealand, and so on, with scarcely anything done in them. We want men who are capable of holding the people. Then we want workers, men and women, as missionaries to come and hold the minds to the points of interest.

Where are the believers of present truth? Why do they not put themselves in the vineyard of the Lord? How shall they answer in the judgment that they have not communicated the riches of His grace to those ready to perish? I want some men who can preach the Word with power. Why not let Elder Corliss come as soon as possible? He can go into the cities and work. Let us have ministerial ability; it is needed here if anywhere.

Yours truly.

Lt 31b, 1893

Haskell, S. N.

Napier, New Zealand

March 21, 1893

Dear Brother Haskell:

We arrived here Sunday forenoon. We left Kaeo Wednesday about two o'clock, after remaining there three weeks. We were to leave one week earlier, but Edwin Hare sent us a telegram that the boat we

were to take from Auckland would not accommodate us, for they were to leave the very time that we would take the Clansman to sail to Auckland. We were all disappointed, and W. C. White and Brother Starr set at work to contrive some way to go by land to reach that boat. The boat left Auckland earlier by several days than they had been appointed to sail, and our staterooms were secured.

But all the planning and arrangements were not considered of any value, for impossibilities were too apparent. We decided that the providence of God had hedged up our way, and we must make the very best of the time possible that we should remain in Kaeo. The Lord did truly order things, for at the time that we designed to take the boat, there was a fearful storm came on, and the boat from the harbor to Auckland had a terrible time of it. The boat from Auckland likewise had a most dangerous passage to Napier, and I am told that even the old sailors were some of them very sick. So the Lord did have pity on us, and in His providence we were saved from a most terrible experience.

Our stay another week, we hope accomplished some good, the work was left in a better state. We were able to obtain the Methodist Wesleyan Chapel, the first Sunday, in which to hold our first meeting. Sabbath we spoke in the little Seventh-day Adventist church, and the little chapel was filled. Sunday afternoon the Wesleyan Methodist chapel was granted us on condition that the collection be given to the Wesleyan Methodists, and this we readily agreed to do. Well, the house was filled, every seat was occupied, and chairs were brought in. The platform round the pulpit was filled with children, and all seemed to listen intently and seemed astonished at the words spoken. Our burden of message was justification by faith and the righteousness of Christ imputed to every repenting, believing sinner.

When Brother Starr's appointment came, the house was as well filled in the evening as in the afternoon and evening the Wesleyan minister held forth. These meetings were awakening an interest in the community, and many came from the harbor. In the midweek, meetings were held nearly every evening either at Kaeo or at Father Hare's house. I spoke nearly every evening that we could get an attendance.

Brother and Sister Starr started [out] to ride twenty-five miles on horseback, to visit Sister Starr's relatives, and remained away Tuesday and Wednesday. W. C. White has a meeting in Kaeo upon the subject of missions, and those who mentioned the matter to me said he did exceedingly well. W. C. White and I had a meeting in Father Hare's house, where I felt called upon to speak plainly upon living sanctified through the truth, and the danger of the Word not profiting those who heard it, not being mixed with faith in those who heard.

The second Sabbath we had the Wesleyan chapel, the meeting was excellent; the house was not filled, but the presence of the Lord was there. I called for those who wished to give their hearts to the Lord to come forward, and those who wanted to seek God earnestly to come forward. Well, we had a large number of the children of Sabbath-keepers, and among them the three youngest children of Father Hare, from twenty to twenty-three years of age. This was a very interesting meeting, for the Spirit and the power of God was manifest. Two young men, brothers, rode over twenty-five miles, and their uncle came with them, and one came from another direction forty miles, on horseback—five noble young men. They all, without anyone saying anything to them, came forward, and they were deeply moved. One is studying for the ministry.

Meetings were held to instruct these souls, but, oh, how difficult to get them where they could be instructed. Important meetings then were appointed, but one would remain away upon one flimsy pretext, like "putting up grape jelly;" another said they did not think the meeting would amount to much, and one had one excuse, and another another. They cost precious appointments. This meeting made a deep impression upon the outsiders, and they would come out to hear, I think, with far greater interest than those who claimed to believe the truth.

One not of our faith, sister to Wesley Hare's wife, came to me after meeting, and grasped my hand with tears running down her face, saying, "I live up to the harbor where you left the boat to take the small boat for Kaeo. I felt impressed to go to Kaeo. My husband was sick, and I left him with the children, taking one small lad to take care of the baby in the boat." And she rowed the boat six miles to attend the meeting on the Sabbath. She said, "I would not have missed the meeting for anything. I felt so strongly impressed to come, and I shall never forget this day."

The relatives of Sister Starr by cousinship, the two young men and the uncle, were so glad that they came. We think all will take their position on the truth. But who will have the wisdom to know how to treat these precious souls? Not a soul in Kaeo. They have no love for souls and no watchful care for souls. [They are] all shut in and wrapped up in their poor little selves, dwarfed in spiritual things. If they were ever converted, they need to repent and do their first works.

Two of the daughters of Father Hare were baptized, and we hope that they will honor the Lord; but what can be hoped for in these cases in the midst of such a class who really know nothing of practical godliness? What does it mean, what does it mean? There is one thing certain, the outsiders know now the contrast between the little family church in Kaeo and the true gospel of Jesus Christ, which bringeth salvation. We are sure that if that family were not a stumbling block to souls, a large number would decide to take their stand for the truth. I told them I had little hope of them unless they were, in the providence of God, emptied out of Kaeo.

March 15 Metcalfe Hare took us in a small boat to Whangaroa, and we called upon Martha Hare, who married a Lawrence. We see that if there was a proper influence exerted, Lawrence would embrace the truth. We called on Major Soane, who married a daughter of Father Hare, and a sister to Lawrence's wife. The prejudice was so thick we could hardly breathe. Major inquired of Brother Starr of them appointing a meeting on their prayer meeting night. Brother Starr said he did not know anything about its being their meeting. Well, he said Joseph Hare knew, and it was not the right thing to do, and he did not like it.

Well, I spoke to those assembled, and the Lord gave me freedom, and suddenly the atmosphere cleared, and a greater change is seldom seen as was revealed during that meeting. Afterward, a deacon of their church was so affected he could scarcely speak for gratification and joy. Brother Starr followed me and spoke right to the point. Major Soane followed him and spoke in the highest commendation of what he heard.

Metcalfe was overjoyed, and he thought it the best meeting he was ever in. He wanted to know why Sister White did not speak like that at Kaeo. Brother _____ answered, "She did, and those outside of our

family expressed the same gladness and satisfaction which you expressed tonight. You were not hearing for self, but for others, and you were not blessed. Your hardness of heart and unbelief closed the door, so that God could not do anything for you." Next morning Major Soane and Lawrence took us to the steamer and did everything in their power to help us. Major Soane had several talks with Brother Starr in going to Auckland.

Well, I must close up this letter. Do not let any of this description of the irreligious spirit of the Hares come to Mother Hare's son or any of the Hares proper, for it may make trouble. Love to Sister Haskell.

I must send this without copying, and I have a great mind not to send it at all; but I fear you will be disappointed, so here it goes in the envelope. You may let Brother and Sister Ings read this, for I cannot write them. In labor, in meetings, and riding in the boats, and writing a long communication to Brother Peter Wessels of twenty-five pages, I have strained every nerve and muscle, so must say,

God bless you.

Love to Sister Haskell. I am in such a hurry I can scarcely write. After reading this, hand it or mail it to Elder Olsen, if you please.

Lt 32, 1893

Hare, Sr., Brother and Sister Joseph

Wellington, New Zealand

July 1893

Mr. and Mrs. Joseph Hare, Sr.

Kaeo, Whangaroa County, New Zealand

Dear Brother and Sister:

I have long desired to write to you; but one thing after another has urged itself upon me, and I did not set about the matter. I have not forgotten my pleasant home, neither have I lost my remembrance of your kindness and respect and love shown to us in your retired home. I have thought of you many, many times. I have thought of you in your declining years, and of your afflictions in your family. The one so active, ever cheerfully and uncomplainingly doing to make all comfortable, and yet sorely afflicted. May the Lord bless every member of your family.

I am glad the children have given their hearts to Jesus, and that they love Him, who first loved them. O, thank our heavenly Father for the gift of His dear Son. I have thought of Mother Hare's expectation, and being disappointed in meeting her children, and the uncertainty upon you as a family. O, there are sad

things in this world to be endured, and those who have not a precious Saviour upon whom they can lean are certainly in a deplorable condition.

The comforts of the Scriptures are very great; they abound in consolations to the afflicted and bereaved, the sick and the suffering. I seem to see Jesus saying to you, Father and Mother Hare, "Lean on me, lean hard. I will bear you up. My arm shall never fail you. It shall be strong to support you over all the rough and difficult places. Only make Me your trust and you shall be guided safely and upheld firmly." O, the precious Bible, its truths are full of marrow and fatness. We may consider and rejoice in the light of the promises. They are the gracious utterances of an infinite God. His voice is speaking to us out of His Word. I hope you are of good courage.

This affliction that has come to you, you may not be able to explain. Everything may remain in impenetrable mystery until the sea shall give up her dead. But let not your heart bow down in sorrow, for they are the Lord's property, and He will do what He will with His own. This we know, that His love is greater than ours possibly can be, and Jesus so loved them [that] He gave His life to redeem them; then let them rest, and let your heart go out more decidedly after Jesus to supply every soul hunger, every want.

The Lord is soon coming, and we want to be prepared to meet Him—to be of that number who shall see Him as He is, and be made like Him. Father and Mother Hare, how precious is Jesus to the believing soul! Bear in mind the precious promises, "I will never leave thee nor forsake thee." You may in confidence exclaim, "The Lord is my helper." [Hebrews 13:5, 6.] Whatever may be your circumstances, however dark and mysterious may be the ways of Providence, though the path may be through the deep waters, and trials and bereavements may afflict again and again, the assurance still comes, "all things work together for good to them that love God." [Romans 8:28.] "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." [2 Timothy 1:12.]

The pilgrims' warfare will soon be over, and we shall lay our armor down at the feet of our Redeemer. Be of good courage in the Lord. I have not time now to write to the dear children, but I shall try and write to them sometime. Forgive me for not writing before this. I will try and not let so long a time pass again without communicating to you, even if it is only a few lines.

Love to all the family.

Lt 32b, 1893

Haskell, S. N.

Auckland, New Zealand, On Steamer Waiarapa

March 17, 1893

Dear Brother Haskell:

We have just walked over from the steamer Clansman to this steamer. The weather is beautiful. I am sorry, so sorry, that again we will travel on the Sabbath. Sunday we arrive at Napier. So we shall start from Auckland at two o'clock, p.m. We have had a most pleasant passage. None of us have been sick, for which we will praise the Lord. All, the captain, the steward, the stewardess, and the sailors have treated us with the greatest respect. We had Bro. and Sr. Starr, Emily, W. C. White, and myself as our party. An excellent young woman, a sister of Tommy Brighthouse, Bro. and Sr. Samuel Hare, Bro. Wesley Hare, the wife of Joseph Hare, and Edwin Hare join us on the boat as we leave Auckland. I do not know as any others from Auckland are going to the camp meeting.

We reached Kaeo February 21, Tuesday night. We remained in Kaeo three weeks. Wednesday morning we left Brother Joseph Hare's to go three miles to Father Hare's, and this was our home for three weeks. Bro. Metcalf Hare lives only a little distance from Father Hare. He had a convenient carriage which he gave for our free use whenever we desired it. They made our home as pleasant for us as they could make it.

Blackberries in their natural state grew in abundance upon Bro. Thomas Brighthouse's father's premises, close by his door, and Emily, Willie, and Bro. and Sr. Starr picked all they pleased of the nice, luscious berries. Emma canned some and made blackberry jelly to take with us to Sydney, where we shall make it our home this winter, if the Lord wills.

It will not be an easy matter to give an account of our labors in Kaeo. I spoke eleven times and put forth most earnest labor, with some satisfaction, for many not of our faith gave hearty response, as well as those who claimed to be believers. We believe good has been done.

Many of these people would be much strengthened and improved in faith and a knowledge of the work which the Lord is doing, if they would go out among our people in other places and obtain a knowledge of the work at the present time. This is no time to slumber or to sleep. A world is to be warned.

Bro. Metcalf Hare is, I know, deeply convicted that it is his duty to attend school in Australia and fit himself for work in the cause of God. All have treated us kindly and have been attentive to our wants. But O, they know not what it means to be a Christian. I never met with a spirit that contradicted Christlikeness as there is in the Hare brothers. They need to learn their A B C's in Christ's school. No wonder it was recorded for our benefit that Christ in His work of saving the souls of men, would not fail nor be discouraged. [Remainder of letter missing.]

Lt 33, 1893

Ings, Jennie L.

Napier, New Zealand

September 26, 1893

Mrs. Jennie L. Ings

St. Helena, California

Dear Sister,

We sent Brother Anderson, a Dane or Swede, to the institute at St. Helena. I have sent particulars to Brother and Sister Maxson, with the request that you should know its contents so I shall not repeat the matter here. Will you please to do all you can to see that they shall be favorably situated, and made as comfortable as possible. He is a great sufferer. I have appropriated three hundred dollars to this case, although there are many cases where every dollar is needed, but I feel perfectly clear in helping in this case. It is a case where those who love and fear God must show their sympathy in a tangible manner, and bear in mind that Christ identified His interest with suffering humanity.

The conference in New Zealand is poor. They are struggling to keep the conference from being swamped in debt. They sent him to the Hot Springs which are so renowned for curing rheumatism, but it was in the past winter which was not a favorable time. He was no better for all this outlay of means. Today Elders Israel, Wilson, Brother Simpson, and I unite in supplicating God in his behalf.

It appears now that we shall not be able to leave this country for years. As help has not been sent us which we have called [for], for so long, and as the means have not come that we had hoped would [come], we could not conscientiously leave the work in such an imperfect state. So it is quite possible that we may be held here from one to three years. I have decided to sell my place in Battle Creek, the last of the real estate which I possess, and invest the means here now where it is so much needed to make even a beginning.

I am certain, if I ever get out The Life of Christ, [I must] either get a lodge in some vast wilderness, or a place wherein I can hide away and not be called upon to labor here and there and everywhere. Oh, that the Lord would indicate the place where I can be free from perplexities, and constant moving, and be able to complete this work. But I mean to make the best of my opportunities. When we are trying to do so much speaking here and there, filling this and that call, my time is so broken up that I cannot do justice to my writings. Since the fifteenth of August I have spoken seventeen times. Part of the time we were at Hastings and part of the time at Napier. Napier has a church building, and the church membership is about one hundred, I think. Here I have spoken six times.

At Hastings we lived with Brother and Sister Wilson about four weeks, and we hired a buggy for which we paid \$3.75 per week. To take me to and from the hall, the place of the meeting, cost \$1.25, and every time Emily and I would take the train it cost us about sixty cents hack fare to reach the station. I will not go farther into details, but we concluded that it would pay to hire the buggy, as it would be the cheapest in the end. We had a horse loaned us, about the worst for chronic laziness that I ever rode after, but he would take us from place to place.

We generally left Hastings on Friday, after an early dinner. The bedding would be rolled up and put in the carriage, and after we were snuggled in we would drive over a good, hard road to Napier, the

distance being about fourteen miles. Then we unloaded at Dr. Caro's and I had my easy bed made up. I would speak Sabbath forenoon and Sunday evening. Monday morning our roll of bedding is again made up, and Emily and I drive to Hastings. This was repeated again and again. I labored in Hastings through the week, and on two different Sundays. One Sunday evening I spoke to quite a large audience in the Theater Royal. I was during a rainy time so the audience was quite fair.

We had a three days' council in Hastings after Willie came. Elders Israel, McCullagh, and Brother Simpson came in. According to the arrangements, we would soon have been on our way to Auckland to hold meetings, but for a telegram from Elder Olsen. It stated that he would be in New Zealand the 23rd of November. This delays us in New Zealand two months longer, and camp meeting will be held in the vicinity of Wellington. Willie immediately visited Auckland to lay the matter before the brethren there, and they are agreed that the camp meeting shall be held near Wellington. Wellington is more central, and what Auckland really needs is a ministerial effort. We expect to visit Gisborne before camp meeting, and that will consume about two weeks of our time.

I spoke last Sabbath with my new teeth, and spoke quite well, but my gums are too sore to take much pleasure in them. It will take time to restore health to the gums. I know I shall enjoy my teeth very much, for Sister Caro is a superior dentist. She has all the work she can do. She is a tall, stately woman, but sociable and companionable. You would love her if you should see her. She does not hoard her means; she puts it into bags which wax not old. She handles an immense amount of money, and she uses the money to educate young men to become laborers for the Master. I am greatly attached to her. She holds her diploma as dentist and her credentials as minister. She speaks to the church when there is no minister, so you see that she is a very capable woman. Her husband is a physician and surgeon; he has not been thoroughly converted from his skepticism. He makes all S.D.A.s welcome, entertains them and feeds them, and yet he does not take his position with Sabbathkeepers.

We received the bill of twenty dollars all right. I wish I had twenty thousand. I could use every dollar of it to advance the cause and work in these countries, and yet there would be need of another twenty thousand to make even a beginning in the opening of new fields. We know that God knows all about it, and He has unlimited resources. He will help us in our great necessity. When you see our brethren and sisters launching out in extra adornings in the house and on persons, just tell them that new and untried fields are opening. Every farthing should be carefully cherished to be used in the sending of messengers and the message into new fields to warn, to enlighten, to bless with the message God sends to perishing souls that, "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.]

I tell you, Sister Ings, if the churches in America would awaken to their God-given responsibility, if every soul who claims to be a Christian would be thus, in works as well as in profession, we would see self-denial and self-sacrifice in imitation of the life of Christ which would constitute them living epistles, read and known of all men. "Faith without works is dead." [James 2:26.] Let every true believer reveal that they have that faith that works by love and purifies the heart. Those who will be prepared to meet the Saviour when he shall come with power and great glory will be divested of all selfishness, all bigotry and spiritual pride. They will be imitators of Christ, meek and lowly of heart. They will not make themselves a

center, idolize self, and expend on selfish gratifications, for every penny is precious to use to bless others that they shall have the good news carried to them.

The Lord has given His gift, His only begotten Son to save man from ruin. God requires that man cooperate with Him, while divine love has been so fully expressed that nothing is withheld in giving Jesus. All the treasures of heaven were opened to man that human agent should have ample provision to use the gift heaven has purchased them to save perishing souls. The human agent must be willing to cooperate and use every God-given facility to extend the truth. A violation of the law of God is a terrible loss sustained by the disloyal, and the deepest injury that can be done to God for the influence of every transgressor leads and sustains others in the sin of transgression that caused the fall of Adam, and opened the flood gates of woe to our world.

And yet ministers will advocate that we have no law, and misinterpret the precious Scriptures, wresting them to their own destruction. Christ's death on Calvary's cross which exalts the law and makes it honorable, testifying to its immutability, is through the lies of Satan presented to the people that Christ's death on the Cross abolished the law. O, what fallacy, that Christ died to immortalize sin. The only definition of sin is "transgression of the law." [1 John 3:4.] Therefore, if the law is dead, Satan has had his way, hell has triumphed, and sin, the transgression of the law, has become universal. O, what an awakening there will be ere long, when the transgressor shall meet the great Law Giver over His broken law. What bewitching delusions Satan can manufacture and palm off on the world as truth to be obeyed in order to be saved.

Well, we see the wrath of God is pouring out upon the world for the disrespect for His holy law, which has made the world a second Sodom. God has borne long and "because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil." [Ecclesiastes 8:11.] Nevertheless the Lord will punish the transgressors of His law, and He will do terrible things in righteousness. We who claim to believe the truth need to walk humbly with God. All self-sufficiency and self-confidence and uplifting will bring only one result, God will leave the human being to his own weakness, to walk in the sparks of his own kindling and lie down in sorrow because he has not made God his trust, and followed in the path of humble obedience.

I must close, with much love.

Lt 33a, 1893

Ings, Brother and Sister

Napier, New Zealand

March 21, 1893

Dear Brother and Sister Ings:

We feel that we have great reason to praise God for His great goodness and precious love to the children of men, especially to myself. The Lord is good and greatly to be praised, and I will not forget all His benefits.

We have had a strange experience in Kaeo. It would not be profitable to go into particulars. I had a straightforward testimony to bear in that place, as well as in every place since I came to Australia, and more especially in New Zealand. But while there has been an effort to respond to the message the Lord has sent them wherever we have been, in Kaeo we met a class in the Hare brothers, and also in the father, that was of resistance to anything that did not commend them and regard them in a superior light, as having spiritual attainments that were above all others in or out of Kaeo.

While they treated us with all respect and all tenderness in regard to our necessities, and there was no lack of courtesy, there was a spirit manifest by them toward others, and even the members of their own family, wholly un-Christlike, and therefore unchristian. I never in all my experience met with just such a spirit. It seemed to us that it was so wholly unlike the spirit of Christ that they could not be ignorant of it themselves. They were encased in a coat of mail, to receive nothing and disburse nothing. We remained with them three weeks. Anything in the line of showing them their true position they did not receive, and rose up in stout rebellion against. It is simply inexplicable. We felt that our labors would, to all appearance, leave them more set and confirmed than before we went.

I am so full and pressed with cares, I know not which way to turn. Right in the midst of meetings, and working so hard the past few weeks, we have had no time to write. I can only say a few words. Ask Sister Maxson to let you read the letter I sent to them. I would do better if it were in my power. You must write to me just the same. I am greatly improved in health and am thankful to God.

Our meeting is moving off well. The blessing of the Lord is in the encampment. The people seem to think that they have never heard such wonderful things in their lives. God's presence can make this meeting a success, and nothing but His presence can give us hope and courage and peace and faith.

I had written letters to different ones, but could not get them copied [by] next mail; then in traveling, with no convenient place to store my writings, they got in with a mass of matter that I had no time or strength to look over, and that has written me, in the minds of some, remiss in my duty. Elder Haskell says he had no letter from me. I wrote one for him, but it must have been mis-sent. There are several that I had hoped to write to, but I am sorry to pass them by in this mail.

I arise at four and half-past four to write, but I attend six o'clock meetings; [I] have spoken once in the theatre hall, and twice in the tent to a goodly number. About eighty were out this morning. This is a new experience for them, and they are showing remarkable zeal and interest, I think, in attending the meetings so early: They seem to want to get all the instruction possible.

I call this, in comparison with our camp meetings in America, a baby camp meeting. But one thing we determined—it should be a sample camp meeting, neat and orderly, and to have the program carried out in reception tent and dining tent—and the Lord will approve this painstaking effort.

I am working as hard as ever, under my infirmities, but you get into a straight place, and what can you do? The people must hear Sister White. O, how my heart goes out after this people in deep longings of soul. Many seem to have everything to learn, but if they are only teachable, then it is all right, we may have some courage to help them. There are some excellent people in the Napier church, and there are others who are not inclined to advance much.

Now, my dear Sister, I will send you a letter next time, but am sorry I cannot do better this time. I send you a letter written to Elder Olsen, read and forward to Elder Olsen to Battle Creek.

In much love to your husband and yourself.

Lt 35, 1893

Kellogg, Brother and Sister [J. H.]

Auckland, New Zealand

February 19, 1893

Dear Brother and Sister Kellogg,

I received your two letters and have read them carefully. I was made sad, my brother, to read your letter written by your own hand. Oh, how glad I would be to comfort you, but I point you to Jesus. His invitation is given to you and to me, "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, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] Grasp this precious promise with the hand of faith and never let go. I know your difficulties and Someone knows them, too, who is able to save to the uttermost all who come unto Him.

One thing is evident, you must now unload even if you do not do the things as you would do them. We are not willing to see you killing yourself. Rest you must have. I think from your description of yourself it is your duty to call a halt. I am pained indeed. I cannot advise you to go on in the same line that you have done, and have been doing these years, violating the laws of nature, but then I will not irritate a mind and soul already bruised and suffering; but you must not, my brother, pursue the same course and extinguish the life that God would have you preserve.

In writing to you in regard to Christian character I did not mean to discourage you, but I have so strong, so earnest, a desire that you should not have run in vain, neither labor in vain, but through the grace richly provided, you should come off more than conqueror through Him that has loved you. At any cost unload. I know and you know that hard battles have been fought to keep the principles of health reform upon a high, elevated platform where it should have stood before our people who have had great light. God has placed in their keeping most sacred, sanctifying truths. O, what a work might have been done

far and nigh if we had all stood in our lot and position as faithful sentinels, our banners unfurled as progressive reformers.

How much has been lost because those who should have stood true as a rock to principle have been conformed to the world in their eating and drinking and dressing, rather than transformed. But you have hurt your own soul, and the physical has suffered because of the backsliding of God's people when they might have been advancing firmly in practicing temperance in all things, and they would have had a free, clear, bold testimony to bear in regard to the requirements of God on this subject. But, my much respected brother, keep in mind that the Lord has not made you a sin-bearer; there is but One who can carry the sins of the world and you cannot bear even your own sins. These are laid upon the Son of the living God. Then your mind must not be irritated and chaffed over the manifold defection of those around you, and especially those whom you think should know better. This hurts the most.

But Dr. Kellogg, will you consider the spotless, pure, holy Son of the Infinite God—He passed through it all and was tempted in all points like as we are, but without a single trace of tarnish; not the faintest blur was discernable upon His character. Through His virtue and through His righteousness imputed to us, we have as His purchased possession to stand in His merits pure and undefiled before the Father. Bear in mind that the undeserving are made perfect through the merits of Christ, while the Saviour, the Son of God, undeserving, is made sin for us. He bore our sins in His own body on the accursed tree, and you, my brother, relying wholly upon Jesus, not trusting to what you have done or may do, through faith in the atoning sacrifice, have life, pardon, and the peace of Jesus Christ.

You may claim all this rich endowment because Christ has borne the punishment of your own sins, all undeserving, that you undeserving may go free and receive the rich treasures of His grace. I bid you in the name of Jesus Christ to lay hold of the assurances of the Word of God. But do not waver, do not look to yourself and doubt; trust the keeping of your soul to God as unto a faithful Creator, and He has promised that He will keep that which you have committed to His trust against that day.

You are accepted in the beloved. I have had the most earnest desire that you should perfect a Christian character, not in your own strength, but in the strength and in the virtue and righteousness of Christ. The donation of the Holy Spirit was the greatest gift God could bestow upon finite man. This is free to all, and in this gift there could be no computation; this endowment especially signaled the enthronement of the only begotten Son of God in His mediatorial kingdom. In this, the gift of the Comforter, the Lord God of heaven demonstrates to man the perfect reconciliation which He had effected between Himself and men, which hope, says the apostle, "we have as an anchor to the soul, both sure and steadfast, entering into that within the veil; whither the forerunner is for us entered." [Hebrews 6:19, 20.]

Has not God said He would give the Holy Spirit to them that ask Him? And is not this Spirit a real, true, actual guide? Some men seem afraid to take God at His Word, as though it would be presumption in them. They pray for the Lord to teach us, and yet are afraid to credit the pledged Word of God and believe we have been taught of Him. So long as we come to our heavenly Father humbly and with a spirit to be taught, willing and anxious to learn, why should we doubt God's fulfillment of His own

promise? You must not for a moment doubt Him and dishonor Him thereby. When you have sought to know His will, your part in the operation with God is to believe that you will be led and guided and blessed in the doing of His will. We may mistrust ourselves lest we misinterpret His teachings, but make even this a subject of prayer, and trust Him, still trust Him to the uttermost, that His Holy Spirit will lead you to interpret aright His plans and the working of His providence.

I cannot endure the thought that you are, and have been, slowly removing the underpinning of your house. You must not go another step in this breaking down of your physical and mental forces. I have, you know, been warning you of this for years; and now do not, I entreat you, go straight on. Stop, stop a while, that you shall have not merely one week's rest or two week's rest but a thorough rest and entire change. It will be to you like taking off the right arm, taking out the right eye, nevertheless I need not assure a physician that this is positively necessary in your case.

Make some arrangements at once to change your line of labor, and let there be a calling into exercise organs of the brain that have not been having so severe a strain. Will it pay to make the trial which seems so positively essential? Will you run any more risks? Will you venture on the very brink of the precipice? When you shall have months of complete change in your labor, then you may through the blessing of God be a new man. But you cannot be continually drawing upon your future capital and your demand, [and] always meet with success.

A great work is to be done in the Sanitarium. Much more might have been done had the workers felt their dependence upon God and had they brought the Christlikeness into their lives. The Lord calls for consecrated workers. He has not use for the half-hearted lovers of pleasure more than lovers of God.

Many, many souls, had the physicians and helpers been connected with God, might have been channels of light working as if in full view of the heavenly universe. The Spirit of the Lord would have worked with every effort and would have impelled and directed them. But all the grace and efficiency comes in united, persevering prayer. Ask, and ye shall receive.

The Lord move upon the churches! May the voice from the living oracles of God, the startling movings of providence, speak in clear language to the church, "Separate unto me Paul and Barnabas." [Acts 13:2.] Holy and devout men are wanted now to cultivate their mental and physical powers and piety to the uttermost, and to be ordained to go forth as medical missionaries, both men and women. Every effort should be made to send forth intelligent workers. The same grace that came from Jesus Christ to Paul and Apollos, that distinguished them for spiritual excellencies, can be reproduced and brought into working order in many devoted missionaries. Let not a large number fold their hands and say, O, yes, let such and such an one go to untried fields, while themselves put forth no interested, devoted, self-denying labor and expect their work that the Lord has committed to them to be done by proxy.

There are those who if they will deny self and lift the cross will find that God will communicate with them as verily as He did with Paul and Barnabas. These were representatives of what very many should be. "The Scripture saith, Whosoever believeth on Him shall not be ashamed, for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom

they have not believed? and how shall they believe in Him in whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace and bring good tidings of good things!" [Romans 10:11-15.]

I am glad to learn that there is to be an effort made in Battle Creek. I have long pled for this to be done, and I hope some kind of provisions will be made for a protracted effort to get the reasons of our faith before many. And let there be men chosen to go into the regions round about Battle Creek among those immersed in the shadow of death, and work as Christ worked to save the lost and perishing.

But I must close, as we soon step on the boat. In regard to the Mt. Vernon Institution I would, could you hear my voice across the broad Pacific, say, Let the building be converted into a seminary to educate our youth in the place of enlarging the college at Battle Creek. I have been shown that there should have been a church at Cleveland, Ohio, and that there should be located school buildings in Ohio which would give character to the work.

The Lord bless you and your wife and children.

Lt 36, 1893

Kellogg, Dr. and Mrs. [J. H.]

Napier, New Zealand

October 2, 1893

Dr. J. H. and Mrs. Kellogg

Sanitarium

Battle Creek, Michigan

Dear Brother and Sister:

You must think [it] strange of me that I made no response to the sad news of your mother's death. I read a portion of your letter, and must have been called away to go somewhere or do something, and put the portion in the wall pocket made with different apartments to hold my letters. A few days since I emptied these receptacles. One package I could not find any opening to reach it. [But] after a long time I found that package and it was a part of a letter from you with a long piece cut from a paper containing the particulars of your mother's death. I know you must have this bereavement. Your mother was a noble woman, true as steel to principle. I always highly respected her and loved her as a sincere, devoted servant of Jesus Christ, as a tried friend, as one whom you knew was reliable under all and every circumstance. Her pilgrimage is ended.

By faith she “looked for a city which hath foundations, whose builder and maker is God.” “These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” [Hebrews 11:10, 13.] I feel sad as I see one after another of the old standard-bearers laying off their armor, and yet I rejoice. “Thou hast a few names, even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels.” [Revelation 3:4, 5.] I say I feel sad to see the old faithful tried ones passing away one by one but I do not mourn for them. With Paul they can say, “I have fought a good fight, I have finished the 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 on that day; and not to me only, but unto all those that love his appearing.” [2 Timothy 4:7, 8.]

The Lord has graciously spared my life thus long and I am improving in health, but how long I shall be permitted to have a part in carrying forward the work I know not. I would be true and faithful as long as my life is spared. Time is passing so swiftly, and the great crisis is before us. We are really to have a part, if life is spared a little longer, in the closing scenes of this earth’s history. “Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” [Revelation 14:13.] The time passes so rapidly. “And, Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” [Revelation 22:12.] Now is our sowing time. The reaping time will be ere long. Let us now, more than ever before, make the Lord God of Israel our trust. In proportion as the heart is more and more sanctified by grace and filled with the active love of God, the application of great truths will be brought and interwoven with little things, and there will be with the children of God a consistent course of obedience. We will find in our experience that the yoke of Christ is easy and His burden is light. The heart submissive to God’s will and to God’s way in even little things will bring a peace, a restfulness, a trustfulness in God [so] that we continually rejoice.

“Rejoice in the Lord alway: and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful (not overanxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 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.” [Philippians 4:4-8.]

Everything that can come to us will come to annoy and perplex and distress us. And I am sorry that I have brought one thing before your mind to worry and distress a mind that is so heavily burdened. Please pardon me for this. I will henceforth speak to others when my mind is distressed in reference to any particular thing. I see now I have done that which I never meant to [do]—to stir up your mind to annoying matters. I will do so no more unless the Lord shall especially lay upon me a burden for your individual self. Then I must speak.

It hurts me when I think impressions are going out in reference to Battle Creek that create suspicion and prejudice, and to prevent this is the reason I have written. Now, please answer me one question, which is between you and me, but it may mean very much to our interest in the school. Who stands at the head of the cooking department of the college at Battle Creek? Some serious things have been presented to [my] mind in reference to the matter that there was not the most healthful preparations for the students. And all I want to know is who stands there as manager. If it is _____, well, who ever it is we do not want her. Prof. Prescott's sister and her husband have been suggested to come to Australia to teach in the cooking department. Please give me your counsel in this matter. I fear to have any one come to these colonies to teach the manner of cooking that has been practiced in the school boardinghouse, for it will not take favorably here and will be a hindrance to our work rather than a help. Please let in a light on this matter.

There is need of those who teach cooking to be hygienic in their preparations of food. The looking for [a] hygienist in cooking has been long; but we see not the veil uplifted yet that we can see beyond. We will give these hints and then rest, having all the patience for slow movements to accomplish tangible results.

W. C. White and I have had a consultation, and I have about decided to sell all the real estate I have in Battle Creek and invest it in the advancement of the cause of God here. We cannot, dare not, leave the work as it is, all unfinished, to ravel out that which we have had such hard work to get advanced, even a little, and build upon a solid basis as much as possible.

The people have confidence increasing all the time in the mission. The Lord has given me health, and the result is I am called here and there and almost everywhere. I had decided [that] when my under teeth were extracted I should feel at liberty to refuse to speak. This held good for some weeks, but since September 1, I have spoken twenty times without any lower teeth. I simply could not resist the appeals. One week ago last Sabbath, I spoke with [a] lower set of teeth, and all said it was a success, but my mouth was and is fearfully sore. It was not healed and will take all of two months more before I shall have my permanent set of teeth.

We made preparations to leave New Zealand for Melbourne, Australia by the way of Sydney, in a short time, but a telegram came from Auckland that the Pitcairn will be there in a few days. Then a telegram came from Elder Olsen that he will be in New Zealand to attend camp meeting November 23rd. Willie left at once for Auckland. They had been promised that the camp meeting would be there, but if Elder Olsen comes, it should be in or near Wellington which is more central. What Auckland really needs is a ministerial effort. W. C. White must meet the Pitcairn when it should arrive, for [there is] trouble in the ship's crew, and there must be changes made in the seamen. W. C. White has received many letters from Captain and passengers. He must also counsel with the Auckland people and get their consent to have the [camp] meeting held in or near Wellington. [A] telegram received [states] that they consented and W. C. White went on to Kaeo to see the brethren there, and also that the Pitcairn will call near Kaeo.

Here we are, soon to be engaged in another camp meeting, a baby camp-meeting, but it means much to the people in these Colonies. We cannot get into a church and many will not come out to a hall, and

then the charges are very high, but we can reach the people by a camp meeting; it is our only way to get the truth before them. O, may the Lord help His people in this time, in our last resource to break down their prejudice!

Could we have had a hygienic cooking school in connection with our camp meeting we could have accomplished much good. We do not think it best to introduce the variety of dishes that are studied that can be prepared, but we want the plain wholesome foods. The pastries, the little delicate dishes that are arranged would not be of the least use to our people in these Colonies. This would mislead them, and they would never practice them, and I should seriously object to their being educated in their preparation.

There is seldom a family who knows how to make good bread, and a pie is a rare thing to be seen on the table. Vegetables and meat preparations have been their usual diet. Fruit has not been used much. Any preparation of cake is a rare thing. We see plenty of mush or porridge at least once a day. Breakfast is little more than bread [and] some kind of jam; and if they can afford it, butter and milk are used quite plentifully, and also eggs when they are cheap, but when high-priced [they are] rarely seen. Our people use bran coffee quite generally. Meat is used largely, but we are not in the habit of partaking of meat. Some families do not eat it at all.

I was visiting one of our Sabbath keeping sisters and her two daughters who live at home, and they told me that they did not use any meat. When they accepted the truth the family were meat eaters, but the husband willingly adopted the vegetarian diet, and the son said that he wanted to be in harmony with the family and he would give it a one-week's trial, then if he fell off in weight he would go back to his meat. He was weighed at the end of his probationary trial and found that he had gained 11 pounds. The father and son are not with us in the faith. Neither make any profession of religion. They are, as a family, harmonious on the diet question.

They have a convenient home up, up a winding road to the top of Napier hill. This high ascent is chosen by the wealthy people of Napier. The buildings are so located so as to overlook the waters of the bay and are adorned with a variety of evergreens and flowers of every description. Fig trees, lemon trees, and fruit trees of every variety are cultivated upon the crest of these hills. Mr. and Mrs. Reed's home was not the highest, but plenty high enough.

A complete hedge of geraniums bordered the path leading from the road to the house. These pink and scarlet blossoms looked very beautiful; they flourish summer and winter. I have received the most beautiful camellias, roses, and rich rare varieties of these flowers at all times from their garden kindly sent to me when at Wellington and Hastings. They have a fine, nice fernery, and their home is a picture of loveliness.

It is refreshing to find families like these who are strict hygienists, and we believe that the father and son will yet receive the truth. We have weak faith, altogether too weak when we should be strong. We see so great a work to be done in these Colonies and the work moves so slowly.

I am so much pleased with the prospect of your brother Merrit remaining in this country awhile. He can help us much. I am intensely interested in the education of medical students as missionaries. This is the very means of introducing the truth, where otherwise it would not find an entrance. Do your best to send us out some workers in this line while we are here to unite our work with their work. We want those who are firm and reliable, that go weighted with the burden of their mission as those <who are the> sent of God.

[With] the ignorance that prevails in these colonies as to the means they should use in care-taking, in self-protection, [it] is a marvel to us that mortality is not greater than it is. If they would only study the subject for their own interest, study from cause to effect, we would see great changes in the health of our own people. I rejoice that Merrit is to work with us. He is having a precious experience in the things of God. His letters to us are excellent.

I can see in the Lord's providence that the medical missionary work is to be a great entering wedge whereby the diseased soul may be reached. I think, Dr. Kellogg, that there should be no mistake made now to devote the powers too largely to the lowest class. There is work to be done for the higher classes, that they <be converted and> shall exert an influence in that line and be laborers together with God. From the light given me of God, there have been altogether too much hopelessness and despair of reaching those in high places. Many souls may be reached with personal efforts that will not be affected by the preaching discourses. They have hunger of soul for something better than a religion handed down to us by our fathers. They need truth applicable to the present time. They need a better and deeper teaching than they have heard from blind-leading shepherds.

Many, many in high places are hungering and thirsting for the simplicity of true godliness, the very truth that the Bible is revealing, the righteousness of Christ. Christ must be held up before them as the sin-pardoning Saviour. He must dwell in their hearts just as the blood must be in the body, circulating there as a vitalizing power. We cannot hold our peace on this subject. We cannot be too positive, too urgent in [the] wisdom of God, in presenting the truth as it is in Jesus. O, what a field of usefulness is open before the medical missionary. Jesus Christ was in every sense of the word a missionary of the highest type, and combined with His missionary work [that of] a great physician, healing all manner of diseases.

Many in Christ's day refused to be convinced of their lost condition. When Christ was in their midst as a mighty healer of bodily woes, as well as the maladies of the sinsick soul, some would not come unto Him that they might have life. They refused to be illuminated. So will it be in our day. Some will not be healed of their soul diseases. Every physician can and ought to be a Christian, and if so, he bears with him a cure for souls as well as bodies. He is doing the work of an apostle as well as of a physician. What need of the preciousness of pure and undefiled religion that the spiritual teacher may be administering to the soul necessities while relieving the distress of the body! How refreshing to the suffering, tempest-tossed soul to hear words of hope, words from God spoken to the suffering ones, to hear the prayers offered in their behalf! How essential that the living missionary should understand the diseases which afflict the human body, to combine the physician, educated to care for diseased bodies, with the faithful conscientious shepherd for the flock to give sacredness and double efficiency to the service!

The Lord in His great goodness and matchless love has been urging upon His human instrumentalities that missionaries are not really complete in their education unless they have knowledge [of] how to treat the sick and suffering. If this had been felt as an important branch of education in the missionary line of labor, many who have lost their lives might have lived had they understood how to treat the ailments of the body and study from cause to effect, and through their intelligent knowledge of the human body, and how to treat its maladies, they could have reached many darkened minds that otherwise they could not approach.

The Great Physician-in-Chief is at the side of every true, earnest, God-fearing practitioner who works with his acquired knowledge to relieve the sufferings of the human body. He, the Chief of Physicians, is ready to dispense the balm in Gilead. He will hear the prayers offered by the physician and missionary if His name will be glorified thereby and the life of the suffering patient be prolonged. He that vanquished death when humanity was upon Him will now [be] glorified [to] do greater things than these. If the laborers together with God will work in faith, and trust wholly in God, He will give endless life to all who believe in Him and who endure unto the end. He is God over all. He is the true Head of the missionary, of the medical profession. Blessed indeed shall be that physician who has connected himself with the Chief Physician, who has learned from Him to not only treat the suffering bodies, but to watch for souls, to understand how to apply the prescription, and as under-shepherds use the balm of Gilead to heal the bruises that sin has made upon the soul, as well as upon the bodies of suffering humanity under the serpent's sting.

O how essential that the physician is one divested of selfishness, one who has a correct knowledge of the atonement made by Jesus Christ [so] that he can uplift Jesus to the despairing soul, one who holds communion with God. What a treasure he possesses in his knowledge of the treatment of the diseases of the body, and also the knowledge of the plan of salvation. Resting in Jesus as his personal Saviour, he can lead others to hopefulness, to saving faith, to find rest and peace and a new life in Jesus Christ. There are men whom the Lord has convicted in regard to the perils of a physician's calling and have fled for refuge to lay hold on the hope set before them in the gospel. Their souls were drawn out in earnest prayer for wisdom and defense in the many temptations to which they were subjected in their medical profession. Making God their refuge, they were guided by His Holy Spirit in the path of surety and perfect trust.

All who obey the invitation with their whole heart will find rest. "Come unto me," it says; "all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.] All who accept this invitation, know how to repeat the same to the disturbed, almost hopeless soul. In complying with this invitation the mental powers become clear, sharp, and decisive, for is he not connected with the God of wisdom? The personal Saviour is brought into the practical life. Christ is represented in character, and He will roll back every reproach from the pure, elevated, ennobling truth of God's Holy Word. There is an inclination with many physicians to take false views of religion, and misapprehend Bible truth, and those who profess to be Bible Christians, if they walk humbly with God, can counteract, by their practicing the truth, the prejudice and incorrect ideas which have been accepted.

God will just as surely advance the humble, faithful, praying whole-souled medical missionary as He advanced Daniel and his fellows. "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." [Daniel 1:17.] The Lord sanctions the efforts of the consecrated worker, a true shepherd. He may have little time to preach discourses, but he can act sermons which will be far more powerful. The truths expressed in living, unselfish deeds is the strongest argument for Christianity. The relieving of the sick, the helping of the distressed, is working in Christ's lines and demonstrates most powerful gospel truths representing Christ's mission and work upon the earth. The knowledge of the art of relieving suffering humanity is the opening of doors without number where the truth can find a lodgment in the heart, and souls are saved unto life, eternal life. Even the most hard, apparently sin-cased souls, may be approached in this way, and [may] understand something of the mystery of godliness and become so charmed that they will not rest until they have a <complete> knowledge of Jesus Christ and His saving grace. The divine love of God has transformed their hard, rocky characters into meek disciples of Jesus Christ. O, what a work such souls can do to reach others who are as hard as themselves! May the Lord work, is my prayer.

I have written far more than I intended, but I have traced line after line until I am convinced that I must stop where I am.

In regard to the work on Christian Temperance, I could do much if I could only get time to arrange and correct matter already written, but to get out a work thorough and as it should be done, I fear is not possible now. I will wait for you to suggest what I had better do. I have only Emily with me. May Walling is in Melbourne school. I have no one with me to prepare articles for the books needing to be prepared for publication. I am about bare handed in regard to helpers in this line. Emily has the caring for me, packing and unpacking, settling and unsettling. She has more to do than one person should do. She cares for me faithfully. I have several articles written in regard to temperance since coming to these colonies, but they are not edited or prepared for printing. Shall I send them without being prepared? Can Mary Steward prepare such articles? Willie White suggested this. Please let me know what I had better do.

Your sister in Christ Jesus.

Lt 36a, 1893

Kellogg, J. H.

Wellington, New Zealand

July 9, 1893

J. H. Kellogg, M.D.

Sanitarium

Battle Creek, Michigan

Dear Brother:

Last Wednesday morning I learned that Sister Caro had come to our home in the night; the late train from Napier arrives in Wellington about ten p.m. I knew what her visit portended to me. In the morning, she said, "Are you sorry to see me?" I said, "I am very glad to meet you as Sr. Caro; but I am not so pleased to meet you as a dentist." At 10 a.m. I was in the chair, and in less than five minutes I was minus eight teeth. I did not make one sound, and I parted with them without one regret. If you could see them you would have been astonished that I had kept them as long as I have. My nerves did not trouble the least bit. But after the operation was performed, Sr. Caro shook like an aspen leaf. I gave her a little cholera mixture, for it was all I had in the line of cordial, and for a few seconds the patient was glad to wait on the dentist. Sr. Caro is not a nervous woman, but the thought of her causing a sister that she loved one tinge of pain so wrought on her feelings that it made her sick. It was a great relief to both of us to have them out.

We were entertained at Sr. Caro's during [the] conference that was held in Napier. Sr. Caro and the Dr. entertained us right royally. They did everything in their power to make us comfortable and happy. They have a large, commodious house. I have been conversing with her when she would be called to her office, and when Sr. Caro would return after having extracted, maybe a dozen, teeth, she would be as calm as a summer evening. Sr. Caro is no weakling, but is master of her profession. She is a noble, queenly looking woman in form, and carries a strong, intelligent, expressive countenance.

I was surprised to see her so completely unnerved. But it was [because of] giving pain to one that she loved that she actually suffered in the operation more than myself. She is a grand, unselfish, noble woman and a superior dentist. I thought now was my best opportunity to have this long-dreaded work done, and left behind me, instead of before me to continually dread. The first day I got along nicely with the lotions that were given me. The third day there was one cavity that caused me much pain, the process was broken. I must say I was quite nervous to suffer the severe toothache and nothing but an ugly hole to give me so much pain. I have learned where to go in my distress. I called upon the Lord, and He heard my prayer, and I slept sweetly all night. Yesterday was Sabbath, and I had a restful day. My bedroom and drawing room are upstairs, and I keep quite closely to them now, for I do not wish to be imprudent. Sister Caro left for her home early Thursday morning in a pouring rainstorm. Her business was such that she could not well remain longer. But I fear she did not reach home as soon as she expected, because there was a landslide, caused by the three days [of] rain. This slide took place between Palmerston and Napier. Sr. Caro has a sister in Napier and will be apt to make her a longer visit than she first intended to. She has not seen her for eight years. This morning, Sunday, I awoke with the praise of God in my heart for a precious night's rest.

Willie writes from Melbourne, and says it is very wet and chilly there; he says the Sydney climate is much better. In his letter he spoke of several places that I was to visit before our camp meeting in November, which is to be in Auckland. But I must not venture to travel in this country in winter. We can only go by water to some of these places, and in real stormy weather we have to be put in a basket and

let down into the launch. The large steamers come to the dock at Wellington, but at many of the small towns along the east coast the large steamers are obliged to anchor out in the harbor and are met by launches that carry the passengers and freight to the towns. It would not be safe for me to be changing my place of abode every few days, especially during this season of the year. That which many call easy beds would be very severe to my hip and lower part of the spine. I am obliged to carry my bedding with me. I wrote to Willie and told him that his letter came a day or two too late, that was the Wednesday before I was made toothless, and this question was beyond all controversy. Therefore I am fixed here in Wellington for the next two months. Then I go to Napier and get an under set of teeth made, and this brings me to September.

I am now living on rolls transported from Battle Creek. They are pounded up as fine as flour, and moistened with broth or milk. So I am nicely sustained although I cannot masticate a particle.

Sister Caro gave me a little history of the Maori convert to the truth. He is going forth in strong faith that the Lord will open the way. We are very anxious for this young man who has gone to visit his relatives. If he holds fast to the faith through this ordeal, we know it will be a marked evidence of the sustaining grace of Jesus Christ. He is a very promising young man. He may have some help from his Aunt, his nearest living relative, if I remember aright; but if they disown him, he will not get any help from them. He shall be carried through. If the provision that Sr. Caro makes is not sufficient, I will certainly help him. Sr. Caro is working zealously at her trade, earning money which she does not expend on herself but is paying the expenses of not a small number of young men in the Melbourne school, as well as some at Battle Creek. Noble, unselfish, liberal-hearted woman!

Dr. Caro and his wife have an intense interest in their boys at Battle Creek. And the letters from these boys are constantly exerting an influence for good in reference to Battle Creek. It is impossible for you to fully appreciate the feelings of those who have sent their children to Battle Creek and are separated such a distance from them. Every favorable report coming from these children is a link in the golden chain that binds our institutions in America to the laborers in Australia and New Zealand. When letters come, how anxiously they are read, and if [they say] anything hopeful and encouraging, the whole believing fraternity have the benefit of them. We hope the young Caro men will have every possible advantage given them, that they will be as complete as possible in their education and fitting up for their work. Their father claims to be an infidel, but his heart is being reached through his two sons in America. He throws open his house to our people and welcomes them all to his comfortable, convenient home. His doors were open to W. C. White and Emily and me; and we wanted for nothing.

The children of Edward Hare are young and are far away from home, and they will need kindness. At times they are very homesick. Are there not those who can take special interest in these children? If they need means to carry them along in their advancement, I will appropriate something to help them get along pleasantly. It would be such a pity to have them go so far to obtain an education, and then come back disappointed and leave their parents with the impression that they were not treated courteously and with a genuine Christian and missionary spirit. Since they are there, I would rather pay the expense of their education from my royalty than have a reputation go forth from Battle Creek which will prevent others [attending] who might be very promising subjects.

I was aroused on this subject by a request made to me by a friend to be sure and write to Edward Hare, that when the Maori boy should go through Auckland on his way to take the steamer for America, not to say anything to discourage him from going to Battle Creek. We feel that the Spirit of God is leading this young man. His heart is being moved upon by the special power of God to bring him in connection with the people of God, that he may accept all the truth and be enabled to carry it to the Maori race. We are told that Edward Hare is writing to his relations and many others to deter them from sending their children to Battle Creek, telling them everything discouraging that he can mention. He ought not to have sent his children to Battle Creek; but he did so after he promised to send them to the school in Melbourne. But now the poor children are there. Many such cases will not be called to your notice, and we want these children to represent, as far as possible, Battle Creek. Will you see that some person will have a special interest in these children? If they are in the college, then this letter means that they shall be especially cared for.

Whoever goes from their own country into a new country need more than ordinary care exercised toward them that the college and sanitarium may be well spoken of. Complaints have been made of [a] want of love and sympathy, and a coldness and sternness exercised toward them. How keenly strangers, in a strange land feel unless special courtesy and kindness is exercised toward them. If it is not too late for this caution in the case of those children, I shall be glad. I will be responsible for their expenses now, since they are there, if you will see that they are in no way neglected. But I require more special attention. I know what I am writing about, and I know it will mean much, very much to them and their souls, and their parents' souls, and through them to other souls. I would feel sorry to have them come here now, and leave the impression that they were neglected and uncared for. I write this not expecting that you, personally, can do much but put this letter in the hands of those who can do something in their behalf.

I have not felt entirely satisfied with the way the French boys were kept back. I know the circumstances of their coming from Switzerland, and I know of the high hopes in their case. I was not pleased, for I do not think that whoever had the responsibility in reference to their case had close connection with God, or were moved by the Spirit of God, else they would have understood the bearing of these cases and pursued a different course toward them. I am now appropriating money to complete their education to become medical missionaries. I refer to Paul Wroth and his companion. A word to the wise is sufficient. I think at present Edward Hare is in close circumstances.

Last year Brother and Sister Starr, Brother and Sister Gates, Brother Daniells and W. C. White, and I think others, shared their hospitality. Everything was free. I hope their children will find those in America that have as kind hearts and as much sympathy and tenderness as Dr. Caro and his wife have exercised toward others. I want them to have evidence that there is just as much courtesy and liberality and tender sympathy to be found in America as we have found in the hearts of these dear people, and if they need words of advice, give it to them in love. I did not expect to write thus, but I have and I will send it.

Those who come to your institution from Australia and New Zealand may not all be as promising subjects as could be desired; then they need all the more help. We must have an especial interest in those who are so far away from home.

We expect the young man, Maui Pomare (a Maori) will leave on the August boat for America. His going to Battle Creek means much, and please do not forget this. It means that the impressions made will be carried to a whole nation. Give instruction that he shall have every kindness shown him, that he shall have a good bed and room, and the best and most spiritual society. The sons of the chiefs and higher class of Maoris have conveniences equal to the Americans. I am told he is a half-caste, pleasant in appearance, and intelligent.

My prayer is that God will give those connected with our institutions clear conceptions to know how to deal with those coming from foreign countries, whoever or whatever the case may be, that they may carry back right impressions received from Americans to their own country. How hard it is for all persons to put themselves in imagination, in another's place, and do as they would be done by. We want to deal with these precious souls as we wish Jesus Christ to deal with us. Now, my brother, do not feel that I am casting reflection on you; you are loaded down as a cart beneath sheaves. Had you time and opportunity you would deal with those difficult cases in a very different manner than some deal with them. But you can speak words to others that will create an influence to be faithful and true in all cases. Now, do not feel that I want to censure you. I write these things to you hoping you can change the idea some have in these matters, and that the reputation of our college and sanitarium may stand in the elevated, noble position of good repute the Lord would have it stand. I trust much in you and your good wife, whom I love in the Lord, to make these words of some account. You can speak a word in season.

July 10

It is nearly six days since my teeth were extracted. I am able to keep off the bed every day and have written some. This sixth day about twelve pages have been traced by my pen. My mouth, or lacerated gums, are somewhat painful, and I will stop writing for the day. All think I am doing bravely. If I am, I am glad, for it is through the grace of God I have done this. I cling to the Mighty One. O how strong He is, and we may lean our whole weight upon Him. Our faith must be something more than it is now. Do we believe the Word of God? Are we daily giving ourselves to the Lord? You are engaged in a most important work. The Lord does not lay upon you the great responsibility in the operating room, and in the various branches of the work, unless He gives you proportionate skill and tact and wisdom to do your work. You may have faith in Jesus, believing every word that proceedeth out of the mouth of God.

What can I say? We want hearts that can feel. Is it a mistake that our institutions have been established, and that people are to be entrusted with the great responsibilities, chosen as depositories of sacred and eternal truth fraught with eternal results? Lightbearers must illuminate the world and shine as lights amid the moral darkness. I ask, Has God made a mistake? Are we laborers together with God? Are we chosen vessels? Are we the men and women links in His chain that belts the world to send forth the saving message of eternal life? Is Christ abiding in our hearts by faith? What efforts are made, what liberality displayed, what economy practiced, what unselfish love in the disposition of the entrusted

goods of our Lord? Where Christ is formed within, how we would deny ourselves to save means to extend the kingdom of Christ in our world, lifting up the oppressed, molding and fashioning character, pitying the widow and the fatherless. We must pray that the Holy Spirit shall be more abundantly showered upon us. "Sanctify them through thy truth, thy word is truth." [John 17:17.]

We must see afar off, we must take in the great idea we are Christians. We must cultivate faith and love. We must believe in Jesus. We as yet only half believe that God would do just as He said He would. God deals with us as free moral agents. Our consecration and service must be free and voluntary, dependent on our own persevering, diligent, and earnest effort through the grace of Christ Jesus. "The Comforter, the Spirit of truth, shall testify of me" and "Ye also shall bear witness." [John 15:26, 27.] What is the office work of the Holy Ghost? The testimony of the Holy Spirit, and the living Christian constitutes the economy of the gospel, the living commentary by which the words of God are reiterated with divine authority to the people. The Comforter shall convince the world of sin because they "believe not on Me," says Christ. [John 16:9.] Ye are laborers together with God. Ye are to make free declarations of God's goodness, of God's power to hold forth the Word of life. Show [that] His working power is with His obedient children.

Lt 37, 1893

Lons, Sister

Napier, New Zealand

September 4, 1893

Dear Sister Lons,

I am happy to have made your acquaintance and my heart linked with your heart, and also with the widow, Sr. Brown. We have all three of us been left in widowhood, and we have been much blessed of God, in that He hath not failed us in our times of trial. He has been to us a present help in every time of need. There has been in our individual experience the proving of God—resignation under affliction, patience when tried most severely, and humble childlike reliance upon God.

We have learned in the midst of dark providences that it was not wise to have a will or way of my own, and to cast not reflection and surmises on the divine faithfulness. I feel that we are those who can understand and sympathize with each other. We are bound together by the grace of Jesus Christ and in the bonds of Christian sympathies made sacred by afflictions.

We will, if we meet no more upon earth, have tender, unforgotten memories of our short association with the family at Long Point. I am glad to have met you. I believe that in the providence of God that it is ordered that you be a member of the Brown family. In your association with them the Lord has made you an instrument of righteousness, a blessing especially to Sister Brown. I have very kindly, tender feelings for you, and especially for Sister Brown, understanding the sorrows of her life.

Afflictions are oft mercies in disguise. We know not what we might have been without them. When God in His mysterious providence overthrows all our cherished plans, and we may receive sorrow in the place of joy, we will bow in submission and say, "Thy will, O God, be done." We must and we will ever cherish a calm, religious trust in one who loves us, who gave His life for us. "The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? Why go I mourning because of the oppression of the enemy? ... Why art thou cast down O my soul? Why art thou disquieted within me? Hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God." [Psalm 42:8, 9, 11.]

The Lord looks upon our afflictions. He graciously and discriminately metes them out and apports them. As a refiner of silver He watches us every moment until the purification is complete. The furnace is to purify and refine, not to destroy and consume. He will cause those who put their trust in Him to sing of mercies in the midst of judgments.

He is ever watching to impart, when most needed, new and fresh blessings, strength in the hour of weakness, succor in the hour of danger, friends in the hour of loneliness, sympathy, human and divine in the hour of sorrow. We are homeward bound. He that loveth us so much as to die for us hath builded for us a city. The new Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sadness. No dirge of crushed hopes and buried affection shall ever more be heard.

God bless you, my dear much respected sister.

Lt 38, 1893

McKnight, Brother

Wellington, New Zealand

December 11, 1893

Dear Brother McKnight,

I have a message from the Lord to you. You have accepted the truth, and yet you have not gained the mastery over your own natural besetments. You become angry and blaze out in words that in God's sight are as swearing. You allow Satan to take possession of your mind and heart, and he speaks and acts through you. Jesus Christ will be your helper if you put your trust in Him. Brother Everson is connecting himself with you in business, but in doing this he is making a grave blunder. You have no respect for anyone who crosses your track or who does not carry out your ideas. When you are tried, in place of preserving the dignity of a Christian, you manifest the attributes of Satan, and your words are grievously aggravating. You stir up the worst feelings of the human heart, and by the perversity of your spirit, the independence of your mind, you cause others to speak wrong words and do evil things. You dishonor God in getting angry and fail to represent the truth, or manifest the character of your Redeemer, who is the Truth.

I cannot hold my peace and see Brother Everson connecting himself with you, when I know that the result will be that he will fall into a snare. Listen to the words of Solomon, "Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul." [Proverbs 22:24, 25.] When circumstances conspire in a way that displeases you, you manifest a cruel, unjust spirit, and your words fall like desolating hail. You stir up strife. You do not even control your spirit when the wicked are before you. Can the Lord permit such uncontrollable elements to enter the portals of the blest? No! No! "He that hath no rule over his own spirit is like a city that is broken down and hath no walls." "The hoary head is a crown of glory, if it be found in the way of righteousness. He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city." [Proverbs 25:28; 16:31, 32.]

I desire that you should be converted, transformed in character, and qualified to work in humble lines for the Master. You do not see the sinfulness of your course of action in cultivating a disagreeable temper. You do not understand how evil it is to speak and write bitter things against others, yet in this you work injury to your own soul, forgetting that the Lord Jesus is by your side, forgetting that every passionate word is registered in the books of heaven. The works you are doing, you will have to meet in the judgment with confusion of face.

I now warn you of the danger in which you are. You are not prepared to die; you are not ready for the kingdom of heaven. You do not see how you are dishonoring God and misrepresenting the Christian character, and thus bringing the precious, sacred truth into disrepute. How long will you consent to be the sport of Satan's temptations, and thus work against your own interests? When you feel an angry spirit arising, take firm hold of Jesus Christ by faith. Utter no word. Danger lies in the utterance of a single word when you are angry, for a volley of passionate utterances will follow. The New Year is soon to open upon you. Will you close the door to Satan?

Will you not sit at the feet of Jesus and learn of Him? He invites you saying, "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; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.]

You do not yet know what religious liberty means, for you are in bondage to the tyrant of a merciless temper. You become insane, and when you do not control that passionate temper, you are a madman. Christ came to our world to bring redemption to all who are under the captivity of Satan and to set at liberty those that are bound. Christ has proclaimed salvation to all those who believe in Him. Do you believe in Him? Oh, awake to see how you dishonor Jesus and misrepresent His character before the world because you lack self-control. By your touchiness of spirit, you bring shame upon the name of Christ. But there is power in Jesus that will save to the uttermost all who come unto Him.

Now, my brother, ask Christ to forgive you for the sins of the past. He says He will pardon the sins of all those who believe in Him. If you will follow the instructions that John has given, you may have the evidence that your sins are pardoned. He says, "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.] Precious promise!

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” [2 Peter 3:9.] Then there is hope, good hope, for all through faith in Jesus Christ; and faith works by love and purifies the soul. “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up.

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless.” [Verses 10-14.] This is the standard for which every Christian must strive, not in his own natural ability, but through the grace given him of Jesus Christ. Let us wrestle for the mastery over every sin, and be able to check every impatient, fretful expression.

“He that saith he abideth in him ought himself also so to walk, even as he walked.” [1 John 2:6.] Are you doing this? Are you a diligent student of the life of Christ? Do you study His spirit and actions, that you may have the mind of Christ and walk even as He walked? I am very much in earnest; I am very anxious concerning your case lest you miss the way and are belated and left behind, because you do not follow Jesus. Your home life has been marred by bitter words. Your mind and soul have been impoverished by your own course of action. Why not decide to believe in Jesus Christ as your personal Saviour, that He may save you, not in your sins, but from your sins?

Many, many profess to be Christians, but a profession does not constitute them Christians. They are destitute of the vital principles of the truth of God. Like the foolish virgins they have on the outward garment; they have the lamp, but they have not the oil of grace in their vessels with their lamps. The message came to the virgins, “Behold the Bridegroom cometh! Go ye out to meet him.” [Matthew 25:6.] But the foolish virgins were not prepared to go out, for their lamps were burning dimly.

Messages are coming to us from the servants of Jesus. Warnings are given to awaken the people from their carnal security, and they are exhorted to examine their own faith and hope to see if it is in accordance with the Word of God. The warning is addressed to the people, “Be not high-minded, but fear.” [Romans 11:20.] Paul writes to the Hebrews, “Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.” [Hebrews 4:1.] “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.” [Romans 8:13.] To live after the flesh is to allow the appetites and passions of the flesh to rule us, to let our tongues and our tastes run in the same way as do those of the unbelieving world. Self is the idol we worship. “Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” [Ephesians 2:3.]

The man who gives way to folly in speaking passionate words bears false witness, for he is never just. He exaggerates every defect he thinks he sees; he is too blind and unreasonable to be convinced of his madness. He transgresses the commandments of God, and his imagination is perverted by the inspiration of Satan. He knows not what he is doing. Blind and deaf, he permits Satan to take the helm and guide him wherever he pleases. The door is then thrown open to malice, to envy, and to evil surmisings, and the poor victim is borne helplessly on, because passion has so long had sway that he is governed and controlled by an evil temper. But there is hope while the hours of probation linger through the grace of our Lord Jesus Christ.

In the parable of the ten virgins, five were found to be wise, and five foolish. They that were wise trimmed their lamps when the cry was given, "Behold the bridegroom cometh! Go ye out to meet him." [Matthew 25:6.] The foolish had no oil in their vessels with their lamps, and while they went to buy, the bridegroom came, and those who were wise went in with him to the marriage, and the door was shut. My brother, we do not want you to run the risk of delaying necessary preparation, that your lamp may be trimmed and burning, and that you may be ready to go in to the marriage supper of the Lamb.

Jesus is the great Teacher, and we would have you listen to the voice of invitation, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Here is a positive promise that will be fulfilled if you will only come. "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 rest comes in wearing Christ's yoke. Please bear this in mind. Every yoke the human agent manufactures for his own neck is a galling yoke of bondage. Christ's yoke is easy, for when men take upon them the yoke of Christ, they are yoked up with Christ and become laborers together with God. They have a living, sacred union with Him. They learn in the school of Christ and become Christlike in character. They comprehend the fact that they are daily and hourly in His presence, and they are assured that in committing the keeping of their souls to Him, they are kept by the power of God.

My brother, if you could discern the presence of the heavenly Guest with you day after day, you would be on your guard. You would not lose your self-control, or allow the worst passions of the human heart to be set on fire of hell. Will you let your quick temper control you? Bear in mind that we have but one probation, and that by your course of action now, you are deciding your own future destiny. Will you walk with God? Will you accept the invitation of Jesus? Will you be in earnest to overcome your temper, to check your strong, overbearing talk? Will you make it manifest that you have the faith that works by love and purifies the soul? Should any accident occur that would close your probation, you would not have part in the first resurrection with the character you now possess. Will you be really in earnest to study the life of Christ, that you may be a true imitator of His character?

Consider well the fact that all your sharp words, your censuring, your evil surmising and self-sufficiency will weigh against you when your character is weighed in the balances of the sanctuary. Seek the Lord as a little child, and you will find Him. You must fall on the Rock, Christ Jesus, and be broken; and then the Lord will place His mold upon you and will take you for His very own. He is so willing, so ready, to take you into a closer fellowship with Himself. He is willing to teach you how to pray with the believing confidence and assurance of a little child. Ask the dear Saviour to forgive you for so often manifesting

the attributes of the wily foe, and then by faith put on Christ. Enroll your name anew as a student in His school. Learn to pray in faith. Receive the knowledge of Jesus in such a way that you will make your intercessions to Him with meekness and lowliness of heart, lifting up holy hands without wrath or doubting.

Jesus is a pitying, compassionate, loving Saviour, and this is the reason He sends you this message through His servant. The converting power of God must transform your character, or you will lose heaven. You must pray, and watch unto prayer. You cannot cleanse the soul from one stain of sin; the blood of Jesus Christ alone can cleanse the soul from all moral defilement. Oh, if the curtain could be rolled back, and you could see yourself as God sees you, what grief, what sorrow, what contrition of soul would you have because you have given to the world exhibitions of a hasty temper and left the impression upon many minds that if you have religion, they do not want it. You need to cherish a continual sense of what it means to be a follower of Christ. By beholding Jesus, you will become changed into His image.

Ask the Lord, as did the disciples, to teach you how to pray with the spirit, and with the understanding also. Make an entire surrender to Jesus, and feel that in the strength and grace of Christ you will take yourself in hand. Beseech the throne of grace for that faith which works by love and purifies the soul.

You have excused your course of wrongdoing, excused your disposition and temper, and have not seriously considered the fact that such a disposition, such unholy imaginings, such inconsiderateness of the feelings of others will, if cherished, shut you out of the kingdom of heaven. The Lord wants you to be saved; but you must cooperate with God, and learn of Jesus His meekness and lowliness of heart. If you continue to manifest temper when you are put under test and trial, you will not be perfecting a character for the future, immortal life; you will not be qualified to make up one of the family of the heavenly courts. With such a disposition you would mar the peace of heaven; you would grieve the heart of Christ.

God has given you a right to take hold of Him through the prayer of faith. Believing prayer is the very essence of pure religion, the secret of power with every Christian. Oh that the Lord may impress the truth upon your mind, for it is the Lord Jesus alone who can enable you to do right. Jesus has opened a school for the education and training of His chosen ones, and they are ever to be learning, to practice the lessons that He gives them, in order that they may know Him fully. Those who think they are very nearly good enough, and do not work diligently for the perfection of Christian character, will set up idols in their hearts and will continue to practice sinful habits until sin will no longer appear sinful, and they are so deceived with their own imaginings that they go into some strong delusion and are lost.

Jesus offers Himself to every sinsick soul, to every soul who is struggling to overcome. The Holy Spirit is making intercession for every sincere wrestler, and Christ will make His words to be spirit and life, the power of God unto salvation to everyone that believeth. But you will certainly fail if you permit the devil to control your mind, to guide your imaginings. If you do this, you will bring the truth of God into disrepute. God will not be trifled with; He will not accept a divided heart. He claims entire, wholehearted service. He has paid the ransom money of His own life for every son and daughter of

Adam, in order that He may abide in every human heart, and every human heart abide in Him, that our lives may be hid with Christ in God.

Christ has a claim upon every soul, but many choose a life of sin. Some will not come unto Jesus that He may give them life. Some say, "I go, sir," to His invitation; but they do not go. [Matthew 21:30.] They do not make an entire surrender to abide in Jesus alone, which is life and peace and joy unspeakable, and full of glory. The Lord will spue the lukewarm, slothful, and halfhearted out of His mouth, for He is disgusted with their works. Will you not rise to be wise and to make diligent work for eternity? Seek the grace of Christ with the whole heart, might, mind, and strength. All who do this will be instruments to win other souls to Jesus, and they will be branches of the True Vine, bearing much fruit to the glory of God.

Take time to pray, to search the Scriptures, to put self under discipline to Jesus Christ. Live in contact with the living Christ. As soon as you do this, He will take hold of you and hold you firmly by a strong hand that will never let go.

Lt 39, 1893

Maxson, Brother and Sister

Napier, New Zealand

March 20, 1893

Dear Brother and Sister Maxson:

I have written to you twice, and other duties rushed in before I had completed the letters, and so the mail went without them. Now I am going to write to you first and make sure you have that which I have written. Heretofore I received your letter with a little tract enclosed, but the same went to Melbourne and returned to me as I was on the boat en route for Auckland; on which boat I had a genuine sea-sick time. Sister Starr was very sick, and Emily Campbell was sick the whole voyage. Willie was well, and he cared for us as much as he possibly could. I did not recover from the effects of this sickness for some time.

We rode out some few times; but it cost so much for horse and carriage that we did not give ourselves this blessing very often. I did enjoy the scenery in Auckland, and the city and surroundings are indeed beautiful. I am sure that both of you would be much pleased with the place. In winter it would be rather damp, and the chilliness of the atmosphere would not be as pleasant as in this season of the year.

I cannot see why you are not doing a good work in seeking to educate the youth and women how to take care of themselves. You will find that mothers are deplorably ignorant, and it seems so surprising when there has been so much light shining in a general way, but I do think we must be more specific, and put forth determined effort in this line, and you are where you can do this, and where you can talk

to a purpose and educate. O, that the Lord would arouse the intelligence of the ignorant to understand the matters which are so essential for the good of their children.

If ignorance reigns in America, I do not know what name you could apply to it here on moral subjects in Australia and New Zealand. It appears in very many places like heathenism.

After the conference, or when we left Melbourne, I was much exhausted; but I had no period of rest. Every place visited brought upon me certain kinds of labor which I dreaded to touch. The Lord did help and bless me in a signal manner during the conference in Melbourne. I labored, before I entered it, very hard, giving personal testimonies which I had written out one year before, but could not feel clear to send them. I thought of the words of Christ, "I have yet many things to say unto you, but ye cannot bear them now." [John 16:12.] When I enclosed the communication all ready to mail, it seemed that a voice spoke to me saying, "Not yet, not yet, they will not receive your testimony."

Prior to the conference, I saw the persons in responsible positions, and labored with one man three hours, reading that which I had held so long. He said, "Sister White, had you sent that to me I would not have received it; but the Lord has moved upon you to move discreetly, for three nights past I dreamed that the Lord had shown my case to Sister White, and she had a message for me." The man had not a religious experience. He was bound up in Free Masonry. [Remainder missing.]

Lt 40, 1893

McCullagh, Brother and Sister

Hastings, New Zealand

September 7, 1893

Dear Brother and Sister McCullagh:

It is with sadness that I learn of your affliction. I sympathize with you in your daughter's illness, and we all pray for you. But, my brother and sister, there is a work that must be done for yourselves, as well as for your child, and I have hope that this work will be done. But let me tell you that unless you are willing to learn, you will not, cannot, obtain that Christian experience which it is so essential for every one of us to have.

I have been much pained as I have thought of your family; my heart aches every time I think of you. Sister McCullagh, you have not that Christian experience which is obtained by walking daily in the footsteps of Jesus. All your life you have followed your own will and way, and you have not strength of character that comes only by perseveringly acting from principle. You have right impulses, and can speak those words that are right, but often you lose your hold of Christ, because you are not led and guided by the Spirit of God. Your Christian experience is fitful, for your own impulses have been brought into your religious life, and the atmosphere that surrounds your soul is more earthly than heavenly.

You have a controlling influence over your husband, and if your heart were a treasure house filled with the Word of God, if your mind were a channel through which God could work, you could be a great blessing to him. But this is not so, neither has it been. You have not obtained those qualifications which it is essential that the wife of a chosen servant of God should have; and therefore you are unable to give spiritual help and wise counsel to your husband. By your words you have planted suspicion in his mind. You have suggested thoughts to him in reference to his brethren in the faith which he never would have [had], had you not suggested them to him. Thus seeds have been planted which were ready to spring into life at any favorable opportunity.

My sister, the transforming grace of Christ must be brought into your heart and mind. When the influence of this grace is seen in your life, you will no longer be a hindrance and a cause of temptation to your husband by bringing to his notice things which others have said and done, and which you think reflect upon his work in the ministry. Your pettish complaints of your brethren and sisters, the suggestions you make concerning them, are not of that character which encourages the Holy Spirit <to preside with you.> They do not stimulate the mind to right actions, but have a depressing influence upon it, and tend to pull it downward.

At times brother McCullagh thinks that he will no longer entertain the wrong views he has received, but your words are as poison to his mind. The enemy continues to present your views of different matters, and Brother McCullagh decides, It is as my wife says. In turn, he thinks and talks evil of others; and by so doing eats fruit which has been plucked from the tree of knowledge forbidden by God.

The wife of one of our ministers kept her husband, who was a very sensitive-minded man, tortured by suggestions similar to those you have uttered. Upon the words and actions of others she cast untruthful suspicions, and presented her views in such a strong light that her husband thought that she possessed superior insight into character. The Lord gave me a message for this brother and sister, but neither of them received it. He thought that he was right in his belief that his wife possessed superior discernment, and he believed that her suggestions were perfectly true.

Any effort made to enlighten him, or to remove the wrong impressions he had received, were looked upon as a design to deceive him. And the unruly tongue of his wife was constantly at work. Any endeavor to save him from a breakdown was interpreted by her as a desire to put someone else in his place. His brethren worked with all their power to save him, but their plans were construed as deep-laid schemes set on foot to hurt his influence. Thus the work of God was counteracted by home influence.

I saw that God would take this matter into His hands, for nothing but the judgment of God could save the man or remove the blindness brought upon others by the wrong impressions given. All unexpectedly, Sister _____ was paralyzed. Her tongue was forever silenced; she was unable to speak more than a word or two. Today she is a helpless invalid, obliged to be lifted from place to place. She lives, but is as one dead, save that she is a burden and a care to those around her. Her mind, once active in creating distrust, is as the mind of a child. Thus a talent, which if rightly employed would have done good to the church and to the world, was laid in ruins. Both husband and wife are almost useless in the work of the Lord.

I write you these things to show you what one person may do when under the enemy's training. We needed Bro. _____'s experience in the cause and work of God, and if he had allowed the Holy Spirit to influence him, he would have been a powerful instrument in God's hand. But Satan triumphed, and his wife remains as a monument of God's displeasure.

The spiritual and mental powers of Brother _____ should have been strong and vigorous. But they were not, for a cancer was eating away his spiritual life. When advice was given him by his brethren, advice which ought to have helped him, his suspicions were at once aroused; the leaven of distrust began to work. Suspecting that a design was on foot to damage his influence and to supplant him, he rejected counsel which should have been gratefully received. Those trying to help him were looked upon with distrust that has not a vestige of truth for foundation. The plans made to preserve him for the work and cause of God were criticized and looked upon as contrivances to keep him down.

Neither he nor his wife accepted the principles of health reform, chiefly because of her insinuations and misinterpretations. Fully armed to resist light, he took open issue with Dr. Kellogg on the health question, turning to ridicule the reform diet. And both he and his wife used food which could not but bring disease to them.

It was decided that at a certain camp meeting, cheese should not be sold to those on the ground; but on coming to the ground, Dr. Kellogg found to his surprise that a large quantity of cheese had been purchased for sale at the grocery.

He and some others objected to this, but those in charge of the grocery said that the cheese had been bought with the consent of Brother _____, and that they could not afford to lose the money invested in it. Upon this, Dr. Kellogg asked the price of the cheese, and bought the whole of it from them. He had traced the matter from cause to effect, and knew that some foods generally thought to be wholesome, were very injurious.

But imagine the surprise of those who had studied the question of healthful living, to find their brethren working counter to right principles. Thus it was till the time of the General Conference at Minneapolis. We stood on the field of battle for nearly three years, but at that time decided changes took place among our people, and through the grace of God, we gained decided victories.

While in California, we went over the same ground with Elder E. P. Daniels. He was a powerful speaker, and to all appearances had a wonderful control over his congregations. His wife possessed unusual ability and influence, and both were in the employ of the conference, for her influence was fully equal to his. But their course of action was not in harmony with the principles of truth. At times Elder Daniels took his position strongly on the subject of health reform. But he was of a very nervous temperament, and when once he lost his hold of the right principles, he broke down every barrier and by his practice went contrary to that which he had strongly advocated in his teaching. His wife might have helped him much on this point, but she did not.

Reproofs and warnings were sent to both of them, and he always received them. His wife received them too, apparently, but still she continued to set her table as she chose, irrespective of principle. Their

children grew up around them and they saw that their parents' practice of truth was not in accordance with their profession. The mother furnished the table with food which gratified the appetite but which did not properly sustain life. The father was very liberal, too much so in some things, but he did not seem to realize that he must be governed by principle.

This indulgence and mismanagement led to sad results. For a time the father tried to maintain correct discipline, but the mother counteracted his work by acting contrary to his expressed requirements. Her children were indulged with the excuse that their father was too strict, too particular, and they were charged that he must know nothing about it. Thus the children were educated to deceive, in order that discipline might be prevented.

Today this family has no connection with the truth. Because of mismanagement, father, mother, and children are lost to the cause of God. With them, the reaping meant the sowing.

Lt 41, 1893

Corkham, D. A.

Bank's Terrace, Wellington, New Zealand

May 16, 1893

D. A. Corkham

Hantsport, Hants Co., Nova Scotia

Dear Brother,

I have read your letter with much interest, and will try to help you. "Be ye therefore perfect, even as your Father which is in heaven is perfect," as our heavenly Father is perfect in His sphere. [Matthew 5:48.] So also those for whom Christ has given His own life that they may not hopelessly perish. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] In this expressed love we are to believe for our individual selves, and live that belief, not in your own strength but trusting in the efficiency and righteousness of Christ. "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." 1 John 4:9.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1:9, 10. The Lord wills not that any soul should perish. His mercies are without number, and He will not leave His purchased possession that He has given His own life to ransom to become the sport of Satan's temptations. All heaven is given to all those

who believe in Jesus Christ as their present personal Saviour. And no soul can dishonor God more than claiming to believe the truth and yet wearing the garments of mourning as though [he were an] orphan.

“For the Son of man is come to save that which was lost. How think ye? If a man have an 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 18:11-14.

The Lord does not leave His wounded and bruised sheep to the power of Satan to be torn in pieces. He is ever strengthening His own when they are weak. He delivers the tried and tempted ones from the enemy’s power. The Lord Jesus never forsakes any soul that puts his trust in Him. And those who claim to be sons and daughters of God must trust in Jesus always. To do otherwise is to disown that He loves us, and by going [about] depressed, covering ourselves with garments of heaviness and mourning, we make a very bad representation of Christ. We virtually say [that] our Lord is a hard, tyrannical Master. This is lying against the precious Saviour who gave His own life that He might make it possible for all to believe in Him [and] confide in His interest and love for sinful man.

“He shall deliver the needy when he crieth; the poor also, and him that hath no helper.” Psalm 72:12. “I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.” Isaiah 27:3. You do great injustice to my Saviour when you walk as though in the shadow of darkness. You are never to walk in the fire and sparks of your own kindling, subject to feelings and emotions.

Jesus said, “He that followeth me shall not walk in darkness, but shall have the light of life.” [John 8:12.] Now if you are following another leader than Christ, who is Light and Truth and Life, leave that leader and follow Jesus, the Light of the world. Is the Lord pleased to have you tossed about as the restless waves of the sea? No! No! I tell you He bids you be strengthened, stablished, rooted and grounded and built up in the most holy faith. Ye are not your own; ye are bought with a price which cannot be estimated. Then your owner is God, the mighty God, and for the price paid look to the cross of Calvary. This fluctuating between hope and fear grieves the heart of Christ, who hath given you unmistakable evidence of His love and hath chosen you. “Ye have not chosen me, but I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my name, He may give it you.” [John 15:16.]

I am so sorry that you have been so earthly and sensual. I am pained at the heart that any one who has had the evidence of sins forgiven should lose sight of Jesus and separate from His companionship, and keep company with the prince of darkness and have communications with him and entertain his suggestions, and act out his plans. There is not the semblance of an excuse for you in doing thus, and showing dishonor to your best Friend. He promised that He would never leave nor forsake you, that He would be with you always even unto the end.

That you should take up with the companionship of Satan, the apostate and traitor, and do after his works, after you had the knowledge of Jesus Christ, is a mystery to the universe of heaven. It makes your sin none the less because many others have done as you have done. Your only safety is in confessing

your sins to Jesus Christ your Intercessor in your behalf. Take not your weight of woe to human beings. You have one Mediator, Jesus Christ the Righteous. In contrition of soul go to Him and tell Him all your sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness ... My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous ... that ye sin not." [1 John 1:9; 2:1.]

Here is where you bring yourself into condemnation, that you continue to sin. In the strength of Christ cease to sin. Every provision has been made that grace should abide with you, that sin shall ever appear the hateful thing that it is, sin. "And if any man sin," he is not to give himself up in despair and talk like a man who is lost to Christ. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." [Verses 1, 2.]

When the enemy tempts, the very first inclination to move one particle from the strictest integrity gives Satan the advantage, and the barriers are broken down. Then comes one temptation after another to go directly contrary to the plainest directions of the Word of God and follow the mind and will of Satan. For Satan, with his confederacy of evil, is ever watching his opportunity to ensnare and ruin the souls of those who have enlisted under the banner of Jesus Christ.

You did run well for a season. You did taste and see that the Lord is good. You state, "I came under temptation, I began to find fault with my brethren." When you yielded to that temptation you of course could not be "looking unto Jesus" [Hebrews 12:2]; you could not be a doer of His Word, and while criticizing your brethren you could not be answering the prayer of Christ in being one with your brethren. This prayer was offered to His Father, "Neither pray I for these alone, but for them also which shall believe on me through their word." [John 17:20.]

The work of every true disciple of Christ is in their words and spirit and action to win souls to Jesus Christ. The Lord has not placed any man on the judgment seat to find fault and condemn his brethren. The prayer of Christ was to be a standing signal warning against all this kind of work, because the influence of all such work will scatter away from Jesus Christ, and poison the souls of all who are exercised thereby.

Listen to the prayer of Christ just prior to His crucifixion: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory (character) which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Verses 21-23.]

That is a statement that it would be well if every human mind could be enlarged so as to receive it as it reads. The possibility of the Lord loving those who believe in Jesus Christ as He loves His Son is to be demonstrated to the world by their unity with Christ, expressing His character and cherishing that unity and love for one another which bears the credentials to the world that God has sent His Son into the world to link human heart to human heart in the strongest bonds of unity and Christian brotherhood.

When we see the prayer of Christ so lightly regarded, and so little effort made to cultivate oneness with brethren, then we know that a spell of the enemy is upon such, is upon that human agent. In whatever calling or position he holds, he is finding fault and representing to the world variance, discord, and dissension. Is Christ divided? No!

If a brother errs, then the path that his brother is to travel is plainly marked out, so no one need to make a mistake and stumble. "If thy brother shall trespass against thee, go and 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 may be established. And if he shall neglect to hear them, tell it unto the church." [Matthew 18:15-17.] Then it is time enough to tell it unto the church. Do not publish your differences unto the world, for Satan and his confederacy of evil will make the most of this dissension to use against the saving power of the grace of Jesus Christ.

There must be no divisions among you. In unity is strength. How greatly Christ is misrepresented, by those who claim to believe in Jesus, by their disregard for the words of Christ spoken to them just prior to His crucifixion, is an amazement to the heavenly angels who are commissioned to minister unto those who shall be heirs of salvation, to bind heart to heart by the golden chain which binds Christ to God. And all be bound up, brother with brother with Christ in God. "Bind up the testimony, and seal the law among my disciples." [Isaiah 8:16.]

Our individual work is to surrender ourselves to God. To be purified, refined, ennobled, and sanctified through the truth. We need to cultivate and strengthen that faith that works by love, and purifies the soul. The religion of Jesus Christ is so plainly delineated that no one need make any mistake. "A new commandment I give unto you, that ye love one another as I have loved you." [John 13:34.] Can the human mind take it in and comprehend it? It is impossible, unless the human agent is a partaker of the divine agent and has continually a living sense of the great sacrifice made for him, that he through faith in Christ might not perish but have everlasting life.

"By this shall all men know that ye are my disciples, if ye have love one to another." [Verse 35.] Here it is our privilege to bear the credentials to the world that the Saviour in whom we believe is the only begotten Son of God, because all who stand under His banner present to the world a united front. What can be the grief of Christ and the heavenly angels to see those who are called by His name doing the very opposite of that which Christ has told them they must do and prayed to His Father in heaven that they should do. "This is my commandment that ye love one another, as I have loved you." [John 15:12.] These words in (John 13) are enforced in John 15:14. And with greater force are repeated in (vs. 17): "These things I command you that ye love one another."

We must live the requirements of God in Christ Jesus. We should be in earnest. While we shall discern things that are evil, even in those who profess to love God, you are to do the very work the Lord has left you to do, to deal faithfully and in a Christlike manner with the erring. Flatter no one because you think you can assimilate with them, for this close linking together with one or two to the exclusion of others is called partiality and hypocrisy. For frequently the faults in them are left unreprieved and excused while some others who follow the Lord more closely may be neglected and passed by, and some who are in

great need of tender words of sympathy and encouragement are left outside the ring. This is not a wise and sanctified union, and the human agent needs the enlightenment of the divine Spirit.

There never was a time when the world needed a more plain and decided testimony borne against moral wrong than today. Deal with these errors and wrongs faithfully. Labor to restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Study the Word of God critically, prayerfully, and you will have divine enlightenment. All that God requires of you is to live the knowledge you have received, but do not cultivate criticism. The living upon others' defects in character is fatal to spirituality. Do not set yourself up as a judge of others. Look unto Jesus, talk of Jesus. Dwell upon the great plan of redemption, and keep your mind guarded lest you think evil and speak evil of others, and pronounce your judgment upon their ways and works.

Let all practice the prayer of Christ, seeking by every means in their power for unity and harmony. Unbelief has taken possession of the human mind and darkened the soul temple with the hellish shadow of Satan. If you allow the mind's eye to continue to behold this shadow, your faith will be swallowed up in it. This is Satan's purpose: to cut off every ray of light that shall come to you from the Light of the world, to encourage and strengthen the human soul. But it is by beholding Christ, and being charmed with His beautiful character, we become changed into His divine image.

It is not wisdom for you to look at yourself, and study your emotions, for in thus doing you are separating yourself farther and farther from God. Look away from yourself to Jesus. You may acknowledge that you are a sinner, while at the same time it is your privilege to recognize Christ as your Saviour. He came not to call the righteous, but sinners to repentance.

Difficulties and suggestions will be presented by Satan to the human mind, that he may weaken faith and destroy courage. He has manifold temptations that can come trooping into the mind, one succeeding another; but to closely study your emotions and give way to your feelings is to entertain the evil guest of doubt, and by so doing you entangle yourself in perplexities of despair. You may inquire, What shall I do under these terrible suggestions? Expel them from the mind by looking at and contemplating the matchless depths of a Saviour's love. Do not exalt your feelings and tell of them and worship them whether good, bad, sad, or encouraging.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place; until the day dawn, and the day star arise in your hearts." [2 Peter 1:19.] The Word of God is your assurance. "As many as received Him to them gave He power to become the sons of God, even to them that believe on His name." [John 1:12.] The soul's supply for nutrition is in Jesus Christ. A legal religion will be always a very troublesome guest. A natural religious life is a deception. A Christlike religious life is full of self-distrust, but grasps the hand of Christ firmly and still more firmly as temptations press their hellish shadow upon the soul.

There is a warfare for every soul. It is to fight inch by inch the good fight of faith by the weapons of the Word of God, "It is written." Keep the storehouse of the mind well supplied with "It is written." Thus meet every advance of the enemy, and you are in this educating and training the soul for more stern tactics of the enemy. Truth, the Word of God, Faith in His Word is to be your armor and furnish you with

weapons of warfare, and you will be supplied with a sensitiveness and keen perception that you will not be ignorant of Satan's devices. "But having done all to stand." "Finally my brethren, be strong in the Lord and the power of his might." "Put on the whole armor of God that ye may be able to stand against the wiles of the Devil." [Ephesians 6:13, 10, 11.]

If the provision has not been made for you that you may be thoroughly equipped, then these words only tantalize you. But our God is true. We may depend upon Him under every and all circumstances. The word of God is to be studied and it is to be our assurance. It is the weapon of our warfare in wholly and completely overcoming every temptation of the enemy. Satan presents every worldly attraction, every lying, deceiving bribe that he shall eclipse and intercept your view of Jesus Christ and His plainest requirements. Ephesians 6:12-18.

When the enemy begins to draw the mind from Jesus, and His mercy, and His love and His all-sufficiency, then do not devote any time to consider your feelings. Flee to the Word. Here is placed before the eye of the mind Him who made the world, He who is the Light of the world. In the searching of the Scriptures with a determination to find the hidden treasures therein, the mind's eye finds the heavenly. The all-absorbing theme is Christ, and this is revealed [as] the object of His instructions, to impress upon the human mind the nature and necessity of the moral excellence which God and heaven require, that we may feel the need of the Christlike character and study Christ and the conditions of redemption, His divinity, His atonement, the provision made in the Comforter—the Holy Ghost.

Christ is found to be all and in all. The sayings of Christ possess a value [in] which, if every student of the Scriptures were sensitive to discern, they would see a signification and value far beyond that which they now receive or understand from a casual reading. Their unpretending appearance is to be a prayerful, humble, teachable spirit brought to the searching of both Old and New Testament Scriptures, the sayings of Christ in the Old Testament as verily as in the New.

The sayings of Christ are to be impressed upon the human mind and inscribed upon the soul, not merely in the sense in which His hearers at that time could reach; but in the sense which He Himself attached to them. When the Holy Spirit shall convey these to the mind they reflect a light and reveal a significance which has not been before appreciated.

When Christ overtook the disciples as they journeyed to Emmaus, and were sad, and after telling their pitiful story, Jesus reproved them for their unbelief and slowness of heart "to believe all that the prophets have spoken." "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." [Luke 24:25, 27.] And when their eyes were opened to know that it had been Christ Himself that had been talking with them, they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" [Verse 32.]

Haskell, S. N.

Wellington, New Zealand

May 12, 1893

Dear Brother Haskell:

We were glad to receive your letter and to hear some particulars that had not reached us. We have not received the last numbers of the Bulletin.

I rejoice that you had so good a conference. I am so glad that you are of good courage, and in faith and power could stand before the people. I praise my heavenly Father that your light could shine forth in clear and steady rays and that you could give the trumpet a certain sound. But I learn nothing from any letters received regarding Elder Smith.

Why are all so silent in reference to this case? What course did he pursue? I feel deeply interested in Elder Smith, and feel very anxious that he shall stand in the clear light. Why did he do as he did? Why did he make apparent his difference of opinion with Elder Jones? What motives prompted him to action? Does he justify himself? What can he say in thus parading before the world opposing views? Why did he put this article of Elder Jones' in the paper? If you know, please enlighten me, for it is beyond me to understand what it all means. I want Elder Smith to stand in freedom of the sons of God, and if he does not do this, then he will be a channel of darkness through whom Satan can work to perplex and discourage other souls.

I received the act of kindness on your part in taking up that note of Elder Fulton's. Will do as you wish about it, and may the Lord lead and bless you and guide you in all your ways, is my prayer.

While your wife is spared to you, you will probably have to be near her. When her life closes, we would be more than glad to see you over here if it be the will of the Lord. We cannot see the least prospect of leaving here when the two years are ended, however much we would be pleased to do this, but we are pleased to do the will of the Lord in all our course of action.

We found a rich feast in reading the Bulletin and were so glad that you could take so active a part in the meeting. We feel very desirous that the old hands should hold the banner aloft, unfurled steadily with unfaltering nerve. This is the will of our heavenly Father. I could wish that Elder Butler would come out from the shadow of death and into the chamber of light and brightness. This prophecy in reference to Willie was as false as it was unjust and cruel. He has never taken back one word of his pronouncing judgment upon Willie as he did.

I have no call to write to him anything. Poor man, I feel so sorry for him! But why do not those who have led him into this difficulty try to help him, and why do they not confess to him this wrong course and take the stumbling blocks out of his way? The Lord forbid he should go down to the grave, mourning over broken bones. The great Restorer will heal him if he feels any need of being healed. If he feels whole and in no need of a physician, then he will be left unhealed, unrestored.

This must go into the mail soon. Much respect to Sr. Haskell and yourself. Be of good courage in the Lord. Always rejoice in the Lord, always, and again I say, Rejoice.

Yours respectfully.

Lt 42, 1893

Olsen, O. A.

Bank's Terrace, Wellington, New Zealand

July 13, 1893

Elder O. A. Olsen

Battle Creek, Michigan

Dear Brother,

I could not sleep after two o'clock last night. In the last American mail I received a letter from Frank Belden. He gave me some points of the difficulties through which he was passing in reference to his recently published book. He feels that he has been unnecessarily thrown into perplexities, and that he was not treated fairly. If his statements are correct, he is not far out of the way in his conclusions.

If it cannot be made to appear that he has neglected his work in the office, if he has worked his full hours, what right has any one to say how he shall employ the hours which are his own? I have not referred to this matter at all in writing to him, but I feel it my duty to mention it to you. My letter to him you will receive. It speaks for itself. When Captain Eldridge was receiving large wages in the office (\$30.00 per week), he was paid as high as from four to six dollars per week to have some care of the work and books relating to my business. Edson says he neglected the work for which he was paid, and he was much hurt over the matter.

I cannot see how it is just and right to say what shall and shall not be done by those employed in the office with their time after they have given full hours of work. This matter Bro. Henry urged before me by letter when I was in Europe in regard to Prof. Bell and Elder Smith, maintaining that they should have no royalty, because they were receiving wages for their work.

Will you ask Bro. Henry to let you see the letters I wrote from Europe in reference to the royalty on books? It will never save a soul from the error of his ways to watch till he gets into a tight place, and then push him to the wall. I have been shown much in reference to that matter. All this manner of dealing is an offense to God. It is always best—in connection with the work of God—to be fair, to be above all bigotry.

All narrowness and selfish oppression is after Satan's order, not after God's order. Here is where our brethren have often made mistakes. Brother _____ takes wrong views of certain things, and when

circumstances occur which lead him to make this mistake, he holds his ideas as rigidly as steel. Is it because he is so conscientious in the matter? No. No, it is because he is not kind and generous in his feelings. He expresses himself as he happens to feel at the time. No matter what reasons may be brought forth for a change of his views he will stand by his own opinion. Many wrong things have been done in the office against persons in times past, because Brethren _____, _____, and _____ have taken narrow views and held to them decidedly. Captain Eldridge has also been very firm in decisions in regard to men and things which have not been after God's order. He has taken too strong and ungenerous a position. He hurt when he might have done good. Angels of God have veiled their faces in sadness because of the injustice that has been done in the office.

After Bro. Henry has had a trying interview with his sons, and had lost control of his own spirit, he has come into the committee meeting with the impression upon him of the unhappy interview, [and] he has met nearly every proposition with a negative reply. O, what a pity that he had not been in a different state of mind! It is to be lamented that a different atmosphere did not surround his soul. If he had been in prayer before God, if he had been breathing in the atmosphere of heaven, he would have regarded propositions brought before him in a different light, and important decisions would have been made differently. Now, the saddest part of this matter is that those who knew these things, and are connected with him in these council meetings, are more or less leavened by his spirit, for when such an atmosphere prevails the love and mercy of God is not manifested in the meetings.

Bro. Henry, because of his own previous condition of mind, because of his strong spirit, treated every proposition according to his state of mind, and the committee meetings, their propositions and decisions, were not sanctified by, or ratified in, the councils of heaven. Wrong principles have gone into circulation because of the decisions which were made as the result of a man's iron traits of character, who would not concede anything else than to make it hard for others. The Lord is present in all these councils, and every resolution passed is written in the books, and the motives noted which prompted the resolution. These motives, if pure and holy, emanating from God, or selfish and narrow, will all stand registered in the books just as they really are. Heaven's law is always merciful, kind, tender, helpful, uplifting to others. Pure motives are more valuable than gold tried in the fire.

I write these things to you, because you (as well as others) have accepted propositions when your judgment told you that they were not right. Many have been swayed by this spirit, and decisions have been recorded which have not been according to the will of God. Circumstances have occurred which have aroused feelings so that a certain complexion has been given to matters under consideration, and led to propositions that have been entirely contrary to the spirit of the righteousness, mercy, and love of God. I am so sorry that this has been repeated so many times. Must the same spirit still have a controlling power?

Bro. Henry has many valuable traits of character, but he has lessons to learn more perfectly in the school of Christ. When he has learned them, he will reveal in committee meetings a steadfast purpose, and yet manifest the meekness and love of Christ. When all have learned the meekness of Christ, that spirit of iron that comes into the mind and heart of those presiding will be expelled from the soul, and the precious, pitying love of Christ will have a molding, softening influence upon heart and character. The

words of Christ to Peter are applicable to very many. "When thou art converted, strengthen thy brethren" [Luke 22:32], not force them into hard places, not drive them on to Satan's ground.

Those who hold so firmly to their own opinions, and would treat others ungenerously, would not wish to be treated in the same manner themselves. They must have a different kind of education, and no longer fail to manifest the mercy and the love of God, for then they might do much good. Had they a character after Christ's likeness of character, their influence would be far-reaching, and they would do great good. How long shall defects of character triumph against truth, righteousness, and the love of God? How long shall the spirit of Satan hold sway? Listen to the voice of the True Witness, "Nevertheless I have somewhat against thee, because thou hast left thy first love." [Revelation 2:4.] The love of Christ, shed abroad in the heart, always leads to the expression of love, tenderness, and compassion toward others. All hardness of heart is gone from a soul where the love of Jesus is cherished. Shall the human agent forget how much he has received of the compassionate Redeemer? Notwithstanding the many errors and mistakes he has made, God has not left him. He has had tender pity over him in his waywardness, and, O, what forbearance and long-suffering has been exercised toward him! How much generous sympathy has been shown him notwithstanding his perversity! If it had not been for the loving kindness of God, he would never have been chosen as a son of God. "Remember therefore from whence thou art fallen, and repent." [Verse 5.]

He who has lost his first love, reveals the loss in the manner in which he deals with humanity. The loss of the first love is represented as a fall, calling for repentance, and for the doing of the first works. If the erring one does not repent, the True Witness says, "I will come unto thee quickly and remove thy candlestick out of its place, except thou repent." [Verse 5.] I tell you in the name of Jesus Christ of Nazareth, this hard, sunless, loveless religion, so largely cherished by some of our brethren, never draws souls to Christ; but drives them away from Christ and the truth, into the net Satan has prepared to entangle the feet of the straying.

I raise my voice against this cast-in-iron, hard, loveless religion. If Captain Eldridge and Frank Belden had cherished far less of self, and far more of Jesus Christ, they would have been continually learning, continually growing into Christ's spirit and Christ's mind, reflecting His character in unselfishness and love while connected with the publishing office: and today they would have been connected with the publishing house and would have been on vantage ground. But, O, what a lack has there been of the genuine, holy love of God in the Review and Herald office. Had the first love been burning on the altar of their hearts, it would have been exhibited in tenderness, in compassion, in unselfish acts, and God's blessing would have been upon them; but when self is continually cherished, God has no use for such workers.

Bro. Henry needs to be transformed in character before he is in condition to be at all times a safe counsellor. When the love of Jesus pervades his soul, he will diffuse it. When he has learned meekness and lowliness in the school of Christ, he will reveal a Christlike patience, an invincible charity, and an omnipotent faith in the grand work of saving souls for whom Christ has died. Every soul must come to the trial of all the Christian graces. The heart must be warmed with the glowing fire of God's goodness. When the Lord moves upon the heart by His Holy Spirit, there will be a submitting to the discipline and

influence of the Holy Spirit. Painstaking effort, which is requisite to the attainment of true virtue and wisdom, and is indispensable to him who will be chosen to become a coworker with Jesus Christ, will be manifested.

There are many among us who have a tolerable degree of satisfaction in regard to their own spiritual condition, and feel content in regard to past and present work. Since the spark of grace is not entirely extinct, they pass on in contentment although they neither burn nor shine. Souls are perishing, sheep are straying from the fold and falling under the power of the great adversary, and who of those who profess that they love God, make it manifest that they care? Who puts forth any special effort to save a soul from death, and to hide a multitude of sins? They leave the straying ones to perish. Perhaps their own course of action, so void of human sympathy, so destitute of Christlike love, has been the means of driving more than one poor soul into the wilderness. And it would be well to speak often from Matthew 18:10-14.

There has been a marked neglect in seeking to save the lost sheep, and God holds all who neglect this work responsible for these souls. Persevering in this unsympathizing course lays stumbling blocks continually before the feet of the wandering, and discourages his return to the fold. This is the real fact as it exists, and the Lord God of Israel will not be a party to any such transaction. His wrath is kindled against all who do these things. The charge comes home to every soul: "Be watchful, (not heedless, nor indifferent,) and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." [Revelation 3:2, 3.]

What does this satanic hard-heartedness of men toward their fellow men mean? The very time to show Christlike, pitying tenderness is when men commit errors. "Ye that are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." [Galatians 6:1.] Whatever may be your work, however pressing the calls, the Chief Shepherd has presented the matter in its true importance.

The Chief Shepherd leaves the ninety and nine in the fold, and will not rest until no means are untried, in order to recover and bring back the lost sheep. He does not whip them back, as Bro. Henry and many others of his stamp of character would do, scolding and lashing them at every step; but he takes the wandering sheep in His arms, or on His shoulder, and brings him back, rejoicing at every step.

"But all through the mountains, thunder-riven,

And up from the rocky steep,

There rose a cry to the gate of heaven,

'Rejoice, I have found my sheep!'

And the angels echoed around the throne,

‘Rejoice, for the Lord brings back his own!’”

I ask in the name of Jesus Christ of Nazareth, Who have acted the part described in the parable of the lost sheep? Who have actually represented in spirit and character the True Shepherd? Who will work henceforth in the light flashing forth from this parable?

Where, I ask, are the shepherds doing their God appointed work? I have earnestly entreated that personal labor should be bestowed upon Edson White. Has he received it? Have the brethren made a practical application of the parable to him and to themselves? Have they felt a burden for his soul, and have they given him personal labor? I have felt that his soul was worth enough to engage individual, personal labor in his behalf. I have yet to learn that earnest, positive effort has been put forth, that is represented in the parable as the Shepherd seeking in the wilderness for the lost sheep.

I can scarcely contain myself when I know what might have been done, and has not been done. There is no manner of excuse left in the parable for such neglect. Why, I ask, should not this work have been done? The Shepherd is represented as leaving the ninety and nine, and going out in the wilderness to seek the lost, straying sheep. Some may ask, Will it pay? Jesus Christ and heaven thought it would pay, and the voice from heaven speaks in no undecided language. There is more rejoicing in the presence of the angels in the saving and bringing back the one lost sheep, than over the whole ninety and nine that went not astray.

I want to know why, as a people, so little is done in this line. Why are not the lost and straying sought for, and brought back to the fold? Who from henceforth will work in the light of this parable? Who will obey the will of God that has been made so perfectly clear? I am distressed beyond measure. A sheep strayed from the fold never finds its way back, unless special, personal effort is made in its behalf, just as Christ has represented it in the parable of the lost sheep. If men will not do their work, angels will surround these souls and impress the mind and bring all who will cherish the light back to God.

Satan’s triumph is very great when he can gather under his banner one who has been under the influence of great light. The Captain of our salvation demands of all His true followers that they shall fight valiantly for the rescue of His purchased inheritance, the souls that have once rejoiced in the light. Consider, I pray you, and teach others to consider, how much capital Satan can make, and how much he inspires his own evil workers to make, of the fact that a son of Bro. and Sr. White should turn from God, turn from His service, and take his position with sinners and unbelievers and do after their works. Why, I ask, has this case been neglected? It is not the coldhearted, unloving ones who can do such a soul any good.

“Ye that are spiritual restore such an one in the spirit of meekness.” [Verse 1.] God has put this work on some one, why does he not do it? Christ has paid the price of his own blood to bring all into equal relation to Himself. The salvation of one soul is of as much importance as the salvation of another. The outcast, the prodigal son, the most hopeless, the most sinful, are the very ones who awaken in the True Shepherd His special sympathy and love. The True Shepherd is represented as leaving the flock, going into the wilderness in search of the lost sheep. It is for the prodigal who is feeding on husks that he feels the tenderest emotion. If one is strong and another is weak, let the strong bear the burden of the weak.

Said my guide, "There is earnest, solemn work devolving upon the church, which has been neglected, and souls have been left under Satan's power, who with proper labor would be under the bloodstained banner of Jesus Christ."

Lt 43, 1893

Olsen, O. A.

Auckland, New Zealand

February 17, 1893

Dear Brother Olsen,

Our American mail reached us here in Auckland just yesterday afternoon. Willie did not go to Sydney when Brother and Sister Starr and Emily and I went. We expected he would bring the mail when he came, but he could not, as the mail was about a week later than usual; so we had to wait for it to go to Melbourne, and then come here to New Zealand to us.

I am able to walk short distances, for which I feel grateful to God. I can walk quite well, and go up and down stairs with a little help; yet I am encompassed with infirmities, but do not have the least disposition to complain.

We were all uncomfortably sick on the steamer coming to this place the first day; but Emily and Sister Starr were sick during the whole trip. Willie was of great value to us all in our sickness. He made an excellent attendant. I felt greatly relieved to have him with us, for he was so thoughtful and attentive, neglecting nothing.

You speak of taking into consideration the fact of my expenses here being great. I shall receive no more wages than I have done; but I do not know as I can say the same of Willie. He runs behind for he has to pay high for his board, and then sustain a family in Battle Creek. This is all I have to say.

In regard to royalty on books published in Scandinavia. I should not consider it right to transfer one dollar from that field to Australia. I wish you would act as my agent to invest or advice to be invested in the interests most needed at the present time to help advance the work. I have felt that the time would come when a school would have to be established in different localities in foreign fields. To take from these fields the royalty would not be according to my mind. In Sweden and Denmark there will be very close times, and all that they have of this royalty wisely invested under your counsel will leave my mind at perfect rest. I have the idea that young men will need means to fit them to go out in the field. The same I have to say in regard to Switzerland, and all the books published in Europe.

I thought if I could have the royalty on books published in America I would appropriate it in this foreign field. Now I think you understand my wishes. And yet I do not wish to give up this royalty to the hands of those [in] whom I have little confidence in their wisdom in regard to appropriating it.

In reference to Captain Eldridge, when this reaches you, you will have received a duplicate of a letter I had written to him as a reply to a letter he had written to me. I have little confidence in the depth of Captain Eldridge's interest in the office of publication. I think I would inquire [of one] who has had all the advantages and privileges he has had, and yet is constantly excusing himself because he has not an experience, When will he get the experience? Will he wait until the judgment? It will be too late then for any one of us to obtain an experience essential for the test and trial of that day. I have no faith in Frank Belden's interest in the office. Both of these men have pursued a course and developed just the measure of their interest.

Lt 44, 1893

Jones, A. T.

Napier, New Zealand

April 9, 1893

Dear Brother,

There is a subject which greatly troubles my mind; while I do not see the justice nor right in enforcing by the law the bringing [of] the Bible to be read in the public schools, yet there are some things which burden my mind in regard to our people making prominent their ideas on this point. These things, I am sure will place us in a wrong light before the world. Cautions were given me on this point.

There were some things shown me in reference to the words of Christ, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's," placing the matter where the church has no right to enforce anything of a religious character upon the world. [Matthew 22:21.] Yet in connection with this were given the words of caution. If such a law were to go into effect the Lord would overrule it for good, that an argument should be placed in the hands of those who keep the Sabbath, in their favor, to stand on the Bible foundation in reference to the Sabbath of the fourth commandment. And the Book which the state and Christian world have forced upon the notice of the people to be read in the schools—shall it not speak, and shall not the words be interpreted just as they read?

My brother, this objection to the passing of a law to bring the Bible into the schools will work against us, those of our faith who are making so much of the Bible. A year ago there was something presented before me in reference to these things. We shall have to use the Bible for our evidence to show the foundation of our faith. We should be exceedingly cautious in every particular lest we shut out a single ray of light from those who are in darkness. I remember particularly this point, "That anything that should give the knowledge of God and Jesus Christ whom he hath sent, should not be obstructed at all."

Some things I cannot present in distinct lines, but enough is clear to me that I want you to be very careful on what ground you tread, for our enemies will make a decided argument against us if we shall give them a semblance of a chance. I think the law-making powers will carry their point in this particular, if not now, [then in] a short period ahead. And it is very essential [that] as a people we take the greatest care that no provocation be given our enemies which they will make capital of against us as a people in a

future crisis, in the matter of opposing so good a work as the introduction of the Bible into the public schools.

I wish I could lay my hand on something I wrote on this subject at the last General Conference that I attended. But I can not bring it to light. I hope the Lord will help us to not make one wrong move; but please be cautious in this point.

Brother A. T. Jones, I wish to call your attention to another matter. I was attending a meeting, and a large congregation was present. In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several things that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us under a law that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us. Christ offers Himself as willing to save unto the uttermost all who come unto Him. "Him that cometh to me I will in no wise cast out." [John 6:37.]

You look in reality upon these subjects as I do, yet you make these subjects, through your expressions, confusing to minds. And after you have expressed your mind radically in regard to works, when questions are asked you upon this very subject, it is not laying out in so very clear lines in your own mind and you cannot define the correct principles to other minds, and you are yourself unable to make your statements harmonize with your own principles and faith.

The young man came to Jesus with the question, "Good Master, what good thing shall I do, that I may have eternal life?" And Christ saith unto him, "Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which?" Jesus quoted several, and the young man said unto him, "All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Here are conditions, and the Bible is full of conditions. "But when the young man heard that saying, he went away sorrowful: for he had great possessions." [Matthew 19:16-22.]

Then when you say there are no conditions, and some expressions are made quite broad, you burden the minds, and some cannot see consistency in your expressions. They cannot see how they can harmonize these expressions with the plain statements of the Word of God. Please guard these points. These strong assertions in regard to works, never make our position any stronger. The expressions weaken our position, for there are many who will consider you an extremist, and [they] will lose the rich lessons you have for them upon the very subjects they need to know.

Christ said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] I feel such an intense interest that every soul shall see, and understand, and be charmed with the consistency of the truth. The evidence of our love to Christ is not pretension; but

practice. My brother, it is hard for the mind to comprehend this point; do not confuse any mind with ideas that will not harmonize with the Word. Please to consider that under the teaching of Christ many of the disciples were lamentably ignorant; but when the Holy Spirit that Jesus promised, came upon them and made the vacillating Peter the champion of faith, what a transformation in his character!

But do not lay one pebble for a soul that is weak in the faith to stumble over, in overwrought presentations or expressions. Be very consistent, calm, deep, and solid. Do not go to any extreme in anything, but keep your feet on solid rock. O precious, precious Saviour. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [John 14:21.]

This is the true test—the doing of the words of Christ. And it is the evidence of the human agent's love to Jesus, and he that doeth His will giveth to the world the practical evidence of the fruit he manifests in obedience, in purity, and holiness of character. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him." "We," that is, the Father, Son, and the Holy Ghost—"and make our abode with him." [Verse 23.] O, my brother, walk carefully with God. But remember that there are some whose eyes are intently fixed upon you, expecting that you will overreach the mark, and stumble and fall. But if you keep in humility close to Jesus, all is well.

2 Peter 1:1-11. This is the faith which we must have, that works by love and purifies the soul. There is no place in the school of Christ where we graduate. We are to work on the plan of addition, and the Lord will work on the plan of multiplication. It is through the constant diligence that [we] will, through the grace of Christ, live on the plan of addition, making our calling and election sure, for if ye do these things "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 ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Verses 5-7, 10, 11.]

Lt 45, 1893

Prescott, Brother and Sister [W. W.]

Sydney, Australia

December 22, 1893

Dear Brother and Sister Prescott,

We arrived at this place yesterday, being on the steamer a few hours over one week from Wellington by the way to Napier, Gisborn, and Auckland. We are now being accommodated in the Tract and Missionary Society Mission. I thank the Lord that He has preserved us on this journey. December 19 (Tuesday) we had rather a severe gale. The whitecapped billows were revealed over the broad waters as far as the eye could reach. I was glad to keep in the ladies' parlor, which was given up to me for my sleeping apartment. Here I had plenty of fresh air.

I ventured on deck, which was protected and shielded from the rain and wind by canvass. I laid down on the long seat and was comfortable for a time, but the waves grew higher and more angry until they broke over the deck and drenched all who were in its passage. My prayer was ascending to heaven that the hand raised to still the tempest when the disciples were in peril would be raised again, saying, "Peace, be still." [Mark 4:39.] While thus lifting my heart to God, the rainbow appeared amid the angry tempest clouds, looking forth upon us as the bow of promise. I felt then that God heard. God revealed His sign, a beautiful rainbow in the heavens, which was a promise of His mercy and love.

With Nellie and another one to help me, we were able to press against the wind and get below into the ladies' saloon. After ten o'clock I had my cot brought in and Nellie made my bed, and I found relief in it, after a time of retching and vomiting. The wind and tempest soon ceased and the water was calm. I thanked my Heavenly Father and was able to sleep very well during the night.

Your letter tells me, my brother, that there are many who are stirred deeply to move out of Battle Creek. There is need, great need, of this work being done, and now. Those who have felt at last to make a move, let it not be in a rush, in an excitement, or in a rash manner, or in a way that hereafter they will deeply regret that they did move out at all.

Let all calmly consider what were their motives in coming to Battle Creek and leaving the little churches that they might have helped and blessed if they themselves were enjoying a personal Saviour. Then let them consider the influence upon their own souls in making the move which they did. Have its results been deeper spirituality? Has it been an influence over them to make them feel their responsibilities to be laborers together with God? Did it improve them in keenness of discernment, to make them wise in counsel, and give them experience in culture and training of their untrained ability?

Have they seen things in a clearer light as they have listened to the words of truth? Have they practiced the truth which has been brought home to their souls with power? Have they shown corresponding zeal to be witnesses for Christ nigh and afar off? Have they felt that now was their opportunity to state the truth more correctly, because they understood it better that they could adorn the doctrine of Christ our Saviour with modest simplicity of language, and with a sincere, honest, earnest purpose to so follow the Pattern that they may represent through the grace of Christ a perfect manhood because they live an actual Christian life?

Each has his work, his own individual work to do. Has he done it in Battle Creek? Is he likely to do it if he has not? Can he recognize that he has been through practice learning to pray more earnestly; and through education in the school of Christ learned through the influence of the Holy Spirit to use better language to address our Heavenly Father in a manner that corresponds to the great principles of truth, that his supplications to God will bear the mark of an intelligent, progressive Christian?

What is truth? Have you bought the field which contains the precious jewels hidden in that field? Has the human agent come into the possession of the truth, precious truth, revealed in God's Word? That word gives no uncertain sound. In obeying it, you follow no cunningly devised fables. It speaks with definiteness and with authority, never speaking hesitatingly, never doubtingly. It is a sure word of prophecy.

Now will you take heed that there shall be no rash movements made in heeding [the] counsel in moving from Battle Creek. Do nothing without seeking wisdom of God, who hath promised to give to all who ask liberally, and who upbraideth not. All that any one can do is to advise and counsel, and then leave those who are convicted to regard to duty to move under divine guidance, and with their whole heart open to hear and obey God.

I am troubled when I consider that there may be even some of our teachers who need to be more evenly balanced with sound judgment in any crisis. The messengers who bear the message of mercy to our world, who have the confidence of the people, will be appealed to for advice. Great caution must be exercised by those men who have not genuine experience in practical life, and who will be in danger of giving advice, ignorant of what that advice may lead others to do.

Some men have insight into matters, having ability to counsel. It is a gift of God that in moments when the cause of God is in need of words, sound and solemn and solid, they can speak words which will lead minds perplexed and in darkness, to see as a quick flash of sunlight the course for them to pursue, [the answer to the question] which has filled them with perplexity and baffled their minds in study for weeks and months. There is an unraveling, a clearing up of the path before them, and the Lord has let His sunlight in, and they see their prayers are answered, the way is made clear. But some rash advice may be given—only get out of Battle Creek,—notwithstanding there is nothing clearly defined as to what improvement they will make in spiritual advancement for themselves or others in doing this.

Let every one take time to consider carefully; [and] not like the man in the parable who began to build, and was not able to finish. Not a move should be made but that movement and all that it portends are carefully considered, everything weighed, and [each one] feels that the Lord has something for him to do in educating and training himself to do a more spiritual work, which he can do, to impart to others that which God has imparted to him. To every man was given his work, according to his several ability. Then let him not move hesitatingly, but firmly and yet humbly trusting in God.

There may be individuals who will make a rush to do something, and enter into some business they know nothing about. This God does not require. Think candidly, prayerfully, studying the Word with all carefulness and prayerfulness, with mind and heart awake to hear the voice of God. He does not follow his own imagination, but weighs the words of God and counsels, and seeks wisdom from God. When, in the providence of God, He has a work to be done by the human agent co-operating with the divine, He has a man to do that work, if he will heed the moving of the Holy Spirit upon his heart and mind. To understand the will of God is a great thing.

Divine Wisdom has His handhold of the living machinery in human agencies. Men are selected as fitting instruments to do a given work; and Oh! what a precious ability is given of God to man to know his fellow man, so that he can use, through the grace of God the human agencies and organize a working company to do the best work, according to their recognized ability. This is sanctified gift, genius; it is a wise generalship that can make use of men according to their ability.

When God has a work for men to do in connection with Jesus Christ and the heavenly intelligences, and a revelation to give to men in regard to the eternal salvation of their fellow men, He does not select men

who have not a knowledge of God, and truth and His righteousness; He does not choose weak and unsuitable men for this work, for this would misrepresent the work and cast reflection upon God's wisdom. God makes no mistakes, and He is not glorified when those who profess to follow Him are heedless and make mistakes.

The God of Heaven has not left us to follow impulses, or any man's guesses and weaknesses and perpetual mistakes, when vital, eternal interests are involved. There are things we need to know, and which we never can know, unless the Lord tells us about these things. Therefore we must call upon God to give us His wisdom. We need to have wisdom, something reliable and sure. We need truth without any admixture of error.

I address words to the church at Battle Creek, to move in the counsels of God. There is need of your moving—many from Battle Creek—and there is also need of your having well-defined plans as to what you will do when you go out from Battle Creek. Do not go in a rush, without knowing what you are about. You may be enthused with the Spirit of God, saying, Now it is time we awake out of sleep; and, Arise, and shine for the light is come, and the glory of the Lord has risen upon us. Let not one go to enlighten others, unless his own soul has been touched with the divine love of Jesus Christ. "Thus saith the Lord," "It is written," Let it be oft spoken and bring from the treasure house things new and old.

A great work is to be done, an important work for this time; work for the Master may be done any where in His great moral vineyard. O, for generals, wise and considerate, well-balanced men, who will be safe advisers, who have some insight into human nature, who know how to direct and counsel in the fear of God.

I have seen that danger attends every new phase of experience in the church, because some hear things with such a strong spirit. While some teachers may be strong and efficient in teaching in the lines of Bible doctrines, they will not all be men who have a knowledge of practical life and can advise perplexed minds with surety and safety. They do not discern the perplexing situation that must necessarily come to every family that shall make a change. Therefore let everyone be careful what they say. If they know not the mind of God in some matters, let them never speak from a guess or suppose so. If they know nothing definite, let them say so, and let the individual rely wholly upon God. Let there be much praying done, and even with fasting, that not one shall move in darkness, but move in the light as God is in the light.

We may look for anything, now, to break forth outside and within our ranks. There are minds undisciplined by the grace of the Holy Spirit, that have not practiced the words of Christ, and who do not understand the movings of the Spirit of God, and they will follow a wrong course of action, because they do not follow Jesus fully. They follow impulse and their own imagination.

Let there be nothing done in a disorderly manner, that there shall be a great loss or sacrifice made upon property because of ardent, impulsive speeches which stir up an enthusiasm which is not after the order of God, that a victory that was essential to be gained, shall, for lack of level-headed moderation and proper contemplation and sound principles and purposes, be turned into a defeat. Let there be wise generalship in this matter, and all move under the guidance of a wise, unseen Counsellor, which is God.

Elements that are human will struggle for the mastery, and there may be a work done that does not have the signature of God.

Now I plead with every soul to trust not too strongly and confidently in human counsellors, but look most earnestly to God, the One wise in counsel. Submit all your ways and your will to God's ways and to God's will. If you did not sufficiently consider the glory of God, the good of your own spiritual interest, and the work you might [have done] for the saving of the souls of the neighbors and those with whom you were associated, when you left to make your home in the large church in Battle Creek, duly consider before making another move whether that is sensible and sound, in the right time and order, and under the supervision and direction not of man but of God, who never commits an error.

Should some move hastily and fly out of Battle Creek, and be brought into discouragement, they will not reflect upon themselves for moving unadvisedly, but upon others who, they will charge, brought a pressure to bear upon them. All the discomfiture and defeat is charged back upon those who should not be reflected upon, for the Lord has given to them reason; He has given His Holy Word full of counsel and cautions and warnings and entreaties, and, more, He has invited them, "Come unto me all ye that are weary and heavy laden, and I will give you rest." [Matthew 11:28.]

Now, just now, is the time when the perils of the last days are thickening round us, that we need wise men for counsellors, not men who will feel it duty to stir up and create disorder, but who cannot possibly give wise counsel and organize and arrange that every stirring up shall bring order out of confusion, and rest and peace in obeying the Word of the Lord. Let every man be found in his true place to do some work for the Master according to his several ability, and not left to drift, to make a vast amount of trouble and confusion that is difficult to arrange and keep in order.

How shall this be done? "Take my yoke upon you," saith Jesus Christ, who hath bought you with His own precious blood, whose servants and property you are, "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 light." [Verses 29, 30.] If every one will come to Jesus in a teachable spirit, with contrition of heart, then they are in a condition of mind to be instructed and to learn of Jesus and obey His orders.

He sees the past movements you have made; He knows every error and mistake of your life which has been a hindrance to your spiritual advancement. He seeth not as man seeth; He knoweth the outcome of every movement; and if you have had little faith mingled with your prayers and movements, cultivate faith and hope and trust in God now; for if there was ever a period that tried the souls of men in the past, there will be a greater necessity in the times before us. We cannot have a weak faith now. We cannot be safe in a listless, indolent, slothful attitude. Every jot of ability is to be used, and sharp, calm, deep thinking is to be done.

The wisdom of any human agent is not sufficient for the planning and devising in this time. Spread every plan before God with fasting, with the humbling of the soul before the Lord Jesus; and commit thy ways unto the Lord, and the sure promise is that He will direct thy paths. He is infinite in resources. The Holy One of Israel, who calls the host of heaven by name and holds the stars of heaven in position, has your individuality in His keeping.

There is a work to be done by the living human agencies which they are slow to comprehend. They need to study the Scriptures, to search the Bible with humble, teachable minds, that they may know their place in the work and not move haphazardly, but fall into line, taking steps with Jesus. "Prepare ye the way of the Lord; make straight in the desert a highway for our God." [Isaiah 40:3.] Every talent with which God has endowed the human agent is now to be awakened, to be employed, not solely in worldly transactions, to buy and sell and get gain, not to use your God-given powers selfishly, greedily, to make a place for yourself in the earth; no, you want now to consecrate every entrusted talent of means and ability, [to place] yourself under the influence and guidance of the Holy Spirit.

Not a word is to be spoken unadvisedly to stir up the elements of opposition, not an action entered into to create any deeper enmity than exists in the hearts of the enemies of the truth. Moving with well-balanced minds, holding aloft the banner of truth, grace from God will be given, [and] wisdom will be imparted. Angels of God will be commissioned to minister unto all who walk in humility of mind, trustingly accepting the truth as it is revealed, standing by their colors, not creating by unwise actions persecution, but moving in the footsteps of Jesus.

"Now if any man have not the Spirit of Christ, he is none of his." [Romans 8:9.] Let each now consider the strong determined traits of their character, and not be misled by them and misrepresent the precious truth, and thus misrepresent Jesus Christ by unguarded statements in public by voice or in publications, for every such thing will they meet again. Those who have the truth let the truth appear, while self is dropped out of sight.

Give no occasion for any one to be harsh, denunciatory, or severe, for there are inexperienced men and women who will catch the manners and indiscreet words that fall from the lips of any one bearing aloft the banner of truth, and in an improper manner will repeat their very words, and in a spirit which will do much harm. Therefore, every man, however gifted, however prominent in the ranks of believers, let him know that caution in expressions is his positive duty to practice, lest his words shall lead astray some soul who will think that he is imitating and following the example of the man, the messenger acknowledged to be sent forth of God to proclaim a message for this time. Let all consider that we are as sheep among wolves and heed the caution of Christ—be "wise as serpents and harmless as doves." [Matthew 10:16.]

The Spirit of Jesus Christ dwelling within the heart of the true teacher of truth will lead him to express in words and character the gentleness of Christ. The Lord Jesus is our Example, our Pattern, our Sufficiency in all things. He has identified His interest with suffering humanity. He knows just what His children need, how much divine power they will appropriate for the blessing of humanity; and He bestows no more than He sees the human agent will employ in blessing others and elevating, ennobling, his own soul, that he may be uplifting and refreshing and ennobling those for whom Christ died.

I would that all could realize what possibilities and probabilities there are for all who make Christ their sufficiency and their trust. The life hid with Christ in God ever has a refuge. He can say: "I can do all things through Christ which strengtheneth me." [Philippians 4:13.]

I leave this matter with you, for I have been worried and troubled in regard to the dangers that assail all in Battle Creek, lest they shall move indiscreetly and give the enemy advantage. This need not be, for if we walk humbly with God, we shall walk safely and bear in mind the words of Jesus Christ, "Ye are my friends, if ye do whatsoever I command you." [John 15:14.] "This is my commandment, that ye love one another, as I have loved you." [Verse 12.] "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 (mark the words) that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [John 17:22, 23.] Blessed, Blessed utterance! Will we believe the words of Jesus? Will we practice His words? If we do, we shall see for greater results, than we have hitherto seen. Oh, we shall be filled with all the fullness of God. We shall possess a power that shall resist every device of the enemy.

Let us then bring the lessons of Christ into our practical life, and we shall then realize the fulfillment of the prayer of Christ in all its specifications, "And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [Verse 26.] Let the mind embrace the largeness of the promise, and contemplate the rich fullness that is expressed. There is no excuse for unbelief.

Lt 46, 1893

Prescott, W. W.

Hastings, New Zealand

September 5, 1893

Prof. W. W. Prescott

Battle Creek, Michigan

Dear Brother,

Sister Caro has introduced a subject to me which pains my heart. She opened before me the subject which has been occupying her mind, that is that her sons go to Ann Arbor to prosecute better their studies. And it is supposed that other New Zealand young men will go also. I think the eldest son has decided to go by advice of Dr. Kellogg. It is thought best that the youngest should be with his brother who will be a balance wheel to him. This may be all right. But there have been things which have transpired in connection with the youngest that reveals indiscretion in the management of one of the teachers. Would it not be well when a teacher makes a mistake that that mistake be corrected, just as verily as a mistake is corrected in the student.

Some things have been urged upon my mind with great force of late, and I feel constrained by the Spirit of God to write in reference to them. Has the Lord graciously opened to you the windows of heaven and

poured you out a blessing? O! Then, that was the very time to educate the teachers and students how to retain the precious favor of God by working in accordance with increased light, and send its precious rays to others. Has heaven's light been given? And for what purpose has it been given? That the light should shine forth in practical works of righteousness. When those so abundantly blessed shall be seen with deeper and more fervent piety having a sense that they have been bought with the precious blood of the Lamb of God, and are clothed with the garments of His salvation, will they not represent Christ?

Has not the playing of games, and rewards, and the using of the boxing glove been educating and training after Satan's direction to lead to the possession of his attributes? What if they could see Jesus, the man of Calvary, looking upon them, in sorrow, as was represented to me. Things are certainly receiving a wrong mold, and are counteracting the work of the divine power which has been graciously bestowed. The work of every true Christian is to represent Christ, to reflect light, to elevate the standard of morals, and by words and influence, consecrated to God, to compel the careless and reckless to think of God and eternity. The world would gladly drop eternity out of their reckoning, but they cannot succeed so long as there are those who represent Christ in their practical life.

Every believer forms a link in the golden chain connecting the soul to Jesus Christ, and is the channel of communication of that light to those who are in darkness. Let one lose his connection with Christ and Satan seizes the opportunity to lead him to dishonor Christ by words, by spirit, by action, and thus Christ's character is misinterpreted. I ask you, my brother, if the religion of Jesus Christ is not by the excess of the amusements misunderstood. When the Lord gave to Battle Creek the riches of His grace, were there those in responsibility who could have directed these souls as to how to improve upon the endowment given, in doing good, useful work that would give a change from their studies, other than the excitement and emotions caused by their games? This kind of pastime is not improving mind, or spirit, or manners for the preparation for the scenes of trial that they must soon enter. The superficial piety that passes for religion will be consumed when tried in the furnace.

The Lord would have the teachers consider the contagion of their own example. They need to pray much more and consider that the convictions which flow out from a well-ordered life and a godly conversation, from a living, decided Christianity are the preparation of the garden of the heart for the seeds of truth to be planted for a fruitful harvest, and for the Sun of Righteousness when He comes with healing in His beams. Let your righteousness so shine before men, "that they may see your good works and glorify your Father which is in heaven." [Matthew 5:16.] "Ye are," said Christ to His disciples, "the salt of the earth, but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." [Verse 13.]

The church illuminates the world, not by their profession of godliness, but by their manifestation of the transforming, sanctifying power of the truth on life and character. Full of activity, all the young, fresh, youthful hopes, affections, under the discipline of divine intelligences so order their intercourse with their fellow-students and with the world, as to secure for themselves a constant intercourse with God, that bears with them a calm and hallowed peace which leaves its influence in blessing wherever they go.

The time is altogether too full of tokens of the coming conflict to be educating the youth in fun and games. It pains my heart to read letters where these exercises are spoken about, and where they write such expressions as "O, we had so much fun," and such expressions. I do not wish to be understood that I refer to the Caro, young men. I have read most sensible letters from Ned Caro that gave me pleasure. But the question is asked me if I would please to explain to them the advantages of the schools in America above the schools in Australia and New Zealand. I tell you with the light I am receiving it is not altogether a pleasant task. I could only go back to the establishment of the school, and explain why the Lord directed that a school should be established under the control of those who believe the truth revealed in the Word of God. I then related that your connection with the school was in God's order, then the results in the converting power of God, and I have gathered up the items which I knew were signs of the approval of God.

Before Pomare, the Maori, went to the school (and he had to be sent at others' expense) he was brought into relation with Mr. Everson and wife, who had once kept the Sabbath but given it up, but he advocated the truth, and several Maoris have had their attention called to the truth, and two have been baptized. These Maoris make very much of their pleasure exercises, games at football and the like, but Pomare seeking the Lord, had experiences such as God gives. He related to Sister Caro his experience, which was decided and firm. He said he had to give up his games of football or he could not rest in the peace of God, and could not feel that he could glorify God in that exercise. Now said, Sister Caro, "when he goes to Battle Creek and finds them engaged in all these sports, I am afraid of the influence upon him. He will become acquainted with some who are engaged in these games."

"Well, well," said she, "things are rather mixed up. I must give Pomare to the Lord, but I can but fear that the enemy will come in to make the truth now to him so solemn, so sacred, through the influence of others who have not had so deep an experience under trying circumstances, to be brought down upon a level with common things." Sister Caro has at her own expense sent several of the New Zealand boys and is hiring money to support them there. You can understand how she is exercised. She says, "My boys write to me inquiring if it is not best to go to Ann Arbor and obtain their education, hire a room and be by themselves, etc."

Now you know what this must mean. Through association many doors of temptation are open to learn false theories, and at this time I regard the dangers in a more serious light than I have heretofore. I write you these things, that you may see and understand for yourself the situation. I think these boys will go to Ann Arbor and I am certainly feeling that the purpose of God in establishing a college for the benefit of S.D.A. children to avoid the influence of the world and the teaching of doctrines and commandments of men, is being misunderstood by certain ones through practices which are not helping forward in spiritual lines but retarding and confusing the minds that many will not be able to comprehend where the advantage of schools among us as a people, are above schools where there is, they flatter themselves, more educational ability, than in the schools conducted by Seventh-day Adventists.

I have to tell the matter in my simple style, I want you to know this, Brother Prescott. Again much complaint is made in reference to the diet question. I had written, I think, something in regard to this

matter, and have had an article waiting to be copied some time, all of four months, but every month brought so great a pressure of matter I did not present it to my copyist, but next mail it shall be sent.

I know not who is cook at the [Battle Creek] boarding hall, but I beseech you, do not place any persons to oversee the cooking of food for the college students unless they have a thorough knowledge of the right kind of cooking, that the students shall take away with them the very best intelligence of what hygienic cooking means. The much liquid food, the pastries, the desserts prepared for the table after European hotel fashion, is not the proper food to place before a hungry lot of students, whose appetites are keen to devour the most substantial food.

The very best thorough cook should be employed. If it were to your own family I was speaking, I would say the same. But it is not merely your own family, it is in behalf of God's heritage of children I am speaking. No one person's ideas or tastes or customs or habits are to control the boarding house table, but obtain the very best cook, and have helps that she as matron in the kitchen shall oversee. The students pay for their board; give them good solid nourishing food.

God give you, my dear brother, heavenly wisdom, but for Christ's sake do not introduce practices of the Gentiles in worldly fashionable habits into the school as though this were the education so essential for them to have. It is not. I know whereof I speak. Now you have some of my reasons why I felt pained in regard to additions being made to the school building, and to the other buildings in Battle Creek.

There are reasons I have sent years ago to Dr. Kellogg in reference to this matter, and I will, if I can find it, send it by next month's steamer. I send you the copy of a letter which I have written to the Caro boys. I will say, there are more Maoris who are converted, and who have property, but their guardians refuse to let them have even enough to take them to America. I have been solicited by the young men, companion of Pomare, to let him have money to take him to America. I have used up all I have, and I have promised to help him to the school in Melbourne, and will have to hire money to do this. I must now stop. Give my love to my friends, especially Sister Prescott.

Lt 47, 1893

Prescott, W. W.

Gisborne, New Zealand

October 25, 1893

Dear Brother,

Your letter was received yesterday and read with interest, and I have been considering its contents. From time to time I have been compelled to urge our case upon the attention of our brethren at home. We were sent to these colonies by the conference, and again and again I have presented our situation before you at Battle Creek. But in face of all this the policy has been pursued of enlarging the institutions

in Battle Creek, adding building to building, in order to accommodate a larger influx. All this is eating up the funds. I know that perilous times are upon us, and pressure for means that we do not now discern.

The course that has been pursued is directly contrary to the light which God has given me. It has been stated in distinct, positive language that God is not pleased with the centering of so many important interests in Battle Creek. The time is close upon us when the reason for this will be understood; it will be no longer a matter of faith, but of experience. Instead of centering everything in Battle Creek, it would be more in harmony with God's order to let the work be scattered over a greater amount of territory. Battle Creek is not to be a Jerusalem whither all the world are to go up to worship. Too much of our strength is centered there already. In other localities there is need of facilities and means to build up the work. There may be apparent advantages to be derived by the enlargement of the school buildings, but the movement is not in the counsel of God.

There is need of far more consecrated, God-fearing educators. O, how my heart has been pained to see that the precious light given in Battle Creek at the last General Conference was not so cherished that every lamp was kept trimmed and burning, because supplied with the oil of grace. All the revelations of God at the conference, I acknowledge as from Him. I dare not say that work was excitement, and unwarranted enthusiasm. No, no. God drew near to you, and His Holy Spirit revealed to you that He had a heaven full of blessings, even light to lighten the world. But the enemy was allowed to come in and lead minds, and he did just what he will continue to do, if permitted, till the close of time; he allured souls from their allegiance, and led them to turn from the precious light and deep movings of the Spirit of God. A reaction came, and in the minds of many there was left a feeling of contempt, an impression that they might have been deceived, that they were too ardent.

Had the manifestation of the Holy Spirit been rightly appreciated, it would have accomplished for the receiver that which God designed it should—a good work in the perfecting of the character in the likeness of Christ. But there was a want of consecration to God, a lack of self-denial and humiliation, and through misapplication and misappropriation the work has given rise to doubt and unbelief. It is even questioned whether it was the work of God or a wave of fanaticism. And O, how Satan exults!

Truth-loving youth had a precious view of the Saviour and desired to become like Him. Was this deception? No; it is by daily, hourly, beholding the character of Christ that we become changed into His image. And in view of the crisis just before us, the close of this earth's history so close upon us, there should have been, on the part of all, works corresponding to the light given, and then we might confidently have expected more light. Had all used the light and grace and power that God had given to them, had every conference walked in the light, worked in the light, maintained their consecration to God, what an advanced work would have been done in flashing heaven's light upon the pathway of others. Not one, even the smallest, ray of light need to have been eclipsed by the hellish shadow of Satan.

But minds were misdirected; amusements absorbed and perverted the mind. Among the youth the passion for football games and other kindred selfish gratifications have been misleading in their influence. Watchfulness and prayer and daily consecration to God have not been maintained. Converse,

communion with God, is life to the soul. The light has been beclouded, and it was well-pleasing to Satan to have the impression go forth that notwithstanding the wonderful work of the Holy Spirit in behalf of our institutions of learning, and the office of publication and the church, they fell back to be overcome by temptation. Satan and evil workers cast reflection upon God, and His name has been dishonored.

The work of the General Conference might have given character to the school at Battle Creek if all had been under the working of the Holy Spirit, making it as the school of the prophets. But Satan came in as an angel of light and managed the matter that there should be an altogether different history. And this is true not only with regard to students, but teachers.

The instructors ought to have had wisdom to follow the indications of the Holy Spirit, and go on from grace to grace, leading the youth to make the most of the light and grace given. They should have taught the youth that the Holy Spirit, which was imparted in great measure, was to help them to use their time and ability to do the very highest service for the Master, showing forth the praises of Him who had called them out of darkness into His marvelous light. But instead of this, many went more eagerly in pursuit of pleasure.

There were witnesses upon the pleasure-grounds, heavenly intelligences that made the records in the book of God of transactions that many will not care to meet in the day when every work shall be manifest. Not only were heavenly messengers present, but the synagogue of Satan were on the ground to exult that his ingenious methods had in a great measure thwarted the purpose for which God gave the Holy Spirit. God desired to carry the youth forward and upward that they might understand by experience the words of the inspired apostle, "Ye are laborers together with God, ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] Of how many who exhibited their qualifications in the games could this be said?

In the conflict with satanic agencies there are decisive moments that determine the victory either on the side of God or on the side of the prince of this world. If those engaged in the warfare are not wide awake, earnest, vigilant, praying for wisdom, watching unto prayer, weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." [Joel 2:17.] Satan comes off victor, when he might have been vanquished by the armies of the Lord, wearing Christ's badge.

God's faithful sentinels are to give the evil powers no advantage. The arch enemy might have been baffled at every point of attack; but unfaithful stewards have let in the enemy, and the glorious light of the Sun of Righteousness grew dim. Truth should have gained a glorious victory in the time when the believers were a spectacle to the world, to angels, and to men. Then Satan would have lost the game he was playing for the souls for whom Christ gave His precious life. But Satan has been exalted; God has been manifestly dishonored before the world, before angels and men.

Before the heavenly angels, Satan points with bitter irony to the outcome of the manifestation of the light and power of God. Burning with desire for revenge for the loss he had sustained, he used his power to the utmost in leading souls to forget God, that he might interpose himself where God should be. He worked to create distrust of God and to lead souls to misunderstand His divine workings. God designed

that the manifestation of His power should place His people on vantage ground, giving them a realizing sense of His goodness, and enabling them, in a degree at least, to endure as seeing Him that is invisible. He designed that they should so use their knowledge and experience as to be successful laborers together with God. But through their passion for amusements, carrying the matter to extremes, as do the world, they turned aside God's purpose. His name, His power, was not magnified. The words of Christ were unheeded, "Watch and pray that ye enter not into temptation." [Matthew 26:41.]

None are safe, whether minister, teachers, pupils, or workers in any line, unless they make God their dependence every moment. In no case are you to allow the unbelieving, worldly element to mold and fashion the order of things in any one of our institutions. God's power is to have honor and majesty and control and victory.

What is the character of the work before us? Ephesians 5:10-18; 1 Peter 9 [2?]:12; 3:8-10. All who will consent to be laborers with God will work in Christ's lines. Their mental endowments will be exercised to a purpose, in making those within the sphere of their influence wise and better, uplifting, strengthening the weak, making straight paths for the feet, lest the lame be turned out of the way.

Let none prostitute their powers to self-pleasing, selfish gratification. Money is of value, and none should feel at liberty to use one dime or one penny in selfish indulgence. Those who God has endowed with ability to acquire means are under obligation to Him to use that means, through heaven's imparted wisdom, to His own name's glory. Parents, if they are under the control of the Spirit of God, will consider that they are not to use their ability or their money capriciously, to gratify their unbelieving relatives or friends. There are souls perishing out of Christ to be labored for. Then let every responsible agent work intelligently.

This is no time to foster pleasure-loving by providing the youth, as they enter upon their student's life, with facilities for the playing of games which are a snare to all who engage in them. Use your God-intrusted capital of means to arm and equip men to enlist in the army of the Lord as soldiers of Jesus Christ. Teach them that it is not the indulgence of every whim which youth may suggest that will facilitate their growth in Christian experience. Selfish gratification is the snare and curse of our youth. Their abilities are misapplied. Through erroneous ideas, parents, friends, and guardians—whose money supports them in the school—seek to gratify their desires in order, as they suppose, to make them happy. This very course of action is blocking their way; it encourages selfish indulgence; it prevents them from entering the narrow, heavenward path. O, that the Lord may anoint the blind eyes, that they may see!

It is not impressed upon the minds of the young that self-denial, crossbearing for Christ's sake, is to be a part of their religious experience. They think it all right for them to be sustained and educated, and to spend money to gratify their desires for selfish indulgence. There is danger that these poor souls will never understand what it means to follow Christ in self-denial and bearing the cross and to endure hardness as good soldiers of Jesus Christ. They will be like a reed in the wind. Let the youth consider that they are deciding their own destiny for eternity by the character they form in this life.

The apostle, inspired by the Spirit of God, speaks on these points, and his words come down along the line to our time: "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. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith." [Romans 12:1-3.]

There is great danger that parents and guardians, both by words and actions, will encourage self-esteem and self-importance in the youth. They pursue a course of petting, gratifying every whim, and thus foster the desire for self-gratification so that the youth receive a mold of character that unfits them for the commonplace duties of practical life. When these students come to our schools, they do not appreciate their privileges; they do not consider that the purpose of education is to qualify them for usefulness in this life and for the future life in the kingdom of God. They act as if the school were a place where they were to perfect themselves in sports, as if this was an important branch of their education, and they come armed and equipped for this kind of training. This is all wrong, from beginning to end. It is not in any way appropriate for this time; it is not qualifying the youth to go forth as missionaries, to endure hardship and privation, and to use their powers for the glory of God.

Amusement that serves as exercise and recreation is not to be discarded; nevertheless it must be kept strictly within bounds, else it leads to love of amusement for its own sake, and nourishes the desire for selfish gratification.

Is the life of Christ our Pattern? If this be so, guardians, parents of children and youth, make wise use of your entrusted means, for God has lent it to you to be a blessing, not a curse, to your children. Let none open a door of temptation to the youth by supplying them with means to use freely in gratifying their love of display or amusement. The true sons and daughters of God will employ every faculty in scattering blessings upon others. Those who are working in Christ's lines will make their position in society a means of great good, instead of a temptation to ruin their own souls through self-exaltation. You are made stewards of God, and because He has put into your hands money in trust, you are not to spend it recklessly. While you indulge habits of prodigality, you are neglecting to shield and bless the fatherless and defenseless. You are neglecting to help the needy and destitute. You are absorbing means that would help others to obtain terms of education in our school. The Lord calls upon every one of you who has reasoning powers to consider your responsibilities and accountability. The Lord is soon to come. The talents of money and influence are in your hands for use or abuse. What are you doing with these talents?

Let all learn to save, to economize. Every dollar wasted on frivolous things, or given to special friends who will spend it to indulge pride and selfishness, is robbing God's treasury.

The training and discipline you undergo in order to be successful in your games is not fitting you to become faithful soldiers of Jesus Christ, to fight His battles and gain spiritual victories. The money expended for garments to make a pleasing show in these match games is so much money that might

have been used to advance the cause of God in new places, bringing the word of truth to souls in darkness of error. O, that God would give all the true sense of what it means to be a Christian! It is to be Christlike. He lived not to please Himself.

The Lord has presented before me many things and impressed upon me the dangers to which our young men are exposed through erroneous ideas. They are not to be taken up and carried like babies, petted and coddled, and supplied with money as though there was an abundance where that came from. Do not let them feel that there is a bank they can draw upon to supply every supposed want. Money is to be regarded as a gift entrusted to us of God to do His work, to build, up His kingdom. The youth are not to receive the impression that it can be used to gratify their desires. They should learn to restrict their desires.

Let not guardians or any whom God has entrusted with means act capriciously and injure our youth by leading them to feel they are to be assisted at every step in their scholastic life. They should not be relieved of all care and responsibility. They should learn to be self-reliant, self-sustaining. Let them find useful employment, humble though it may be, that will give their physical powers the exercise they need. Parents and guardians should give the youths a start and then let them understand that they must make the very best use of their own powers, improving their time in every way possible to help themselves; this will be as valuable an education as they can have. Useful physical labor in earning means to defray their own expenses as far as possible, will be greatly to their advantage. Their characters will possess far more real worth if they learn the lesson of self-denial in the school of poverty, as did Presidents Lincoln and Garfield. The best and greatest men, those who have stood boldly for the right, have been self-made men. They had not time to devote to idle amusement, no money to spend in equipping themselves for pugilistic performances. Among the most profitable lessons the youth can learn are those which teach them the value of money, and enable them to form habits of industry and economy.

In the instruction and training of the young, let the divine pattern be kept prominent—the life of Christ in childhood and youth. Let those who are engrossed in self-pleasing remember the toilsome life of the Son of God. He was a diligent worker. “Ye are laborers together with God.” [1 Corinthians 3:9.] The instructors should keep it before their students that their life is to be a life of practical usefulness, as was the life of our Saviour. He condescended to come to our world to live the life of humanity, that He might give children and youth an example showing how they should live, the character they should form. He was of poor parentage, and He had no money to spend on foolish, selfish embellishments for display. He lived in a peasants’ home, and aided His parents in bearing the burdens of their common, daily toil. From the temple at Jerusalem where He had reminded them of His sonship to the Eternal, “he went down with them and came to Nazareth, and was subject unto them. And Jesus increased in wisdom and stature, and in favor with God and man.” [Luke 2:51, 52.] Who was this? The Majesty of heaven. The Son of the Infinite God condescended to take humanity upon Himself, that He might give a perfect pattern of humanity for infancy, childhood, and youth. Then let every parent study the example of Christ and treat his children with great carefulness, lest he shall fail of forming their characters according to the Pattern. Let the teachers in our schools inculcate such ideas that the youth will ever have before them a correct

example. God will help them in this work of molding and fashioning the human character after the similitude of the divine.

A great mistake has been made in following the world's plans and ideas of recreation, in indulgence and pleasure-loving. This has resulted in loss every time. We need now to begin over again. It may be essential to lay the foundation of schools after the pattern of the schools of the prophets. It is so easy to drift into worldly plans and methods and customs and have no more thought of the time in which we live and the great work to be accomplished than had the people in Noah's day. It is easy to be conformed to the world; but God bids us to be "transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." [Romans 12:2.] The heavenly intelligences are waiting to cooperate with the human agent in reshaping his character according to the divine Model. Will the human agent do his God-given work, or will he bend all his efforts toward shaping the character after the worldly pattern? See 1 Corinthians 1:3-8.

Never flatter the youth with ideas of the great things they can do, nor lead them to think that they have not been appreciated in their home life. Point them to the ladder, Peter's ladder of eight rounds, and place their feet, not on the highest round, but on the lowest, and with earnest solicitation urge them to climb to the very top; step by step they may climb to the top of this ladder. See 2 Peter 1:2-11.

In this Scripture is represented man's cooperation with God in the plan of salvation. The apostle Paul presents it thus: "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 good pleasure." [Philippians 2:12, 13.] God works in and through the human agents. They become partakers of the divine nature, having escaped the corruption that is in the world through lust. They are to work upon the plan of addition as set forth by Peter. Not that one grace is to be added after another, but all are to be manifest in the Christian character. "For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful." "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things (adding constantly to the graces here mentioned), ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [2 Peter 1:8, 10, 11.] Here is a life-insurance policy in which there can be no failure, for it is from the God of heaven. It assures us eternal life through growth in grace and knowledge of Jesus Christ.

The ladder is Christ, who connects earth with heaven. We are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ, mounting step by step to the heights of Christ, so that He is made unto us wisdom and righteousness and sanctification and redemption.

It is no easy matter to gain the priceless treasure of eternal life. No one can do this and drift with the current of the world. He must come out from the world and be separate, and touch not the unclean. No one can act like worldlings without being carried down by the current of the world. No one will be borne upward without stern, persevering effort in the conflict. All must engage in this warfare for themselves; no one else can fight their battles. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Ephesians 6:12.] We have unseen foes to meet, evil men are agents for the powers of darkness

to work through, and without spiritual discernment the soul will be ignorant of Satan's devices, and be ensnared and stumble and fall. He who would overcome must hold fast to Christ. He must not look back, but keep the eye ever upward. Mount up by the Mediator, keeping hold of the Mediator, reaching upward to one line of work after another, making no provision for the flesh, to fulfill the lusts thereof. There is no such thing as our entering into the heavenly portals through indulgence and folly, amusement, [and] selfishness, but only by constant watchfulness and unceasing prayer.

Spiritual vigilance on our part individually is the price of safety. Swerve not to Satan's side a single inch, lest he gain advantage over you. He is playing the game of life for your souls. We may enter into the Holiest by the blood of Jesus. We may lay hold of the hope set before us in the gospel. We may follow on to know the Lord, until we shall know that His goings forth are prepared as the morning. If we ever reach heaven, it will be by linking our souls to Christ, leaning incessantly upon Him, and cutting loose from the world, its follies and enchantments. There must be on our part a spiritual cooperation with the heavenly intelligences. We must believe and work and pray and watch and wait.

I would address the pupils of the school: Do not wait for a high-wrought state of feeling, but calmly view the whole ground and candidly consider whether you will be sons and daughters of God. Decide now, without delay, and in doing this you will have manifest evidence of the companionship and protection of all the heavenly intelligences. Angels of God are ascending and descending the mystic ladder, and God is above, the light of His glory shining down its entire length, comforting, encouraging all who are climbing faithfully by painful yet cheerful steps. Not one will fail who will perseveringly climb this ladder.

May the Lord guide you all, teachers and pupils and church members, to make diligent work for eternity. The end of all things is at hand. There is need now of men armed and equipped to battle for God. Please read Ezekiel 9. Who bear the sign, the mark of God in their foreheads? The men that sigh and cry for the abominations done in the midst of Jerusalem—among those that profess to be God's people—not those who are engrossed in games for their selfish amusement. After the mark had been set upon this class—who are registered in the books of heaven as overcomers—by the angelic messenger of God, the command is given to the ministers of destruction: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: 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. Then they began at the ancient men which were before the house." [Verses 5, 6.] God grant that these solemn predictions which are so speedily to be fulfilled, may be impressed upon the hearts of all! See Revelation 7:1-4, 12-17; Zechariah 3.

Lt 48, 1893

Prismall, Brother

St. Kilda, Melbourne, Victoria, Australia

January 15, 1893

Dear Bro. Prismall,

The Lord has blessed you in opening to you the treasures of truth, and for a time you rejoiced in the truth. The Saviour was precious to your soul; He was to you the "chiefest among ten thousand," and the One "altogether lovely." [Song of Solomon 5:10, 16.] You saw the world's Redeemer without a stain to mar His loveliness of character, and as long as you continued to look unto Jesus, you found new delight in beholding Him. As you studied the Word of God, you saw new beauty in its sacred truths.

It is necessary for the moral development of our nature that we should be continually growing in the knowledge of the truth as Christ has revealed it to us in His Word. The truth as it is in Jesus is capable of constant expansion, of new development, and like its divine Author it will become more precious and beautiful; it will constantly reveal deeper significance and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection.

The Lord Jesus has put you in possession of essential truths in the teaching of His sacred Word, but in these lessons there remains much to be discovered, new features of some truths, the immeasurable compass of others, and it is by comparing truth with truth that we see the harmony, link after link uniting in a perfect whole. This is not perceived by the casual reader. The development of truth is the reward of the diligent searcher after truth. "The kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field," in order that he may search every part of it and make himself possessor of the treasure. [Matthew 13:44.] In his diligent search he discovers more and more of the precious jewels of truth.

Now, my brother, had you continued to search the Scriptures, and to look unto Jesus, the Author and Finisher of your faith, you would have been growing up unto the measure of the stature of the fullness of Christ. But as you have looked away from Jesus, your natural characteristics have borne sway, and you have indulged your disposition to criticize the errors and faults of others. You have what you regard as a perfect ideal of education and of Christian character, and you judge all your brethren by your standard and condemn everything that appears to you defective.

You regard yourself as possessing, on the whole, excellent qualities, but you see in others many errors that should be corrected; and you feel burdened and distressed over their deficiencies. Spiritual pride has been taking firm hold of you, and you do not understand yourself. The remarks you made last Sabbath afternoon called up in my mind some things that had been presented before me in reference to your true position. You have so long educated yourself in the line of criticism and accusing that you have really made yourself believe it was a virtue. You have extolled the fine ideas you possessed as evidence of a superior mind that revolted against anything that varied from your standard of perfection. In your statement that your ideas are so elevated and your sensibilities so acute that you are shocked by the errors and defects of others, and of your brethren in particular, can you not see self-esteem largely developed? Can you not see pride of opinion and self-exaltation?

You are dissatisfied because you cannot reconstruct human minds. You want to see perfection here below; but you could not enjoy the manifestation of perfection should you behold it, because you could

not appreciate perfection unless you yourself were perfect, and you are far from that. According to the light which God has given me, there is no state to which humanity could attain that you would be satisfied with. You think that if everything were molded according to your ideal, you would find rest of mind and perfect happiness. But no; should you be permitted to enter the abodes of bliss with your present traits of character, you would think you could see how even the heavenly beings might make changes for the better. You would not, could not, cease to work at the trade you had learned in the earthly home. You would criticize the saints in heaven, criticize heavenly things, for your spirit of criticism has become all-controlling.

Satan works upon the imagination, leading you to see things in a wrong light, and magnifying every defect. He directs your eyes to the things that offend your taste, he opens the ear to catch every error in speech, and he impresses the understanding, that you may not be in harmony with your brethren. You think you see imperfections in the minister who bears to you the divine message, and you are free to criticize his manners and his language. There is not one of the Lord's human agents whom you would not feel at liberty to criticize. Should Christ appear in person in our world, as He did at His first advent, you would make suggestions in regard to His ways and His teaching, similar to what you have made in regard to the servants whom the Lord hath sent.

The scribes and Pharisees stood in a position toward Christ and His work similar to that which you have taken in reference to the workers whom the Lord hath sent. The apostle Peter declared to the Jews, "Brethren, I wot that through ignorance ye did it." [Acts 3:17.] And the Saviour Himself said, "Father forgive them; for they know not what they do." [Luke 23:34.] They did not discern Christ as the world's Redeemer.

They were not in harmony with His manner of teaching, and hence they framed excuses to criticize Him and try to show that He was a pretender. My brother, I speak to you plainly in regard to these things, that you may no longer imperil your soul by working as you have worked.

Oh, how your mind has been closed against the precious things of eternal interest because the Lord's messengers did not meet your imaginary ideal of perfection. And as you have refused so many lessons from heaven, and have dwelt on the imperfections that you thought you could discern, and have talked of these things, the leaven has worked in the church. Sacred things have been brought down to a level with common things.

When the minister presents the Word of God, your criticism of his manner of tone or pronunciation, come up before the minds of your brethren, and they lose the rich feast of truth presented to them. By this criticism the youth have been educated to irreverence; they have been taught to find fault with the Lord's messengers and the message they have borne. As far as your influence could do this, your course of action has counteracted the work which God designed to do through his human agents; and at the same time you flattered yourself that you were aiming at perfection. Not so.

Suppose that your ideas and spirit should fully leaven the church in Melbourne; what would you have gained in this? a precious harvest of souls for Jesus? Nay; I tell you nay. You would be disgusted with the result of the very work that that you yourself had done, although you might not recognize it as the fruit

of your own work. You would see a condition of things that you could not yourself endure. Would it not be best to leave the work of God under His own supervision?

This habit of criticizing and faultfinding is working harm not only in the church, but in your own home. It makes those nearest you unhappy. You charge others with creating this unhappiness and do not dream that it is the result of your own course. You are a dark shadow when you might be a blessing.

My brother, you are a father, and upon you rest grave responsibilities. Your dear children are the younger members of the Lord's family, committed to you, that you may fashion and mold their character according to the divine model. What influence have you exerted over their susceptible minds? By a few words dropped now and then, passing judgment on this one and that one who do not come up to your standard, you can suggest a train of thought that will make them critics, thinking the worst of every one.

You have been sowing seeds that are already springing up in their young minds, and that will produce a harvest. You have given them an inheritance of character that is not the most favorable for their happiness, and then to discipline and train them by precept and example in the same line of work for which the Lord will not commend you. You grieve His Holy Spirit in this work. You must cherish the precious plant of love if you would have your children lovely in character. Teach them to cherish only kindly thoughts toward others and to see in them all that is true and good.

It is by the fruit of that the character of the tree is known, and we need only compare the fruit of your ideas with the Bible standard to see that you have not a right conception of what constitutes perfection of character. "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.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself." "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." [Galatians 5:22-26; 6:1-3, 9, 10.]

In criticizing and judging your brethren, you have been doing a work that your Leader and Captain has told you positively you should not do. He has never delegated you to search out the imperfections of your fellow men, and weigh them in your scales, and judge them after your pattern. The Lord is our Judge.

It is easy to speak against the faults and errors of others, and in general terms to condemn this and that, and to utter harsh and severe criticism of their inconsistencies and imperfections; but do you ever think that this is the very work the enemy is always doing? He does not grieve over the sins of humanity, but he loves to dishonor Christ by parading the errors and sins of the ones he himself has led astray.

Your special work was to be a learner in the school of Christ. The great Teacher says, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] But how much rest and peace and happiness have you found in dwelling upon the imperfections of your brethren? Has it strengthened you spiritually? Has it not rather made you weak, discouraged and spiritless? Has not your faith been weakened, your discernment obscured? Have not your mind and heart been occupied with the objectionable things, and you poured forth your discouragements? While you have been doing this kind of work, your soul has become more and more destitute of the grace of God.

The Lord never lays any burden upon us but that He gives us strength to bear it; but He has not given you the work of keeping watch over others to discover their imperfections and errors; therefore you do not have grace from Him to sustain you in it. If you continue to keep your mind in this strain, worrying and getting wrought up to such a high tension as you do, the result will be that you will lose your reason. For the sake of your own soul, and for Christ's sake, close the door of the mind against this spirit of criticizing, accusing, and judging your fellow men, especially your brethren. The only begotten Son of God has died for the sins of the whole world; He bore the sins of every son and daughter of Adam on the cross, for He knew that no human being could bear this weight. He has not chosen any of us to be sin-bearers. Then why do you afflict your soul over the sins of your fellow men? Jesus has borne them all; you are not to carry the burden.

To your brothers, who have the same habit that you have so long indulged, I would say, close the door of the mind and heart against this spirit of faultfinding, censure, and criticism. It is no virtue in any of you to be keen in seeing defects in others, and making no account of the good qualities. This refined taste and exquisite sensibility, as you regard it, which causes you to feel that you can hardly tolerate your fellowmen, I must tell you, is in truth the fruit of a diseased, dyspeptic imagination. The divine Spirit has had no influence in molding your character in this respect.

Satan exults when you afflict your soul in dwelling on the defects of others, for this education is unfitting you to do good. It is making you, instead of being a savor of life unto life, a savor of death unto death. All your powers will be grossly perverted under the transforming influence of satanic agencies unless your eyes shall be enlightened by the Spirit of God.

When you dwell so fluently upon the imperfections of your brethren, indulging bitterness of spirit, and allowing yourselves to become estranged from them because they do not meet your ideas, do you remember that there is a Witness present to hear your censorious words, to take note of the harsh judgment you pronounce? Do you realize that your want of kind consideration for the feelings of others, and of pity for what you regard as their failings, is grieving your Redeemer, and dishonoring God? Jesus identifies Himself with His people, and He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Matthew 25:40.]

In the judgment you will meet the very ones who have here been the subject of your criticism and censure. How will you feel toward them then, when you see as God sees, and no longer judge according to appearance? Will you not be filled with shame that you have condemned according to your own finite judgment those to whom God gives the crown of life, recognizing the value of the work done for His

name's sake? Whatever the exterior, however unattractive, it is the inward adorning, a meek and quiet spirit, that the Master values. The great question with Him is, Who has the Redeemer's likeness in character?

God is carrying forward His work in this world through imperfect human instrumentalities. He has a people upon the earth whom He recognizes as His own, the agents through whom He accomplishes His designs. Do you not see that in criticizing the Lord's agents, you are working against God? Is there not danger of your being among the number who do not discern where God is working, and "despise, and wonder, and perish?" [Acts 13:41.]

Watch and pray, my brethren, for your own souls are in imminent peril. Guard yourselves with unceasing vigilance lest you separate finally from Him who has paid the price of His own blood to save the perishing. You each have a soul to save or to lose, and you are in this life to decide your eternal destiny. After so many years' training in criticism and passing judgment upon others, you will find it a hard battle to overcome the habit. But from the light which the Lord has given me I am authorized to say, Unless you are converted, and have the spirit of a believing, trusting child, you will never enter into the kingdom of heaven. I speak to you the words of inspiration, "Turn ye, turn ye; for why will ye die?" [Ezekiel 33:11.]

Bro. Prismsall, instead of distressing your soul over the faults and failures of others, suppose you lay the burden at the feet of Jesus, and say, "Here, Lord, I have vexed my soul over other people's doings and imperfections, and I have lost love for Thee out of my heart; now I submit these persons to Thee. I cannot supply what is lacking in their education and their manners; and as they are good men and Thy delegated servants, wilt Thou take them in hand Thyself and perfect in them what is lacking? I do not want any longer to vex my soul and give the enemy an advantage over me by entertaining a spirit of faultfinding and accusing toward those whom Thou hast given Thy life to save, and who love and honor Thee. Let me see my own peril. Create in me a clean heart, and attract my attention to Thine own self; that by steadfastly beholding Thee, I may become like Thee in character."

We need to contemplate the example which Christ has set before us in His dealing with fallen humanity. Although the human family was separated from God on account of sin, man was not abandoned. The Lord had purposes of mercy toward us; He would not let go His hold upon man formed in His image. Satan, who tempted Adam and Eve to sin, thought that because of their transgression, the Creator would let go His hold upon man. The whole heavenly universe thought that God would forever sever His connection with the sinful race.

But God's thoughts are not as our thoughts, nor His ways as our ways. When there was no eye to pity, no arm to save, His eye pitied, and His arm brought salvation. Looking down upon the sinner, He cried, "Deliver him from going down to the pit: I have found a ransom." [Job 33:24.] The only begotten Son of God became our Mediator, our substitute and surety. He took all our sins, all our failure, and pledged Himself as King of kings to satisfy every claim of the law on our account. He would make an atonement for us, and through the plan of redemption give us another trial, that through obedience and faith we might come under the rule of the King of Righteousness.

When Jesus stood in the synagogue at Nazareth, He announced His work: “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 broken-hearted, 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.] We are told that all marveled at the gracious words that proceeded out of His mouth. This is the mission of Christ. He laid aside His glory, His kingly crown and royal robe, and clothed His divinity with humanity. Although He was rich, yet for our sakes He became poor, that we through His poverty might be rich. Jesus took humanity upon Him, that humanity might touch humanity, and divinity lay hold upon divinity. He bridged the gulf that sin had made, that man might be united with the Infinite One, and earth be connected with heaven.

It was Christ’s mission to help those who need help the most. He reached to the very depths of human woe and misery, that He might lift up the fallen. He brought good tidings of great joy to the poor, the oppressed, and down-trodden. He associated with the rude, the illiterate, the neglected. He worked to relieve the pains of the body, and to cure the sin-sick soul. Infinite wisdom, purity, refinement, was dealing with human infirmity, weakness, and sin.

There was not a sorrow that He did not feel, not a grievance for which He did not offer a remedy. And as He beheld all the misery and defilement, of body and soul, He the pure, exalted One, did not utter one expression to show that His sensibilities were shocked, that His refined tastes were offended. Whatever the evil habits or the strong prejudices or the overbearing passions that weighed down humanity, He met them all with tenderness and compassion. Christ gave His life a ransom, not for those who were perfect, but for those who were sinners. He labored for those who thought themselves least worthy of His attention—the publican, the prodigal, the Samaritans, the heathen soldiers.

Jesus never spoke one unnecessary harsh or severe word. He had a divine sympathy for the frailties and infirmities of human nature. He was forbearing, ever respectful to the ignorant, full of comfort and encouragement to the weak—O, so full of tenderness to the penitent and contrite—full of love to all.

“We are laborers together with God.” [1 Corinthians 3:9.] My brother, you cannot possess more acute sensibilities than had our Saviour; but how does your life compare with His? In what sense have you been in sympathy with Christ in His work? O, you need to know Jesus! What patience He has manifested toward us! Year after year He has borne with our weakness and ignorance and defects, borne with our ingratitude, our waywardness, our wanderings, our hardness of heart, our neglect of His Holy Words; notwithstanding all this, His hand is stretched out to us in mercy still. And He bids us, “Love one another as I have loved you.” [John 13:34.]

The high and lofty One who was with the Father before the world began, was on earth as One that serveth. Humility characterized His life. He blessed the poor in spirit, the mourning, the meek, the peacemaker. One class He would never countenance, and that was those who stood up in their self-esteem and looked down upon others. His life was perfect. Mighty miracles were wrought by His word. But whether working miracles, or listening to the voice of His Father testifying that He was the Son of God, or taking little children in His arms and blessing them, He stands before His disciples and the world

clothed with humility. And as He draws near the period of His ascension to heaven, His humility becomes more marked. He humbles Himself, even to wash His disciples' feet.

Our Redeemer has paid too dear a price for the salvation of man to lightly estimate one soul that believes in Him. As you catch the spirit of Jesus, the pride of your heart will be humbled, and you will esteem all men as the purchase of the blood of Christ. There can be no such person as a proud Christian. The more you study the life and character of Christ, the less you will see of the perfection in yourself. You will feel as did Daniel when beholding the perfection of heaven, as represented in the angel of God. He exclaimed, "My comeliness was turned in me into corruption, and I retained no strength." [Daniel 10:8.]

Jesus, looking upon Jerusalem, wept because the grace of God was resisted, privileges were abused, mercy slighted. Is there not cause for you to weep because of your own pride and hardness of heart? The True Witness says to the Ephesus church, "I have somewhat against thee, because thou has left thy first love. Remember therefore from whence thou hast fallen and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:4, 5.] This is your work, my brother.

Look diligently to your own soul's interest, and see that you lay no stumbling block in the way of any other. Mourn over your own sins. True love for souls will lead us to mourn over their hardness of heart, and we shall exert all our tact and skill and ability with a burning desire to cure the evil. But while you may see many things to grieve over in others, be sure that hardness of heart and selfishness of spirit, shall not drive the Spirit of God from your own soul, leaving it cold and unimpressible.

You need a transformation of character. The Spirit of God must do its work on your heart, softening and subduing your nature, making you a partaker of the divine nature, full of mercy and gentleness and love, or you will carry a very heavy burden through your lifetime and receive no reward for it all. You have manufactured a yoke for yourself which is grievous to be borne; it galls constantly. Christ says, "Take my yoke upon you, and learn of me." [Matthew 11:29.] Exchange the yoke you have placed upon your neck for the yoke of Christ, and you will find rest.

"It is good that a man should both hope and quietly wait for the salvation of the Lord." [Lamentations 3:26.] Everything may seem to be in confusion, but bear in mind that Jesus stands at the helm. He has not left the ship to be guided by other hands and controlled by other minds. Let no inconsiderate words be spoken. Jesus hears every word. Annoyances and trials will come, but trust all with Jesus. Be firm in your purpose to wait upon the Lord and cast your burden upon Him.

"If thine eye be evil, thy whole body shall be full of darkness." [Matthew 6:23.] By dwelling upon the darkness, you may make your whole life a shadow. But God speaks to you in His Word, "Rejoice in the Lord always; and again I say, Rejoice." [Philippians 4:4.] Is there not reason for you to rejoice? Gather up and hang in memory's hall the precious tokens of the love and mercy and tender compassion of our Saviour. "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing" [Verses 5, 6], that is, be not over-anxious to fill your soul with worry, dwelling on suppositions and unpleasant things.

“But in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 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, and if there be any praise, think on these things.” [Verses 6-8.]

This is the lesson you need to learn. Turn away from the things you deem defective and imperfect, for if you look upon the objectionable features of the character, and talk of the offensive and disagreeable things, you will be changed into the same image. In doing this you are just as surely placing yourself under the control of Satan as did Judas, and you will betray your Lord.

I beg of you, for Christ’s sake, to turn away your eyes from beholding the defects of character in your brethren, and pray most earnestly that your own heart may be sanctified through the truth. Pray that Jesus will impart to you that faith which works by love, and purifies the soul. “Let this mind be in you, which was also in Christ Jesus.” [Philippians 2:5.] In the garden of Gethsemane, Christ, in His human nature, faltered and was sinking under the burden. But the thought of pleasing God nerved Him and sustained Him in the terrible ordeal. “Not my will, but thine, O God, be done.” [Luke 22:42.] This is the source of all our strength. It is only when the love of God is shed abroad in the heart that the earnest desire exists to live for God.

In the hour of His trial, Jesus received divine strength through prayer to His Father. He refreshed His spirit at the fountain of life. We are to do the same. But remember that the living waters cannot flow through an obstructed channel; the heavenly light does not shine through murky vapors. You cannot receive the divine life and light while the mind is absorbed in dwelling upon human imperfections. Communion with great and noble minds, even among men, imparts nobility to the character. So, in a far higher sense, by communion with God you will be transformed into His likeness. Make every event in life a subject of prayer. Bring all your thoughts into subjection to Christ. Enter into the closet with God. You will come forth with a heart softened and subdued by the Holy Spirit, and with far less of self-esteem.

Then keep your eyes fixed upon Jesus, the Author and the Finisher of your faith. “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.] Dwell upon the perfection of Christ’s character, upon Christ crucified for our sins. This is the power and the wisdom of God in the sinner’s conversion. Study diligently the Word of God, that you may know God, and Jesus Christ whom He hath sent, whom to know aright is eternal life. Let these grand truths occupy your mind and be the theme of your conversation.

Those who would reach perfection of character must have a living connection with Christ. They will be united to Him as the graft is united to the parent stock. The sap that flows through the stock nourishes the graft, and the branch bears fruit of the same character as that of the vine. Jesus says, “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.” [John 15:4, 5.]

Humble your heart in contrition before God, and by faith lay hold upon the merits of a crucified and risen Saviour. No longer feed on husks, but on the Bread of life. You want the full cup of living waters placed to your parched lips, that you may drink and thirst no more. Do not allow Satan to rob you of faith by casting his hellish shadow between you and your Saviour. Let faith, living faith, pierce through every cloud and fasten upon the sin-atonement Saviour, our Advocate in the court of heaven. He says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.] In faith cry out, "Man of sorrows, acquainted with grief, thou shalt be my healer. Thou wast slain for my transgressions. Thou art exalted as my Mediator, a Prince and a Saviour."

"For it is written, I will destroy the wisdom of the wise, and will bring to naught the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but, we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." [1 Corinthians 1:19-24.]

The apostle Paul speaks thus concerning his own manner of labor: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." [1 Corinthians 2:1-8.] Please read carefully this entire second chapter of First Corinthians.

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." [Matthew 11:25, 26.] "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?" [1 Corinthians 4:7.] Here are lessons for us, my brother, and we should study these things diligently, for spiritual things are spiritually discerned.

Ponder also the teaching of this scripture: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" [Micah 6:8.] And let these words of the apostle Paul speak to you: "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 2:13, 14.]

“To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometime 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 he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the Hope of eternal life.” [Titus 3:2-7.] These are great and noble things for us to consider.

“Grace unto you, and peace, from God our Father and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.” [2 Thessalonians 1:2-5.] “And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” [1 Thessalonians 3:12, 13.]

“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.” [Colossians 1:9-12.]

Lt 49, 1893

Prescott, Brother and Sister [W. W.]

October 2, 1893

Dear Brother and Sister Prescott:

We have had a special burden of testimony to bear for the youth, and for the entire church, in regard to the manner in which they spend their holidays and the use they make of their money and of their time; and then there comes over from America a journal from Battle Creek filled with a description of their games played on the school grounds, as if it was essential that this particular knowledge should be transported to this country. And then when we have so few facilities furnished us, so little help in workers and of means, I am in great perplexity.

I expected to hear that a great work was done after the descent of the Holy Spirit, that there would be a going forth filled with zeal and love and deep devotion by the students to do real, good, through, well-organized efforts, under instructors, teaching them how to work to be a blessing to others.

There are ways that the time of the students can be employed that their young zeal and youthful ardor can be used to glorify God. Thus was it in the school of the prophets. All their powers were trained and consecrated to service. Here is education that we shall need in the day of trial coming upon us as a thief in the night, stealing unawares. 1 Thessalonians 5:1-9; 2 Peter 3:10-14; Revelation 3:2-4. Ephesians 6:10-18; Philippians 2:12-16; Titus 2:6-8, 11-15. I write you, referring to these scriptures. [I] have not time to write them out in full.

I want to say, I have seen Satan triumphing over the entering into his devices in games, plans which he will use to decoy souls to their everlasting ruin. Jesus also I saw looking with sadness upon His heritage, saying, "Where is the flock that was given thee, thy beautiful flock?" [Jeremiah 13:20.] Let us heed the words of warning given us. The great day of the Lord is upon us; it "cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinner thereof out of it." [Isaiah 13:9.] Ezekiel 9. Let us consider these chapters. Zechariah 3. These are the things that are soon to be transacted and every soul needs to be preparing for these events.

I feel so ashamed that at the very heart of the work shall be the very things transacted that in influence lead to the forgetting of God, rather than to the remembrance of God. The example is carried to other countries, and we must meet and combat the influence, and our work made very much harder.

Many seem to have such exalted ideas of Battle Creek—that if they can only get to Battle Creek they are next to heaven; then after they see and become so disappointed, they have things to say which we try to correct and yet can not do it as we ought to be able to do it. We are afraid the lessons of education obtained in mixing the silver with the dross in practice, the wine with the water, will be in its effects similar to the wine of Babylon.

O, I see, I sense the danger. I am weighed down with sorrow. And yet if people have crowded patronage, I fear that they will interpret this as the evidence that they must keep on enlarging, adding building to building. God will, just as surely as they continue in this way, do to Battle Creek as He did to the Jews, let a scourge come upon them in Battle Creek that will drive them out, and send them humbled in spirit to work and walk in humble paths, that as they shall draw nigh to God, the light shall not be confined largely to one location; but the standard of truth shall be lifted in many places nigh and far off.

Lt 50, 1893

Prescott, Brother and Sister

Napier, New Zealand

November 14, 1893

Dear Brother and Sister Prescott,

I received your letter written to me when I was in Gisborne, and since coming to Napier received another letter from you which I will answer at once, fearing matters may come unexpectedly to engage my time and attention.

After the exercises of my mind in reference to Battle Creek in the night season, when I had presented to me the dangers in the college, on a certain night, my mind was again deeply exercised in reference to students going to Ann Arbor. It was shown me that this ought not to be, unless it was deemed essential for their receiving medical completion of their education in that line. All cannot discern the dangers which will have to be met in Ann Arbor, the temptations that will surely come through association.

I would advise no one to go there unless it is a positive necessity. These matters have been most clearly presented to me. There are many, very many dangers to all who shall obtain educational advantages in Ann Arbor. But as I have much more to come to you on this subject, presenting the different phases, I will not repeat [it] as it will reach [you] at the same time that this does.

I consider it better for Brother Pomare to follow your advice, as you presented it to me. I am sure that the enemy has wrought to bring about a condition of things in our college at Battle Creek that shall carry an influence demeriting the school, and shall move the students to attend other schools conducted by those not of our faith, and thus deprive them of an opportunity to gain that experience and knowledge which they are privileged to have at Battle Creek.

One thing I wish you to understand, I have not been in harmony with the expelling of students from the school unless human depravity and gross licentiousness make it necessary, that others shall not be corrupted. There has been an error in sending students from the school, as in the case of Cass of Connecticut, and other cases, which has been a great evil. Souls thus treated have opened before them a course of action that has secured them in the ranks of the enemy as armed and equipped enemies.

Again, [as to] making public the errors of the students to the school, I have been brought in to see and hear some of these exposures, and then been shown the after influence. It has been harmful in every respect and has no beneficial influence upon the school. Had those who acted a part in these things had the spirit and wisdom of Christ, they would have seen a way to remedy the existing difficulties more after the likeness of Jesus Christ. It never helps a student to be humiliated before a whole school room. It creates a wound that mortifies. It heals nothing, cures nothing.

There are students who are suspended from school. They are in this action thrust upon Satan's battle ground to cope with principalities and powers without armor or defense, to become an easy prey to Satan's devices. Let me speak a word to you in the name of the Lord. When there is a proper course taken in cases where students seem so easily led astray, there will be found no necessity for suspension or expulsion. There is a right way, and the Spirit of the Lord must move the human agent or else there will be grave mistakes made. It is the nicest work that was ever entered upon by the human agent, the dealing with human minds.

Teachers are to consider that they are not dealing with angels, but human beings with like passions as they have. Characters are not formed in one mold. There is every phase of character received by children as an inheritance. The defects and the virtues in traits of character are thus revealed. Let every instructor take this into consideration. Hereditary and cultivated deformity of human character, as also beauty of character, will have to be met and much grace cultivated in the instructor to know how to deal with the erring for their present and eternal good. Impulse, impatience, pride, selfishness, and self-

esteem if cherished will do a great amount of evil, which may thrust the soul upon Satan's battleground without wisdom to navigate his bark. He will be in danger of being tossed about by the sport of Satan's temptations until shipwrecked.

Every teacher has his own peculiar traits of character to watch, lest Satan should use him as his agent to destroy souls by his own unconsecrated traits of character. The only safety for teachers is to learn daily in the school of Christ His meekness, His lowliness of heart; then self will be hid in Christ, and he will meekly wear the yoke of Christ and consider he is dealing with His heritage. I must state to you that I have been shown that the best methods have not always been practiced in dealing with the errors and mistakes of students, and the result has been that souls have been imperilled and some lost. Evil tempers in the teachers, unwise movements, self-dignity has done a bad work. There is no form of vice, worldliness, or drunkenness that will do a more baleful work upon the character, imbittering the soul and setting in train evils that overbear good, as human passions not under the control of the Spirit of God. Anger getting touched, stirred up, will never pay. How many prodigals are kept out of the kingdom of God by the slovenly character of those who claim to be Christians! Jealousy, envy, pride, and uncharitable feelings, self-righteousness, easily provoked, thinking evil, harshness, cold, unsympathetic, these are the attributes of Satan. Teachers will meet with these things in the students' characters. It is a terrible thing to have these things to deal with; but in seeking to cast out these evils, the worker has in many instances developed similar attributes which have marred the soul of the one with whom he is dealing.

There is really no place in heaven for these dispositions. A man with such a character will only make heaven miserable, because he, himself is miserable. "Except ye be born again," said Christ, "Ye cannot enter the kingdom of heaven." [John 3:3, 5, 7.] To enter heaven, a man must have Christ formed within, the hope of glory, and take heaven with him. The Lord Jesus alone can fashion and change the character. For want of patience, kindness, forbearance, unselfishness, and love, the revealings of the traits flash forth involuntarily when off guard, and unchristian words, un-Christlikeness of character burst forth, sometimes to the ruin of a soul. "Rejoiceth not in iniquity." [1 Corinthians 13:6.] Mark it. The Apostle meant [that] where there is a cultivation of genuine love for precious souls, it will be exhibited for those most in need of that patience which suffereth long and is kind, and will not be ready to magnify a small indiscretion or direct wrong into large, unpardonable offenses, and will not make capital of others' misdoings. The love for souls for whom Christ died to save will not do that which has been [done] through misconceptions of that which was due to the erring—expose their errors and weakness before a whole school. How do you think Jesus has looked upon such transactions? Should He have been present, He would have said to those doing these things, "Ye know not the Scriptures or the power of God" [Mark 12:24], for in the Scriptures are plainly marked how to deal with the erring. Forbearance, kindly consideration, "Consider thyself lest thou also be tempted," would meet the stubborn, obdurate heart. [Galatians 6:1.] Love of Jesus will cover a multitude of sins, that they shall not prey upon the offender, neither be exposed to create feelings of every stripe and character in the human breast of those to whom these things, errors, mistakes, are laid open, and to the one thus dealt with. He is too often driven to desperation. His mind is beyond healing. Now, the work is to have the grace of Christ in the soul which will never, never be guilty of exposings another's wrongs, unless it is a positive necessity.

Practice the line of Christ. The True Witness speaks in Revelation 2:1-5. Practice love. There is nothing in Christianity that is capricious.

If a man will not exercise his arm, it becomes weak and deficient in muscular strength. Unless the Christian exercises his spiritual powers, he acquires no strength of character, no moral vigor. Love is a very precious plant and must be cultivated if it flourishes. The precious plant of love is to be treated tenderly, and it will become strong and vigorous and rich in fruit-bearing, giving expression to the whole character. A Christlike nature is not selfish, not unkind, will not hurt the souls of those who are struggling with Satan's temptations. They will enter into the feelings [of those] that are tempted, that the trials and temptations shall be so managed as to bring out the gold and consume the dross. This is the practice which God appoints you. In this, Christ's school, you may learn your lessons daily, and teachers and pupils are to be patient, humble, generous, noble. You will have to seek God most earnestly in prayer mingled with living faith, and the molding hand of God will bring out His own image in your character. Temptations will come, but [will] not overcome. Through grace found in opening the heart to the knock and voice of Jesus, Christian character and experience is growing more and more beautiful and heavenly. Let us bear in mind that we are dealing with souls that Christ has purchased with infinite cost to Himself. O, tell the erring, "God loves you, God died for you." Weep over them, pray with them. Shed tears over them, but do not get angry with them. They are Christ's purchased possession. Let every one seek a character that will express love in all their actions. "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 depth of the sea." [Matthew 18:6.] It were better not to live than to exist day by day devoid of that love which Christ has revealed in His character and has enjoined upon His children, "Love one another as I have loved you." [John 13:34.]

We live in a hard, unfeeling, uncharitable world. Satan and his confederacy is plying his every art to seduce the souls for whom Christ has given His precious life. Every one who loves God in sincerity and truth will love the souls for whom Christ has died. If we wish to do good to souls, our success with these souls will be in proportion to their belief of our belief and appreciation of them. Respect shown to the struggling human soul is the sure means through Christ Jesus of the restoration of the self-respect the man has lost. Our advancing ideas of what he may become is a help we cannot ourselves fully appreciate. We have need of the rich grace of God every hour, then we will have a rich practical experience, for God is love. He that dwelleth in love, dwelleth in God. Give love to them that need it most, the most unfortunate, those who have the most disagreeable temperaments need our love, our tenderness, our compassion; those who try our patience most need love. We pass through the world only once; any good thing we can do, we should do most earnestly, untiringly, with the same spirit as is stated of Christ in His work. He will not fail nor be discouraged. The rough, stubborn, sullen dispositions are the ones who need help the most. How can they be helped? Only by that love practiced in dealing with them as Christ revealed to fallen man. Treat them, you say, as they deserve. What if Christ had treated us thus. He the undeserving was treated as we deserve. Still we are treated by Christ with grace and love as we did not deserve, but as He deserved. Treat some characters as they, you think, richly deserve, and you will cut off from them the last thread of hope, spoil your influence, and ruin the soul. Will it pay? Now I say, No, a hundred times no. Bind these souls who need all the help it is possible for

you to give them close to a loving, sympathizing, pitying heart over-flowing with Christlike love, and you will save a soul from death and hide a multitude of sins. Had we not better try the love process?

Be careful what you do in the line of suspending students. This is a solemn business. It should be a very grave fault which requires this discipline. Then there should be careful consideration of all the circumstances connected with the case. Students sent from home a short distance or a long distance, thousands and thousands of miles, are away from, and deprived of, the advantages of home, and if expelled are refused the privileges of school. All their expenses have to be met by some one who has had hope and confidence in these subjects that their money would not be invested in vain. The student enters into or falls into temptation, and he is to be disciplined for his wrong. He feels keenly that his record is marred, and he disappoints those who have trusted him to develop a character under the influence of his training in his scholastic life, which will pay all that has been invested in his behalf. But he is suspended for his foolish course of action. What will he do? Courage is at the lowest ebb, courage and even manliness is not cherished. He is an expense, and precious time is lost. Who is tender and kind, and feels the burden of these souls? What wonder that Satan takes advantage of the circumstances. They are thrust on Satan's battleground and the very worst feelings of the human heart are called into exercise, and strengthened and become confirmed.

I put the case as it has been presented to me. I wish all could view these things as it has, in all its bearings, been shown me. I think there would be radical changes made in many rules and methods of dealing with human minds. There would be more physicians to heal human souls, who understand how to deal with human minds. There would be far more forgiveness and sympathy and love practiced, and far less discouraging, tearing down influences exercised.

Supposing Christ should deal with all His sons and daughters who learn of Him as the human agents, as teachers, deal with those under their charge, when the law of the Lord—His rules, His injunctions—have been disregarded by us, [and] the guilty are expelled or suspended, binding the erring away from His saving, uplifting, educating influences, [and] leaving him to pick and choose his own way and course of action without His divine assistance. What would become of our souls? His constant, forgiving love is binding up our souls' interest with Himself. O, the mightiness of the love of Jesus overwhelms me as I consider it! The yoke of Christ is easy and His burden is light. When we enter more entirely into the love of Jesus by practice, we shall see far different results in our own (Christian) advancement, and in the molding of the character of those brought in relationship with us. The most difficult business for [an] individual is giving up that which one thinks is his right. Love seeketh not her own. Heavenborn love strikes deeper than the surface. Love vaunteth not itself, is not puffed up. Fortified with the grace of Christ, love doth not behave itself unseemly. He that dwelleth in love, dwelleth in God, [for] God is love. We all need love, gentleness, tenderness, compassion, and forbearance. Expel from the soul every vestige of selfishness or human dignity.

When all hope was excluded from Adam and Eve in consequence of transgression and sin, when justice demanded the death of the sinner, Christ gave Himself to be a sacrifice for the sin of the world. The world was under condemnation. Christ became substitute and surety for man. He would give His life for the world, which is represented as the one lost sheep that had strayed from the fold, whose guilt as well

as helplessness was charged against them and stood in the way, hindering their return. "Herein is love, not that we loved God, but that he loved us and sent his Son to be a propitiation for our sins." [1 John 4:10.] "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." [Isaiah 53:6.] Every son and daughter of God, if they have an abiding Saviour, will act out Christ. Every soul that has not an abiding Saviour will reveal the same in un-Christlikeness in character. Love is not cherished and put in exercise. "Lift Him up, the risen Saviour," in our words, in our conversation, in our dealing with the erring.

I know, by the burden which is rolled upon me, that many who are officiating in our schools need themselves to learn in the school of Christ His meekness, His tender dealing with the erring, His compassion and love. Until they are melted over and the dross separated from the character, they will work at cross-purposes. I am deeply grieved in my heart, for serious results in unwise dealings have followed, more serious than many are willing to admit to their own conscience or to God. Self is so large in many, ever striving for the mastery. There are those who profess to be followers of Jesus Christ who have never died to self. They have never fallen on the Rock and been broken. Until this shall be, they will live unto self; and if they die as they are, it is forever too late for their wrongs to be righted. I love their souls. Jesus loves their souls, and He will do a good work for them if they will humble themselves under His mighty hand, repent and be converted, [and] surrender every day to God. It must be a constant, daily surrender. We must be minute men and women, ever on guard over self, and watching to improve every opportunity to do good and only good for the souls for whom Christ has given His life to make them His own. When the human agents deal with these souls in a hard spirit, they grieve the heart of Christ, and put Him to open shame, for they misrepresent in their own character, the character of Christ. Said one, "Thy gentleness hath made me great." [Psalm 18:35.] I pray to our heavenly Father that all connected with our schools may be in Christ as the branch is united to the vine.

Lt 51, 1893

Rousseau, Sister

Napier, New Zealand

April 9, 1893

Dear Sister Rousseau,

I have a subject upon my mind which worries me. When I thought Carrie was not to remain at the school building, to stand in the kitchen as she has done, I thought that I would not say anything; but I learn that she has changed her mind, and is to remain. Now if so, I want you to feel a special interest in her, for she needs special attention, that she may not work so hard as to ruin her constitution. When I heard remarks made by yourself to Sister Starr, that now [that] the family was so reduced, Carrie might do the washing, I groaned inwardly. When I was there, I thought that she was doing too much, standing over the hot stove canning fruit. This is no easy employment, and I thought that you might not consider her true condition. She is unwell every two or three weeks, and female weakness is sure to follow.

Now, my sister, you are the very one who should, through experience, have a live interest in every girl who is connected with the school as a worker. You should converse with such ones, find out their spiritual condition, and especially their physical state, and then use your knowledge to a purpose, that burdens shall not be laid upon them which will place them in such a condition physically that they will not have nerve and health to serve God with their bodies and spirits, which are His, purchased by the blood of the Son of the Infinite God. It is so easy to let burdens drop upon those in Carrie's position until they become physical wrecks. There is excellent missionary work to do in this line that will bring the highest reward. When there is a large day's work to be done, let not the strain come upon one, but if there is no one to share the taxation, then let a strong woman be employed to do the heavy work.

I think that Carrie ought to have rest, and if she cannot, then she must be looked after as one who needs consideration and tenderness and love. If you will give special attention to this matter, I shall feel relieved. You know by experience how much suffering can be brought upon women through doing too much; please to guard others on this point. If Carrie breaks down, she has no one on whom she can depend to care for her, no one to fall back upon. If through any means she becomes unable to support herself, who will take care of her? Let us consider this matter, and let no one break down on our hands. It is just as much our duty to consider the bodies of God's children, that needless suffering may not come through carelessness on the part of those connected with them, as it is to feel an interest in the souls of others, for if the body is broken down, the nerve power is weakened.

My sister may say, How about May Walling? Has she not been overworked? I answer, Not to my knowledge. I have been very considerate of May. I look back over the past, and think the matter over, and think of the judgment given by Sister Daniells that May was thoroughly worn out, being on a continual strain so long that when relieved she had no power left. I do not look at the matter thus. If May had been ready to listen to my counsel, to sleep at seasonable hours, if she had not turned night into day, and [had] managed rightly to utilize the help I provided for her, she need not have been where she is. I am fully satisfied that the Fern Tree Gulley recreation was, in the place of restoring, very exhaustive. She put into exercise all her powers, and drew upon and taxed them as I had never required of her or allowed her to do. In Adelaide she had nothing that could be wearing and exhausting. When at Ballarat two weeks, nothing called her to tax her strength. During the six weeks we were in the school building if she exhausted her powers, she was not required to do so. She gave Fannie treatments, carrying the things up to the highest story of the building, which I was pained to have her do. She had no care of housekeeping. She gave me treatment such as she has claimed that she gave at the Sanitarium to six or more patients. But when May was wanted, she was not in my room. She had to be called. She was in Sr. Daniell's room, and had to ascend the stairs to get there; no one asked her to do this. Then she must descend the stairs and ascend again to get to me. This was repeated many times a day. It was not the work of giving treatment that prostrated her, but following her own mind and doing as she pleased.

If I am convinced that the few months' work she has done for me, since leaving Preston, has caused this prostration, then I am convinced that she will never be able to do for me the work I shall expect of any one in my employ. I had May spend much time riding with me when at Preston, just to be my companion and save her. When at Adelaide the family consisted of four, sometimes only three, and

there was no baking bread, no elaborate cooking. Emily did my washing, washed the dishes, and cleaned the floors until toward the close of our stay; then we hired the washing and ironing done, for I had to have Emily write for me. May washed the dishes at times when [we were] closing the American mail. We were in Ballarat two weeks, visiting at the home of Brother James.

At the school building, she knows best what occupied her time. I do not wish that false impressions shall be given in regard to the work May had to do for me. I do not think May will do this. So I shall have to repeat what I just now said: Had she had an eye single to the glory of God and used her time to His glory in the place of having no method and no real order in timing her work, she would not have been prostrated. After she came to the school, not much of her time was devoted to me, and not much of her care. She well knew my orders in regard to her retiring early, that she should get sleep, which every one must have in order to keep their physical powers in working order. But night after night, after she retired, she kept not only herself but others awake until eleven o'clock and often later. So there are reasons besides the treatment she gave me that can be placed in the scale.

Now, it hurts me sorely to have persons take the view of this matter that Sister Daniells has taken, for I am convinced that if May had heeded the counsel and entreaties I had given her, she would have had strength and would not have needed weeks of rest. It is unfortunate indeed, but the cause of her illness or prostration I know will be laid where it does not all belong. But if the work has this effect on her, it shall never be that her caring for me shall have the credit of causing it. I have felt that explanation was necessary. Hereafter, I shall either board or get some strong person to do our work. For my heart is sore and grieved over things I could not control, but had to let swing their own way.

I hope May will now give herself to study, and I will willingly support her in the school. But I cannot consent to her giving treatment. Let her recuperate her exhausted energies. I hope Brother Rousseau and yourself will feel that May is left in your care, to act, not fitfully and impulsively, but rationally.

Do not in any case encourage her in criticizing and contradicting the statements of others. She must not indulge in this.

P. S. I am very sorry to write you this, but I make this statement, knowing it to be my duty.

Lt 51a, 1893

Rousseau, Sister

Wellington, New Zealand

May 29, 1893

Dear Sister Rousseau:

Your letter is received. I cannot answer it, but will heed your request that its contents be kept to myself. Notwithstanding the view you expressed, I cannot see with you in some things. Brother and Sister Starr

have spoken to me very tenderly of you. Sister Starr has not made complaints to me of you, and if she feels toward you as you seem to think, she has not told me. As to your not doing enough, nothing of the kind has been mentioned to me.

Notwithstanding, we see and are made to know the unwise course Sister Daniells has pursued that has cut off her influence with the people and reached to Brother Daniells in consequence. We have all felt very much distressed over the matter. Sister Starr has been more inclined to consider the reports as exaggerated. Doubts [and] jealousy have been permitted to come in, and have made Sister Daniells act very unwisely. Sister Starr has always made answer that all she could say was, as far as she could see, not a particle of jealousy <that she could see has> been manifested by Sister Daniells in the school building. Many complaints have been made.

No doubt she has been ever tender and kind toward you, but she has not done right toward Carrie. She has not tact to deal with erring human minds. Sister Daniells flew into a passion over a little thing, and she struck Carrie in the face, and Carrie struck her back, and all this business had to be taken to Elder Daniells by his wife before Sister Tuxford. I consider that the sin on Sister Daniells' part was grievous in the sight of God. Yet if she has made confession, it is not known to those who were acquainted with the trouble. Carrie made an open confession in the New Zealand Conference at Napier, <which I pronounce altogether unwise .> Sister Daniells' influence has been deleterious to the churches in New Zealand; one person after another comes to me and lays the matter before me.

I was trying to help Edward Hare, for I had a message for him, and told him where he was wrong, but as soon as I mentioned Brother and Sister Daniells to Brother Hare's father and brothers, matters were presented before me of such an astonishing character that I could do no more with them, because I would not side with them in condemning Brother and Sister Daniells. "Well," Edward Hare said, "her course destroyed her husband's influence. She is a liar." "Now," I said, "if you make these bold statements to me, you must, if a Christian, present all the facts to Sister Daniells, and tell her why you charge her with being a liar and full of jealousy. You must tell them all about it, and have this matter settled. These feelings are wicked; such things cannot go on. Of one thing I am sure: you have taken an exaggerated view of matters; Sister Daniells is not the person you take her to be."

But, Sister Rousseau, the fact is, Sister Daniells has done wrong, a serious wrong, and has killed her influence in New Zealand. Now, I would not say anything to encourage those persons who were accusing her, but I do not know that she has many friends in New Zealand. After she slapped the face of Carrie, and they had a regular passionate set-to, she went immediately to give a Bible reading. These things grieve me. I know not how things will be settled, she will have to settle them some way. For a minister's wife to leave such an odor behind is most painful.

Neither Sister Starr nor I have given any words to encourage the feeling that has been created in regard to Sister Daniells' influence, but we cannot remove it from the minds of the people. It is a most distressing picture to be brought before us wherever we go. Hard work must be done to set things in order. I am here in Wellington, where the trouble between Carrie and Sister Daniells took place, and the ones who were living with Brother and Sister Daniells have given me a statement, as I requested facts. It

is painful, painful. We cannot marvel that Elder Daniells had no success here in Wellington. Sins equal to Achan's were in the camp. Now to have such things exhibited to Carrie from a minister's wife is terrible.

Carrie is to be pitied. She loses her self-possession, and for a little time is insane, but when reason resumes her throne, then she is all broken up with penitence. When the burden of her case was rolled upon me, matters were opened before me which presented Sister Daniells' position toward her as censurable. She has hurt Carrie. Her management is not <always> wise toward those who are not her equals. She [is] exacting and unwise in her requirements. There are other points I cannot now mention. I did not wish to put anything of this before Sister Carrie. I know that she has a quick temper, and all associated with her should seek to heal, in the place of being as an irritating plaster. But I will say no more on this point.

The letter I wrote to you is the only letter I could write even now, notwithstanding all the explanations you have made. I have the best of evidence that you have been esteemed in the school building. I have also the light that the close intimacy formed between you and Sister Daniells was not bearing good fruit. The evidence of this was not received from Brother and Sister Starr. This close intimacy was the very thing that prevented you from receiving all that expression of love and tenderness you otherwise would have received. The influence of these close attachments is not according to God's order.

As to your being expected to work, to be in the kitchen, and take care, I have never thought you should do this, from the first. It was suggested that Sister Starr, Sister Daniells, and yourself should act together as counsellors, but neither Sister Daniells nor you were expected to do work in the kitchen. I hope you will not misjudge Sister Starr. No one could take the responsibilities she has borne and not have to possess some power of command. She saw that your health [that] was such she must not depend on you; Sister Daniells was such that she could not rely upon her, and what could she do but go ahead and act as matron? I do not think that Sister Starr has always acted with perfect wisdom, but let us consider who would do any better than she has done. I am sure if Sister Daniells had been in her place, there would have been insurrection after insurrection, for she has not tact to deal with minds.

Will you consider these things? Let everything be opened before Sister Starr, just how you have felt, and in the name of the Lord clear out this root of bitterness, and come to an understanding. You have matters very much exaggerated in your mind, but the Lord would have you perfectly at agreement. If Sister Starr has been unsympathetic, she should know it and correct it. I am sure she does not always exercise that tender sympathy she ought to have. But I am obliged to stop. I have just as tender and loving regard for you as I have ever had. You and your husband are in my heart, to love, to regard tenderly. I know your trials, they have been presented before me. I have seen the dear Saviour bending pitiably over you, saying, "Trust in Me. I will never leave nor forsake you. I am your Restorer."

Ellen G. White

Now my sister, from the beginning of the school my only fears were that you would be too ambitious and see so much to do that you would do too much. I know something of your sufferings. If anyone has expected you to do any kind of labor about the house, I did not know it. I would advise you to go to Sister Starr and make everything straight between you and her at the very beginning of the term. Let

every particle of disaffection or misunderstanding be cleared away. Let there not be the least estrangement. We have all had much pity and sympathy for you, but the Lord has given you love and sympathy without a parallel. I see, dear sister, that you have lessons to learn in some things which you do not understand. I have love and tenderness for you, but the love that grows into sentimentalism, is a dangerous, deceptive delusion; it is human, not divine. The love of Jesus is more precious than gold.

Lt 52, 1893

Rousseau, Sister; Walling, May

Wellington, New Zealand

April 24, 1893

Dear Sister Rousseau and May Walling,

I arise early this morning, have not slept since half past three. I would be much pleased to see you and talk over some things in regard to the life of Christ. This week I am going to write and do what I can and not neglect the many duties demanding attention to the souls of those who need help. The Lord knows just how much needs to be done, and how large a number who profess to believe the truth are slothful servants. I am very grateful to [our] gracious heavenly Father for His love toward me. I love Jesus, and know He will help and strengthen me.

We have had rain now since last Monday, one part of one day there was only a shower, and then blessed sunshine. At noon we expect Brother and Sister Starr from Palmerston. We have missed them much during the past week, and are very sorry that it is necessary for Brother Starr to return to Melbourne. There is very much need that his work and mine should be united in New Zealand. If any one could possibly fill his place, I would not consent that he should go to Melbourne. His heart is in the work, and if he cannot be with me in connection with the work for the months to come, I shall be pleased to know that he will be a great blessing in the school in opening the Scriptures to the students. So I shall be reconciled, for the Lord knows all about the necessities in every place, and He will give increased grace where the work is the hardest and the most trying. I am glad, so glad, we have One upon whom we can rely, who will work with our efforts if we have living faith in Him.

Sr. Rousseau, I have a deep interest in your husband and in yourself that you should both have living faith in the promises of God. I have felt some anxiety in regard to you and Sister Daniells. I <have> never seen any good in these close intimacies. While you may feel gratified and entertained, there is not the advancement there should be in full trust in Jesus and the power of His grace to supply every need, every soul hunger. The exchange of trials and sympathies <may be> gratifying, but there is great danger that the human agent will take the place where God should be.

I write this because I have been troubled. There is <sympathy and> flattery given to each other, and it results in self-deception and positive harm. Where these partialities are indulged, they prove a positive hindrance in many ways, blinding the eyes to defects of character that need to be seen and overcome. These strong intimacies absorb the interest and affection of the parties; they are selfishly devoted to

each other, and thus others are deprived of the society and association that might be a great help and blessing to them. I do not think either of you meant to do wrong, but I do know that all such partialities are deleterious to the parties in more ways than one.

Now, my sister, I write because you will miss Sr. Daniells and will talk of the loss of her society; but I think the change will be better for you both. May Walling is one that needs guarding in this direction. She has such strong likes and dislikes, not altogether reasonable, not resting on a good foundation. It seems to be a part of her nature to fasten her affections upon one or two, and she cannot do too much for them. In her eyes they are perfection. She flatters them by her strong attachments, and they influence and flatter her; and she flatters them with her words, which is not wise, for she knows not the heart. If all this unbounded love went flowing toward God and Jesus Christ, there would not be such spiritual dearth in the human soul; there would not be so little love for Jesus.

Now, I hope you will have spiritual discernment to see that it is important not to entwine your tendrils around any human being. I wish you to read this to May, as I have not time to write this matter for her. The very ones for whom she should manifest affection do not get any evidence of its existence in her. The manifestation of preferences and partialities is not favorable to spirituality. Were the subjects of these ardent attachments those who bore the closest resemblance to Christ in self-denial and self-sacrifice and in the possession of heavenly wisdom, if it were the attributes dwelling in Jesus, His loveliness of character, that formed the basis of this strong friendship and absorbing affection, then it would not be so objectionable; but it is not thus.

When I see one poor, defective mortal reaching out the heart's tendrils and fastening them upon another poor, defective human being, I am not well pleased. I call it sickly, diseased sentimentalism. It does not give evidence of spiritual discernment [or of] a healthy, balanced mind and good common sense. "Upward to God be your soul's adoration," whence are ever flowing the pure streams of salvation. When these strong attachments exist, their influence is always weakening to both spiritual and physical health. The ones to whom such strong preference is shown conclude that they must possess lovely traits of character which the most of humanity have not discernment enough to discover, and the influence of this leads them to reject advice and counsel <concerning their errors and faults. They blunt all the messages God gives them.> I have seen those who indulge these strong preferences, who sustain and pet and sympathize with one another, and bar the way so that no special good can be done for them through advice and wholesome reproof. All is commented upon and treated as uncalled for.

There are persons <envious,> jealous and sensitive, as well as rebellious, when an effort is made to correct their wrong by those who see their danger and know that their life will be spoiled and their souls imperilled if there is not a decided change in their character. But whoever may warn and set forth principles before them, it is without effect. They have so much pride and morbid sensitiveness that their wrongs and mistakes will not bear the touch of reproof. Either by pen or voice they will make known their grievances to their bosom confidants, and the healing plaster is placed upon the bruise, so that the words of reproof and correction are without effect, and they withdraw their confidence from their best friend, for these loving confidences are the soothing balm.

This is exactly the picture I present to you, which is true in every respect, that will be seen in many cases where there is less experience and less of divine wisdom. Therefore the positive danger. Sympathy is good, <wisely given,> but it must be judiciously imparted, with a knowledge that the subject is deserving sympathy. What shall be said of receiving advice and counsel? Proverbs 25:9-12. "Debate thy cause with thy neighbor himself; and discover not a secret to another: lest he that heareth it put thee to shame ... A word fitly spoken is like apples of gold in pictures of silver. As an earring of gold, and as an ornament of fine gold, so is a wise reprove upon an obedient ear."

When we can associate together to help one another heavenward, when the conversation is upon divine and heavenly things, then it amounts to something to talk; but when the conversation centers upon self and upon earthly and unimportant matters, silence is golden. The obedient ear will receive reproof with humility, patience, and teachableness. Then only do our communications with each other prove beneficial and fulfil all that God would have them. When both sides of the divine instruction are fulfilled, the wise reprove does his duty, and the obedient ear hears to a purpose and is benefitted.

I write this not only for your own consideration, but that you may help any one on these points where I know eternal interests are involved. You will see these ardent friendships, <and then> please give words of counsel.

In much love.

Lt 53, 1893

Roth, Mary

Gisborne, New Zealand

October 22, 1893

Mary Roth

Battle Creek, Michigan

Dear Sister,

I have a heart full of sorrow as I write to you. Your influence is not of a character to be a blessing in the family of Brother and Sister Gage. The Lord is displeased with you, and displeased with Brother and Sister Gage. O, that the truth for this time would be loved and cherished, and [would] sanctify your souls. What a change would be wrought with you all if this were true. Your association with this family is detrimental to them. As your course has been presented before me, since you left Switzerland for America, it is not a record that you will be pleased to meet in the judgment. The enemy has used your powers to advance his own ends and glorify his own name.

You have absorbed the mind and attention of others, committing robbery toward others and robbery toward God. O, it would have been better had your life closed when you were in Switzerland. Your heart has not been yielded to God, and you have not been improving spiritually. You have made a very poor

use of your time and influence, and unless your eyes are open to the deceptive working of the powers of darkness, and you come under the control of the Spirit of God, you will be used by the enemy to entrap souls. You are wrong in spirit and in your acting. May God grant that you may see your true position.

You are, yourself, leading minds to you. The same spirit, which wrought so much evil that was reprov'd in Edith Andrews, is working in you. Persons are foolish enough to be infatuated with you. Do you forget and lead others to forget the natural corruptions of the human heart, and the perilous tendencies of sin? The salvation of the soul is the very first and highest consideration. The elements of happiness here, and hereafter, is through obedience to all of God's commandments. It becomes you to watch carefully in pursuing a course which will imperil your salvation. If you lose heaven you lose everything. You need to pray to our heavenly Father to be guarded, yourself, against being led into temptation and in becoming, yourself as did Edith Andrews, a tempter.

All the qualities of mind, all the attractiveness of personal character, may be made a curse or a blessing. You are under the training process of a power, not from above but from beneath. Now, for Christ's sake cut the threads proceeding from you which has led from you to the entanglement of souls, and go away, any where you can go, rather than remain where you now are to catch souls to place in the enemy's service. It was understood when you left Switzerland that you came to America to recover, if possible, your health and return to Switzerland to engage in missionary work in that country. You have greatly disappointed me. You have not glorified God in America, neither have you glorified Him in Switzerland.

Mary, you are God's property by creation and by redemption. "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.] Separate yourself from the family of William Gage, never to again become a member of it. How much your influence has done to confirm Fred Gage in his skepticism, his infidelity to God and his family, the day of God will reveal. How much your influence is weighing in the scale to cause the apostasy of Wm. Gage the future will determine.

Let not your vanity of mind make corrupt beyond remedy your principles, that you will lead souls away from God, away from truth and righteousness into the enemy's ranks. Were you following on to know the Lord, you would not move forward presumptuously as you have done, but you would have a distrust of self, you would receive warnings and counsels, you would discern your danger. Please bear in mind that you will be called to give an account hereafter when every soul shall be judged in regard to the influence they might have exercised in doing righteously, and did not do, but put their endowments to the enemies service, to win them away from truth and moral integrity and holiness of character.

Never can you expect to receive the reward heaven gives to the faithful ones while you are going directly contrary to His will. Should you be cut off suddenly, as you now are you would not be numbered with the Lord's faithful ones. Will you, my sister, come to Jesus now, just as you are? Will you make diligent work for repentance? Will you come to God with true contrition of heart and seek not the gilding merely of life, but its realities? That alone is really life which is begun and ended in God—begun with God's grace, continued in God's strength, and ended in God's glory.

“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [Revelation 3:4, 5.] You have now an opportunity to form a character for the future immortal life, but you have no time now to longer live to serve and please yourself. The time has come for you to chose whom you will serve. Eternal life is worth a lifelong, persevering, untiring effort. Although Jesus has paid the ransom money for your soul’s salvation, that precious soul will be lost unless you co-operate with God in the great work of saving your soul. Mary, dear sister, you are not pleasing God, but living under His displeasure. You look to human agents for help and pleasure and satisfaction, but you do not put your trust in God. You have the lesson to learn to wean your heart from all other confidences, clinging to Jesus in full faith that He can help you. You have need that Christ should reshape your character. You have lost the moral image of God. By beholding Jesus, looking unto Jesus, we become changed into His image. Self, dear self is made a center. You need not to seek for happiness in outward surroundings, but it is the inward adorning you need, inward grace which you have not now. When you are emptied of self, and seek and cleave [to] Jesus praying, “Lift thou up the light of thy countenance upon us,” you will not seek for admiration from human beings. [Psalm 4:6.]

O believe now. Come to Jesus just as you are. Surrender your way, your will, to Jesus and He will take you just as you are, but O, when you see yourself as a lost sinner saved alone through the merits of Jesus Christ and take the precious gift of God—Christ as your personal Saviour—the darkness which surrounds you will be dispelled. That affection which fastened upon human beings will surely fasten upon the One who has died to save you from eternal ruin. He will be your light, your joy, and the crown of your rejoicing. You attract attention to yourself, but do not win the affections to Jesus.

If you have Christ you have all things, the joy of the Lord shall be your strength. This fountain once open to you, by you discerned, appreciated, improved, the healing stream, will flow forth from you to others. You will not merely have good hope through grace, but having nothing, you possess all things. You will naturally, from a heart full of heavenly treasures, show forth the praises of Him who hath called you out of darkness into His marvellous light. You will know then, enjoying the riches of His grace, what it means to be content in God, and [to] be still in God.

Rest in God, a quiet life, enjoying the fulness of God, poor in this world’s treasure, but rich in contemplation and assurance of the heavenly treasure. The treasure of gladness is in the heart of the one who believes in Christ as his personal Saviour. The sunbeams of righteousness is health and strength to the physical as well as to the spiritual and moral. When you find Christ, my dear erring child, you will find rest and peace and contentment, happiness and joy, that create melody in our hearts.

“Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread.” [Isaiah 8:13.] If you will now come to the Lord with contrition of soul, if you will really educate your heart to have that faith that works by love and purifies the soul, you will be resting in the love of Jesus. Faith, genuine faith, you are a stranger to. Faith is peace with God through our Lord Jesus Christ. Study the plan of redemption. Your carnal, faithless position is robbing yourself every day and robbing God of heart service.

When you come to God through Christ and cast yourself upon Him just as you are, you will not lean on broken reeds for support and seek other sources for peace and contentment, for you have peace and joy in Christ. That which will bring you immediate relief is to lay your heart before Jesus and pray and take God at His Word. Confess your sins, and your dishonoring God by your separation from Him. Ask Him to forgive you. Lay hold on the promises as for your life.

O, Mary will you make a determined effort to co-operate with God and be all that He has made provision you should be? Elevate, chasten, purify your soul through the merits of Jesus Christ, then believe and delight your soul in God. Be able to say with Paul, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Romans 8:38, 39.]

Your brother Paul has not advanced as he would have done had not there been threads leading him to human beings that would only be a device of the enemy to lessen his usefulness and dwarf his religious spiritual advancement. You might have helped him, but you have not been a help to him. You need the converting power of God upon your own soul. I fear your and his coming to America may prove an injury to both of you, but it need not be thus. O, that you might individually see and sense that you should have an experience of altogether a different character than you have had, else you will never enter the portals of bliss. You are daily deciding your own destiny.

Those who serve God must watch diligently, lest the thousand little things, objects of mere consequence, shall interest and circumstances supply the themes of conversation in the family circle that crowd out the elevating, ennobling themes of the higher and eternal interest of God and heaven, and the soul be left barren of the spirit of God. We have as Christians a large field of thought, that the conversation shall be in a higher, holier channel than has been with you and your associates.

Human love should draw its closest bonds from divine love. Why should the words of our lips dwell upon themes of commonplace subjects, and the greatest, grandest, richest subjects be discarded. O, how much the family of Brother and Sr. Gage need remodeling, that the family religion may have its most blessed work upon minds and characters of every member of the household, devotion to God coloring every thought, stimulating every hope, sanctifying every sympathy, ennobling and elevating the affection.

I address myself to you in the name of Jesus Christ to seek the Lord without one moment's delay. Let your lovesick sentimentalism die as quickly as possible, and never be resurrected again. It is a curse to you and a curse to all with whom you associate. It leaves the soul exposed to fall an easy prey to the deceptive wiles of Satan. You need, O so much self-control. You need to keep a curb upon your feelings and affections.

Never this side of heaven is it safe for self-control to cease. You need daily to be under discipline to Jesus Christ. You need to practice self-denial. You need to be placed in altogether different relations than you now are, for this conflict between reason and conscience on one hand, and the sinful pantings of the natural heart on the other, is spoiling your life and making your character very defective. What

battles are you fighting, nature against God or God against nature? Self-control to be under discipline to God is your only remedy. You have need that you take heed to your ways and cherish self-control. Be under discipline to Jesus Christ, your every thought being brought into captivity to Christ Jesus. Self-control needs to be wisely, judiciously managed.

There is danger of always giving loose reign to every passing feeling, until one becomes the slave of their own emotion, immoderate in their joy as they are extravagant in their grief. They are easily swept away by every passing gust of emotion. They have not inward stability, and power over themselves. They resemble the froth of the seafoam, restless, disquiet, fretful as it is tossed by the tempest. All this feeling indulged is supreme selfishness that only thinks and acts for itself. Now you need to engage in some employment that will occupy your mind, not an overtaxing one, but to be employed. Make Christ your counsellor.

You have petted yourself, my dear child, and you have lived on the sympathy and love of others until you have about spoiled your character and solidity of religious experiences. Your only safety now is an entire change, to exercise self-control over your natural feelings and affections, else you will never have a healthy soul life. So long as the feelings are under the control of the divine will all is well, but as soon as feelings control the mind and soul and interfere with the duties God requires, it becomes sin.

There are sources of pleasure opened before you, and you become elated and carried away with joy. Take heed, then, lest you indulge your impulse extravagantly, and then some little things change the current of your feelings, and you go just as far to the opposite extreme. Your love dies out of the soul and reveals you do not know yourself. Again, your grief is extreme to lose one you love. Your only hope is strong faith in God. Let not your heart tendrils entwine around any earthly object, or any earthly being, and become so fast united to them that they take the place of God. Let your tendrils entwine about God.

Your extremes of feeling make you incapable of performing the duties of life, which it is essential for your good and happiness that you should do in order to forget yourself and not study your feelings and be controlled by impulse. You need active duty, self-dependence. Cut yourself away from this sentimentalism that makes you a subject of feeling, which is ruinous to your spiritual life and character. You do not know yourself.

If you will fasten your soul's affection upon God, and work in Christ's lines, it is the best antidote you can have for not only the bodily ailments but for the soul maladies. You need to substitute for this depending on your feelings, active interest in wholesome occupation of mind and muscle, and obedience to God's will. This will strengthen the body and the soul. Whatever comes in to interfere with the discharge of practical duties, which you can do, is all out of God's order and a serious injury to the physical, mental, and moral powers, for the graces of the heart are being destroyed. That is, the grace of faith, hope, and a divine love that has not the mixture of the carnal.

You need to be converted soul, body, and spirit; then you will acquire a habit and power of self-control, and feelings will not obtain the mastery over your judgment. The power of feelings acquired by indulgence over judgment, in excess of that which is lawful, will spoil your life. In the practice of that

which is not lawful in temper, taste, habits, and affection left to have its own impulsive way, will lead you into forbidden paths, irrespective of consequences, and far from God and far from heaven.

But you can now make a change. Cease to leaven this one or that one, and make God your support. You have been leaning on broken reeds. This will be difficult at first, but keep to the point steadfastly. By constant effort and repetition it will become easy, until it will work reformation in your life, and your religious character, and you will become useful and a blessing to others. The Holy Spirit of God mold Mary into a new character.

Lt 54, 1893

Rice, Brother and Sister

Gisborne, New Zealand

November 1, 1893

Dear Brother and Sister Rice,

I have thought I should get time to write to you ere this. Letters have come to me presenting before me the case of Sr. Phillips, and inquiries have been made to me what I thought of the matter. I have not felt called out to encourage or condemn so long as I had no special light in reference to this case, but I now feel constrained to write. Matters have been presented before me which I will now mention. I can have time to only briefly express the matter.

Elder Rice and some others were encouraging this sister, to her injury, that she had been ordained of God to do a certain work. He thought it was his duty to call the attention of the brethren and sisters to this work and present it in a light which leaves the impression upon minds that I have sanctioned or endorsed this work. I have not done this, I have not had the least confidence in her claims or the claims any one has made in her behalf. I decided to let the matter develop.

But as there is danger of your being deceived and deceiving others by presenting this matter before them, I will say, The Lord has not given you this work to do to impress minds that this is a work which they must receive as from God. You have no duty to present it to the people in this light. My Guide said to you, "Look unto Jesus; receive your light from Jesus; talk of the light He has already given; trust in Jesus."

The Lord has placed light, wonderful light before His people. Walk in the light. It is not the burden the Lord has given you to explain and interpret the words, the works, the writings of Sister Phillips. If you do this you will mislead the people. Take your Bible and explain the revealed will of God, which is assurance forever. This is a snare which you do not observe, prepared to lead souls to be taught of this sister in the place of looking to God for themselves to learn of Jesus. He is just as willing to teach them as He is to teach Sr. Phillips to teach them. Looking unto Jesus, trusting in Jesus, is the duty of every soul.

This sister may sit at the feet of Jesus and learn of Him her duty, and others have the very like privilege to learn the precious lessons He has given to His disciples. The Lord has not laid upon her the work of accusing, of judging, or reproving, of condemning and flattering others. It is her privilege to draw near to Jesus and walk in all humility of mind, as one having a teachable spirit. "Behold the Lamb of God, which taketh away the sins of the world." [John 1:29.]

I am sorry that Brother Rice has felt called upon to call the attention of other minds to the words and exercises of this sister. I will say no more at present on this subject, only this: there will be, I have been shown, many who will claim to be especially taught of God, and will attempt to lead others, and they will undertake a work from mistaken ideas of duty that God has never laid upon them. Confusion will be the result. Let every one seek God most earnestly for himself that he may individually understand His will.

Elder Rice, my dear brother, if you will only heed the words of caution given you of God to speak short, right to the point, to pray short and right to the point, and bring to a period your remarks, you would have saved yourself much suffering and accomplished more good. You have precious thought which you can readily communicate, but you have taxed the vital organs to your injury. I hope you have not gone to far for recovery.

I hope the Lord will have compassion upon you, but you need self-control, you need to consider your vital organs and the perseverance you have revealed in talking so long. You make yourself tedious and thus wear out the hearers. This has been presented before you time and again; now let the word of the Lord be heeded and no longer overtax your powers as you have done. One quarter of the time you have occupied will do a far more acceptable work than to speak at so great length. May God bless you both.

Lt 55, 1893

Foss, Mary

Russel Bay, off Island New Zealand

February 21, 1893

Dear Sister Mary:

We have been anchored here for some hours. Yesterday we left Auckland, New Zealand. At six p.m. we left the hired house which we had occupied for nearly two weeks, and at seven p.m. our boat started from the wharf.

During the twelve days while in Auckland, I labored hard. I spoke eight times, six times in the chapel, and twice in the opera house. All these meetings were held in the evening except two upon the Sabbath. The labor wore on me. I found my power of walking was not so good, and my hips were becoming more helpless. I had not been able to transfer a comfortable chair from Melbourne; I was so much improved in health I thought I could do without the conveniences; but, O, I had a hard time. Bro. Starr and Willie found an easy chair which they purchased for me. It was a new pattern and suited me as if made for me. I do not know how I could have taken this journey without this chair.

When we came on the boat at Auckland, there was a stiff breeze, but I chose to stay in my chair on deck. The state rooms were all below the deck, and very close; I could not occupy them. I was wrapped up like a mummy to shelter me from the storm and wind. My chair was the easiest I ever had, but after about two hours my hip began to pain me, and I knew I must lie down. When Willie came to see if all was well with me, I told him I could not endure to sit up any longer.

The only place open to me on deck was the smoking room, but all said if I could not do better they would empty that room and put my spring bed in there; but lo, the bed would not go in. Then the steward and W. C. White went off by themselves to get things fixed. After a while they came and helped me to the other side of the boat, where a shelter had been made with rugs, and I lay down on a good spring cot, O, so grateful for the privilege. The brass band had come on board at Auckland, and they entertained us with music, but I had become so nervous from weariness and pain that I could not enjoy it. I had a burning fever nearly all night. The arrangement made for me on deck was a great comfort, and I felt so thankful for the change from chair to cot. Emily lay in a steamer chair next me. Willie had a steamer chair on the other side of me. Bro. and Sr. Starr were below in a state room.

About midnight I saw an immense rock towering out of the sea at a great height; it looked so singular in the midst of the water. This rock is called Faranga. It belongs to a group called the hen and chickens. We came quite near this island about seven in the morning, but suddenly the fog settled down upon us, and the sailors cast anchor and delayed landing the passengers. The musicians whiled away the time in giving us music, which was more agreeable to me now than last evening, when every nerve was throbbing with pain. We had our breakfast after the boat drew up to the wharf, being delayed one hour.

The steward was very kind and attentive. He will do anything and everything for us that we hint we want to have done. He is an intelligent, prepossessing young man, the son of Bro. Rout of Auckland. He belongs to a family of nineteen children, his father having twice married. The young man does not keep the Sabbath, but no one could be more attentive to us than he is.

Yesterday the captain visited a long time with us and told us what he had suffered from rheumatism. He had been drawn out of shape and had to go on crutches. He went to the hot sulphur springs and was entirely cured by the hot baths. His wife was very urgent that I should go to the springs on my return to Auckland from the conference. If the way seems to open I will do so, as the springs are not far from Auckland. The Lord direct me is my prayer.

This place, Russel, is a beautiful rural seaport town. Bro. and Sr. Starr, Willie, and Emily went on shore and made a nice little visit to the place. They brought back some sweet briar and a few plants of the myrtle family and some sprigs from the pine trees. I think it is not possible for any one who is not a Christian to understand and enjoy the works of God and the precious things in nature. When we behold the evidences of His matchless love, in the lofty trees, the shrubs and opening flowers, our minds are carried up from nature to nature's God, and our hearts overflow with gratitude to the great Master Artist who has given us all these beautiful things to delight our senses. We recognize the expression of His love, and His delight in making us happy.

I love Jesus, I love my heavenly Father for His love and mercy and gentleness to the children of men. Who can be indifferent to His manifest interest in us? Who can forbear to love Him? Truly in our coldness and indifference and disobedience it may be said, "We treat no other friend so ill." The love of God should be constantly welling up in our hearts and should find expression in grateful words, in praise and gratitude to our heavenly Father for His mercies every day. It is through Jesus Christ our Mediator that all our blessings come. And how appropriate for us to acknowledge His unremitting care and ceaseless love.

We have now only a few hours ride to Kaeo. Here is a company of interesting people—a father and his children and grandchildren. Father Hare is now in the seventies. He has a family of twenty-four children. He is living with his second wife and is rearing the second family of children. He is a man much respected. The community was so anxious to see us that we consented to take this trip from Auckland to Kaeo. They have a little chapel, which was built by the Hare family. One son is in Auckland, one son obtained his education at our college in Healdsburg, California. We feel pleased that we can visit this church consisting mostly of the members of this one large family.

I suppose you receive the Review and Herald and Signs of the Times. I will send you with this the Echo published in Melbourne, Australia. Willie stands at the head of the publishing office in the absence of Elder Tenney who has gone to the General Conference in America by the way of India and Palestine. It was necessary, however, for Willie to accompany me to New Zealand. We are to have an important meeting, a conference and camp meeting, in this country in a few weeks.

Then after three-months' labor in New Zealand we return to Sydney, and shall probably make our home this winter in Parramatta, a few miles from Sydney. Sydney has a mild climate and has many advantages over Melbourne. This is the only season of the year when it is safe for me to visit New Zealand. They have a great deal of rain; summer and winter the grass is green. They raise much very fine fruit in this country.

Willie's family is in Battle Creek, Michigan. The children are well cared for by one of the best of girls. They love Mary Mortensen, and she loves them. We receive letters from Mary and from Ella May White every month. Ella May is now eleven years old and Mabel seven. They are very good, sensible children.

May Walling is still with me, but she was not feeling very well, and I consented that Emily alone should accompany me on this journey. I think I told you that Elder Starr and his wife were appointed by the General Conference to accompany me from America to Australia and New Zealand. Byron Belden and Sarah were doing well when we left Melbourne five weeks ago. Stephen is now delivering books for the canvassers. His health is not good. He lives close by Byron, but he and his wife keep house by themselves. Byron helps his father considerably, for Stephen's health is so poor that he is not able to do very much work.

I would be so glad to see you and to have you live with me if I ever return to America. We expect to remain in this country one year longer. There was a very urgent call for us to attend the General Conference now in session, but we knew that this was not our duty. For eleven months I have been sick and unable to attend meetings much. The people believing the truth in this country feel that they have

met with a great loss because of my illness, and I would not dishearten them by turning my face toward America until I labor in the cities and the churches that have been raised up.

For many years I have not followed inclination or impulse or my choice. I have studied what is God's will. What shall I do to glorify God? I am pledged to serve my Saviour with undivided affection. I count everything but dross that I may win Christ. Heaven, eternal life, is worth everything to me, and Christ has died that I might come into possession of the eternal weight of glory.

I hope, my dear sister, that the Lord will comfort you with His rich grace, and that you will have His strength to overcome and have a home in the mansions of the blest. We cannot afford to make any mistake where eternal interests are involved. To be indifferent to the claims of God upon us is most ungrateful. We cannot neglect this great salvation and be guiltless. An eternity of bliss has been purchased for every son and daughter of Adam, and all may have a clear title to the immortal inheritance, the eternal substance, if they will in probationary time prove their obedience to the commandments of God. All will be tested in this life. If they show that they love God, if they by faith lay hold on the merits of Christ and serve God with all their hearts, they will have a title to those mansions that Jesus has prepared for all that love Him. But how will heaven look upon those for whom Christ gave His life, but who have no thought or care for these things?

My sister, let us love God supremely, allowing no influence to come between us and our God. We must give heed to the light which God has permitted to shine upon our pathway; we must show before all heaven that we appreciate every ray of light; we must reflect that light upon others. We are responsible to God for our influence. Even if we are compelled to stand apparently alone, we are not alone, for Christ is with us to encourage and strengthen and bless us. He is acquainted, dear sister, with every desire of your heart, with every purpose of your soul. He says, "I will not leave you comfortless, I will come to you." [John 14:18.]

Let us believe that God will do just as He has promised. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself has suffered being tempted, he is able to succor them that are tempted." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Hebrews 2:17, 18; 4:15, 16.]

My dear sister, I am so sorry you did not attend the camp meeting. You needed the comfort and blessing, the light and hope and courage, you could have received had you been present. If the camp meeting is so near you another year, I hope that you will not miss the opportunity. We want every ray of light we can obtain. Darkness has covered the earth, and gross darkness the people, but those who will press on in the footsteps of Jesus will not walk in darkness, but shall have the light of life. We must not allow our minds to drift, and come to no point. We know that the Lord is soon to come, and we must serve God from principle, and be firm as a rock to follow in the path of obedience, because it is the only safe path. We cannot follow where the world leads the way.

“Sanctify them through thy truth; thy word is truth.” “If ye love me, keep my commandments.” [John 17:17; 14:15.] “Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whosoever keepeth his words, in him verily is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him ought himself also to walk, even as he walked.” Mark these words: “Brethren, I write no new commandment unto you, but an old commandment which ye have heard from the beginning.” [1 John 2:3-7.]

May the Lord impress your mind that it is time you walked in the light, not as if begging pardon of your children and all the world because you choose to obey the light, but as a faithful steward of the grace of Christ. Exert every jot of influence God has given you to win every child from disobedience to faith and obedience, and you will have your reward by and by.

Love to all your children.

Lt 56, 1893

Stephens, Brother and Sister

Ormondville, New Zealand

November 18, 1893

Dear Brother and Sister Stephens,

I awake this morning at an early hour to present to you the message that the Lord has given to me for you. During the night season I have been in earnest conversation with you both in reference to the message I am to bear to you. I am deeply burdened because of the peril in which your souls are placed. In the night season I said to you, Brother and Sister Stephens, as God’s ambassador, I present to you your peril. There are some things which you have placed before me in conversation, which I must present to you in the light in which God has show them to me.

The Lord has wrought a good work for you and Brother Berry, and if you will follow on to know the Lord He will lead you in straight paths. But you have a work to do for yourselves that God cannot do for you. You must place your will entirely on the Lord’s side. You have not a long period of probation, but only a limited time in which to make your calling and election sure, and the Lord bids you to follow Him, that you may not walk in darkness, but may have the light of life.

You mentioned some matters to me over which you were troubled. You asked why it was that our ministers are so devoid of business talent and financial ability? This was in no wise an unreasonable question. But has not our heavenly Father a knowledge of these things? He has called some men to the ministry of the Word, but has He not also called men to the work whose experience and ability qualifies them to take charge of the business part of the cause of God? The Lord has called men to the ministry, but He has also given to every man his work according to his several ability. “For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." [Matthew 25:14, 15.]

God has entrusted to all men talents of ability, of means, of influence, and He enjoins upon every man the duty of being a faithful steward of his Lord's goods. The Master expects that we shall use the talents He has given us in a way that will glorify Him and build up His kingdom in the earth. He would not have us place the means He has entrusted to us in a bag with holes. We are to use our talents as He has directed and ever have His name's honor in view.

Christ has paid the ransom for every soul, and the Word of God plainly declares, "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.] The Lord has greatly honored you in giving you the precious light of truth. He has done great things for you. It is your privilege to use your God-given powers to His glory. He has led you step by step and has given you many advantages. He has reached forth His hand to help you, to strengthen and bless you. He has spoken to your heart and has opened your understanding to perceive the light of truth of this time. He has encircled yourself and wife in the arms of His mercy and love, and called you to the privilege of bearing the cross and of lifting the burden, yet you have not united in church fellowship. This is not as it should be.

There are some hindrances to your taking this step that you alone can remove. You have a part to act in becoming a free man, for as long as the power of perverted appetite holds control over you, and you indulge in the use of the narcotic tobacco, you are a slave to habit. The use of tobacco is injuring you both mentally and physically, and as it stands between you and your duty to God, it has assumed the form of an idol. In not overcoming this habit, you are failing to act in harmony with the convictions of the Spirit of God. God has given you light and grace, but this tobacco habit keeps you from coming into full recognition as a member of the church.

No one [but yourself] can do this work of separating yourself from the unclean thing. It rests wholly with yourself as to whether or not you will discard this practice that keeps you a slave to your pipe. You cannot claim that you have the moral power of a man in Christ Jesus until in the faith of what God has given, and of what He will give, you overcome this defiling practice that is injuring both your mental and physical powers. This habit is mastering, overcoming, you, beclouding your mind and making it impossible for you to discern sacred things. You are on losing ground.

The conditions upon which a man may become a member of the kingdom of God are, "Fear God, and keep his commandments: for this is the whole duty of man." [Ecclesiastes 12:13.] When the lawyer came to Christ, asking, "What shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou has answered right: this do, and thou shalt live." [Luke 10:25-28.]

This is the truth that is to be brought home to every mind and conscience. The declaration is too plain to be misunderstood. All who do not obey God are cursed with a curse, but to those who obey him are promised blessing and peace. God is looking down upon the inhabitants of the world. He sees those

whom He has blessed and sustained, whom He has watched over and provided with food and clothing. He notes those who lay hold of the advantages which His liberality has provided, as though they were their own, as though they themselves had created the bounties He has given and had perfect right to appropriate the treasures of earth as best suited their convenience and pleasure. They do as did Adam in Eden, and do not consider a "Thus saith the Lord," any more than he did when he took of the forbidden tree.

God has made provisions of such a character that suffering and want need not exist in our world. God instituted the tithing system by which tithes and offerings are to flow into the treasury of the Lord's house, so that there may be means in the treasury to sustain and carry forward the work of the gospel in the earth. He has provided that there may be "meat in mine house" [Malachi 3:10], that is, means whereby warnings and entreaties may be sent to the world. If men become selfish, if they misplace the means that God has entrusted to them, and fail to act the part that God has designed they should act to sustain his work, then they will have to render an account to God for the souls that are lost through their neglect to co-operate with divine agencies. They will have to render an account for the retarding of the advancement of the work of God in the earth.

The salvation of the human family was laid in sacrifice—the sacrifice of Him who was equal with God. The Lord declares, "I have set (or anointed) my King on my holy hill of Zion." [Psalm 2:6.] Isaiah says, "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of his father David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." [Isaiah 9:6, 7.]

David says, "Thy throne, O God, is forever and ever, a scepter of righteousness is the scepter of thy kingdom." [Hebrews 1:8.] This exalted Saviour came to our world and died in order that we should not eternally perish. He practiced piety, self-denial, and self-sacrifice and set us an example that we should follow in His steps. He not only declared that the law was binding, but honored it by rendering perfect obedience to its claims. For our sake He became poor, that we through His poverty might be made rich.

I speak to you the message that God has given me. "Ye are not your own, ye are bought with a price." [1 Corinthians 6:19, 20.] And what a price! May the Lord God of Israel help you to see that it is the greatest honor that can be bestowed upon men to have the privilege of linking up with Christ, to wear His yoke, to bear His burden. Hear the Word of the Lord that is spoken to finite, mortal man, "Ye are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] What material are you bringing into this character building? "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever." [Romans 11:33-36.]

In consideration of the fact that we owe all to God comes the earnest entreaty. "I beseech ye therefore, brethren, by the mercies of God, (who gives liberally, making his sun to shine on the evil and on the good.) 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, (not retaining your inherited and cultivated sharp traits of character) that ye may prove what is the good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measures of faith." [Romans 12:1-3.]

You should carefully read and consider this chapter. Romans 12. The words therein are as appropriate for you as though they [had] been addressed to you personally, and as though you had listened to them from the lips of Christ Himself.

I have also a few things to say to you in regard to your son. It has been presented to me in clear lines that you are in need of wisdom from above. You have not managed your son in the past in a way that God could approve of your course. A similar method of treating him now, when he has arrived at the age which he has, will not meet the approval of God. Your son's marriage has not been after God's order; for your son does not know how to treat a wife. Self is his highest object of affection. If he is crossed in any way, he is sullen, unthankful, unholy.

Yet, Sr. Stevens, your son is your idol. You have thought that your management was good, but in his case it has proved just about his ruin. He has wrought ruin for himself, and ruin for the one with whom he has connected himself in marriage. She loves your son; but he loves himself, and indulges himself in every gratification possible. He is even now petted and indulged in his perverse ways; but let me tell you this kind of management in his case is ruining him, making him a curse to himself and to others.

Eli pursued a course of indulgence toward his sons, and you have his example before you. God warned Eli as to what the sure result would be; but he did not heed the warning. Were your son permitted to do so, he would waste all your substance, and idle away his time. He has no love for any kind of employment that calls for earnest thinking and for taxing exercise. Labour is not according to his ideas, or in harmony with his inclinations. His course is an offense to God, for he has not educated and trained his powers to serve in the advancement of that which is noble and good. He is content to live upon his parents, and to let them provide for his necessities. While he lives in idleness, your petting and humoring him is not doing him good, but working for him only injury.

Your son's ways are not ways of pleasantness. His course is one that God altogether disapproves. For years he has pursued a course that is ruinous to his present and future usefulness, and you as parents have not restrained him, but have rather sustained him in his evil ways and allowed him to act out that which was in him. You as parents have failed to urge home upon his conscience that fact that he was under obligation to God to render honor unto you. You have not exercised a restraining influence over him, although you were largely responsible for his behavior. The mother has idolized her son, not because of his piety, amiability, his goodness and truth of character, but notwithstanding all his self-will, all his antipathy to the truth of God, his enmity to the holy law of Jehovah.

December 11, 1893

Wellington, New Zealand

The past night has been one of gratitude and thanksgiving to our heavenly Father because He has moved upon the hearts of the people to come out and hear the messages of warning for this time, and that the truth has triumphed in this place. Praise His holy name. But I felt very sorry that Brothers Stevens and Forest felt so little interest in the meeting, and did not realize that it was necessary for them to attend the meetings from the beginning to the close. Had you had a true sense of your great spiritual need, had you had a desire to have had a better knowledge of God and felt the urgency of having communion with God, you would not have manifested so marked an indifference in regard to the camp meeting that was at great expense brought to your very doors. You will never know how much you have lost.

One thing has been made manifest, and that is that those who permit earthly and temporal matters to so engross their minds that eternal realities are lost out of their reckoning do not prove faithful stewards of the grace of God. You have not been walking wisely. You have allowed your mind to dwell upon some matters that seemed objectionable to you and have allowed these objectionable things to swallow up everything else. But was this manifesting the wisdom that will make you wise unto salvation?

Brother Stevens, you have made the remark that it was a strange thing that there was so little business ability among those who profess to believe the truth. I admit that your statement is true, and I wish that there were more men among us who had ability and experience in this line. But it is a fact that men who have given their life to worldly pursuits, who have been cultivating sharp, business traits of character in worldly lines, do not come into the truth in large numbers. They are too worldly-wise, and their whole tenor of life and texture of character are after a worldly order, and to them the preaching of the cross is foolishness.

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

“Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who

of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." [1 Corinthians 1:18-31.]

Please read with much prayer the first, second, and third chapters of 1 Corinthians.

If our brethren who are supposed to be wise in financial matters utterly fail to give us the benefit of their wisdom in devising plans and in suggesting methods for the advancement of the work of God at this interesting, solemn period of the earth's history, what can we do but depend upon those who have a less business ability, and a more limited experience? "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, and precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise, ... let him become a fool, that he may be wise. For the wisdom of this 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. For all things are yours ... and ye are Christ's; and Christ is God's." [1 Corinthians 3:11-21, 23.]

Is it not time for you to arise and shine? Bro. Stevens, you are backsliding from God. You needed all the strength you could have obtained during the precious meetings at the campground. The Lord has spoken through His messengers and has suffered you to show that your heart was on your idols. Had you [and] Bro. Forest and Bro. Berry felt as you will one day wish that you had felt, you would have obtained increased light and rich blessings during the solemn convocation of the people of God. But to a large degree you brethren acted as though you had but little personal interest in the meeting.

Bro. Stevens, did you realize that the angels of God were witnesses to your course of action, and that you were giving worldlings a very objectionable testimony concerning the truth you professed to believe? Were you aware that all your transactions were written in the books of heaven just as they appeared to God? During the first part of the meeting Bro. Berry was interested, and blessed, but after awhile he united himself with you and Bro. Forest, and your association worked injury to your souls.

You did not come to the meeting to learn in the school of Christ. You did not come to unite yourself with God. Your idols separated your soul from your Lord. O, search and see what it is that engages your thoughts and affections, that takes your strength, and dulls your perceptions so that you do not have a sense of the times in which we are living. Eternal realities are soon to open before us, and you need, if ever a man needed, the awakening power of God. You needed the precious influence of the meetings you have missed. Had you come as one hungering and thirsting for righteousness, your heart would have been filled with the love of Christ.

Consider now the great love wherewith Christ hath loved you; look upon the great sacrifice that has been made in your behalf in order that you might be saved, and then be determined that you will respond to this wonderful love, and that you will not be conformed to this world, but that you will be transformed—by the renewing of your mind. Every day you need the mind of Christ; you need transforming grace. May the Lord help you and strengthen you and qualify you to be a representative of Christ, having a character that is pure and holy. Bear in mind that if you lose heaven, you lose all; you lose an eternity of bliss. You cannot afford to make any mistakes where eternal interests are concerned. Be careful to seek for pure and undefiled religion, for without holiness “no man shall see the Lord.” [Hebrews 12:14.]

Lt 57, 1893

Stanton, Brother

Napier, New Zealand

March 22, 1893

Dear Brother Stanton,

I address to you a few lines. I am not in harmony with the position that you have taken, for I have been shown by the Lord that just such positions will be taken by those who are in error. Paul has given us a warning to this effect, “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” [1 Timothy 4:1.]

My brother, I learn that you are taking the position that the Seventh-day Adventist Church is Babylon, and that all that would be saved must come out of her. You are not the only man whom the enemy has deceived in this matter. For the last forty years, one man after another has arisen, claiming that the Lord has sent him with the same message; but let me tell you, as I have told them, that this message you are proclaiming is one of the Satanic delusions designed to create confusion among the churches.

My brother, you are certainly off the track. The first message [the second angel’s message] was to go to Babylon (the churches) proclaiming her downfall, and calling the people to come out of her. This same message is to be proclaimed the second time. “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” [Revelation 18:1-5.]

My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong. God has not given you any such message to bear. Satan will use every mind to which he can obtain access,

inspiring them to get up some false theory, or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. I presume that some may be deceived by your message, because they are full of curiosity and desire something new and strange.

It makes me feel sad indeed that you should be deceived in any way by suggestions of the enemy, for I know the theory you are advocating is not truth. In advancing the ideas you do, you will do great injury to yourself and to others. Do not seek to misinterpret, and twist, and pervert the testimonies to substantiate any such message of error. Many have passed over this ground, and have done great harm. As others have started up full of zeal to proclaim this message, again and again, I have been shown that it was not the truth.

I understand that you are also proclaiming that we should not pay tithes. My brother, take "off thy shoes from off thy feet" for the place whereon you are standing is holy ground. [Exodus 3:5.] The Lord has spoken in regard to paying tithes. He has said, "Bring ye all the tithes into the storehouse, that there may be meat in my 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 3:10.] But while He pronounces a blessing upon those who bring in their tithes, He pronounces a curse upon those who withhold them. Very recently I have had direct light from the Lord upon this question, that many Seventh-day Adventists were robbing God in tithes and in offerings, and it was plainly revealed to me that Malachi has stated the case as it really is. Then how dare any man even think in his heart that a suggestion to withhold tithes and offerings is from the Lord? Where, my brother, have you stepped out of the path? Oh, get your feet back in the straight path again.

We are near the end, but if you or any other man shall be seduced by the enemy, and led on to set the time of Christ's coming, you will be doing the same evil work which has wrought the ruin of souls of those who have done it in the past.

If you are wearing the yoke of Christ, if you are lifting His burden, you will see that there is plenty to do in the same lines wherein His chosen servants are laboring—in preaching Christ and Him crucified. But any one who shall start up to proclaim a message announcing the hour, day, or year of Christ's appearing has taken up a yoke and is proclaiming a message that the Lord has never given him.

God has a church upon the earth who are His chosen people, who keep His commandments. He is leading not stray, offshoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not yet the church triumphant. There are tares among the wheat. "Wilt thou then that we go and gather them up?" was the question asked by the servants. But the Master said, "Nay; lest while ye gather up the tares, ye root up also the wheat with them." [Matthew 13:28, 29.] The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are His.

It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem,

[and] the advocating and exalting of the first day of the week above God's holy, sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, "For all nations have drunk of the wine of the wrath of her fornication." [Revelation 18:3.] It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against all who will not come into harmony with these false and satanic heresies that exalt the false sabbath, and lead men to trample under foot God's memorial.

Fallen angels upon the earth form confederacies with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord who judgeth her." [Verse 8.]

Lt 58, 1893

Smith, Uriah

Wellington, New Zealand

November 30, 1893

Elder Uriah Smith:

I am so much pressed with labor at this time, I cannot write as fully as I would. There have been things written to me in regard to the movings of the Spirit of God at the last Conference, and at the college, which clearly indicate that because these blessings were not lived up to, minds have been confused, and that which was light from heaven has been called excitement. I have been made sad to have this matter viewed in this light. We must be very careful not to grieve the Holy Spirit of God in pronouncing the ministrations of His Holy Spirit a species of fanaticism. How shall we understand the workings of the Spirit of God, if it was not revealed in clear and unmistakable lines, not only in Battle Creek but in many places.

I am not surprised that any one should be confused at the after result. But in my experience of the last forty-nine years I have seen much of these things, and I have known that God has wrought in a marked manner; and let no one venture to say this is not the Spirit of God—it is just that which we are authorized to believe and pray for—for God is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. But the Holy Spirit is not for the human agent to work; it is to work and use the human agent. That God did abundantly bless the students in the school and the church, I have not one doubt, but a period of great light and the out pouring of the Spirit is quite generally followed by a time of great darkness. Why? Because the enemy works with all his deceiving energies to make of none effect the deep movings of the Spirit of God on the human subject.

When the students at the school went into their match games and football playing, when they became absorbed in the amusement question, Satan saw it a good time to step in and make of none effect the Holy Spirit of God in molding and using the human subject. Had the teachers to a man done their duty, had they realized their accountability, had they stood in moral independence before God, had they used the ability which God had given them according to the sanctification of the spirit through the love of the truth, they would have had spiritual strength and divine enlightenment to press on and on and upward [on] the ladder of progress reaching heavenward. The fact is evident that they did not appreciate or walk in the light or follow the Light of the world.

It is an easy matter to idle away, talk and play away, the Holy Spirit's influence. [To] walk in the light is to keep moving onward in the direction of light. If the one blessed becomes negligent and inattentive and does not watch unto prayer, if he does not lift the cross and bear the yoke of Christ, if his love of amusements and strivings for the mastery absorbs his power of ability, then God is not made the first and best and last in everything; and Satan comes in to act his part in playing the game of life for his soul. He can play much more earnestly than they can play and make deep laid plots for the ruin of the soul.

There was every provision made by his satanic majesty to make the most of the opportunities given him to lead all who would be led into temptation, that he could make his suggestions to many minds, that the light sent from heaven was only fanaticism, excitement, because the after influence was not of that character to reveal the best fruits. Satan will instill into minds his specious reasonings because the ones blessed did not cherish and appreciate the divine enlightenment, and their hearts were not filled with awe and love that God had blessed and sanctified them through the truth. Instead of using their God-given powers to devise means that they could accomplish good and communicate that which they had received worshipping God in Spirit and in truth, they ate and drank and rose up to play. They perverted and misapplied the rich grace of God and bowed their souls' powers to worship an idol, just as Satan laid his plans they should do through resuming their amusements in games and plays which led away from watchfulness and prayer.

Had these students allowed the Holy Spirit to use them, they would have aroused as living missionaries to work in Christ's lines. They could not have considered their individual responsibility to work in every way possible in harmony with Christ their Pattern to save souls ready to perish. Instead of showing themselves faithful sentinels for Jesus Christ, that the enemy should not steal a march upon them and convert their souls' temples into desecrated shrines, they threw wide open the gates and invited the enemy to come in. The Lord demanded the homage of the heart, rendering to Him undivided, whole-hearted service, the cheerful obedience of every power of the mind and soul. Souls are perishing out of Christ. There is work to be done to enlighten, to warn. Holy characters are to be presented to the world to represent the power of sacred truths upon human hearts. God's calls are earnest and emphatic to the sinner. He calls, "Turn ye, turn ye, for why will ye die?" [Ezekiel 33:11.] Who is calling with Christ?

My heart is weighed down with [a] burden of distress, because God's name is not glorified and exalted in the earth. If He sends His Holy Spirit there are those who do not understand its operations and how to appreciate the glory of God shining upon them, and unless they do discern the movings of the Spirit of God, they will call light darkness, and darkness will be chosen rather than light. I have been afraid,

terribly afraid, that those who felt the bright beams of the Sun of Righteousness—for I have not one doubt but that they did receive the Holy Spirit—will come to the conclusion that God's heaven-sent blessings are a delusion. When God shall let His light shine again, how many will resist it and not respond to it because of the judgment many have passed upon its influence? If the light from heaven is not appreciated, greater evidence, greater light will be resisted. Bear in mind we are on holy ground.

The results after the working of the Spirit of God in Battle Creek are not because of fanaticism, but because those who were blessed did not show forth the praises of Him who called them out of darkness into His marvelous light; and when the earth is lightened with the glory of God, some will not know what it is, and from whence it came, because they misapplied and misinterpreted the Spirit shed upon them. God is a jealous God of His own glory. He will not honor those who dishonor Him. Some persons living in the light ought to have instructed these souls young in experience to walk in the light after they had received the light. I wish I had time to write more fully, but I fear I have not.

Lt 58a, 1893

Rousseau, Sister

Wellington, New Zealand

July 24, 1893

Dear Sister,

I have been thinking of you, and I want to say a few words to you this morning. I think of you oft, and would feel highly pleased to see you and to converse with you. I had written some lines to you, but was not able to finish it and will not look for it.

I have been so pleased that you and your husband came to this far off country, and I hope you will be strengthened and blessed of the Lord and will realize His restoring power upon your body. I feel so sorry for you when I consider that you are frequently passing through scenes of suffering. You know others cannot appreciate this, but there is One who knows all about it.

Let us unite our petitions as often as possible that Jesus the Mighty Healer will take your case in hand. He will do wonderful things for us if we will come to Him in faith. Let us draw nigh to God who knoweth our every weakness and every suffering and ask Him to make you whole. Will you not come as a helpless suffering child to Him, will you not ask God for Christ's sake to heal you? Will you not believe that He will do it in accordance with His promise? Reach out to Him the hand of faith. Only believe and ye shall see the salvation of God, and the Lord can do all and more for you than you can ask or even anticipate.

You long for physical strength, you love to work; indolence is not attached to you in any measure, and God knows all this. My heart longs to see you a restored woman. But very few understand what you suffer but Jesus does know, Jesus does pity, Jesus does love you and will hear your prayers. Come to Him with full assurance of faith, tell Him all about it and then grasp the promise, yes, but more firmly the God whose word is pledged. Come, my sister, just as you are with all your infirmities, only believe. We

do not ask of God, as He is pleased to have us [ask], those things He is abundantly able to do for us. Look and live.

Will not you and a few others unite together in special seasons of prayer that the Great Physician shall undertake in your behalf? He knows just how to remove your difficulties. Do come to Him with all your heart for health and healing of your infirmities. Press your petitions to His throne perseveringly, and believe it will be done. Jesus loves you; keep the soul in perpetual communion with God. It is a constant satisfaction that you are performing a work for Jesus. Divine wisdom will be given you. His Holy Spirit will pervade your mind as it is drawn out to Jesus.

Whosoever drinketh of this water shall never thirst, it shall be in him a well of water springing up into everlasting life. He will make the soul's jarring conflicts to cease; He will bring every thought into captivity to Jesus Christ. Jesus is all in all to you. A new life will be given you; and every hope become infused with a new life, and every purpose and plan and effort is instinct with power from Jesus Christ. My sister, Jesus knows that you have struggled against great difficulties; you have had much suffering, and I feel impelled to say to you, Have faith in God, for there is relief for you; only believe, only trust. Hang your helpless soul by living faith upon the world's Redeemer; bodily and mental vigor He can and will bestow.

You may be a great blessing to our youth. You may speak words to them full of hope, tenderness, and love. You may win them to Jesus, and He will give you His grace that you shall be like a tree planted by the living waters which bringeth forth the fruit in its season, whose leaf also shall not wither, and whatsoever he doeth, shall prosper. Do not for a moment feel that you are, because of feebleness and suffering, useless or nearly so, for it is not the truth.

Ask of Jesus to bless you, and do not fail or be discouraged in continuing to ask. Jesus loves you, and the promise is made to those who ask that they shall receive. O, remember He is faithful that hath promised. Ask, and continue to ask, with persevering earnestness, and as you receive, for you surely will, for faithful is He that hath promised. You can lay your talents and your scholarship and your life at the foot of the cross. By the grace of God you can achieve something worth living for, for heaven's divine resources are drawn upon by the prayer of faith. Seize upon the large supplies and be enriched by what you diffuse. My sister, my dear sister, will you cultivate faith in God who hath promised?

I think over and over how much good you may do, and every one connected with the school. There is an atmosphere which surrounds every one, and that atmosphere which is inhaled from heaven will leave a most healthful influence upon the hearts and characters of those with whom you are associated. There will be, and there is in the school obdurate souls. Pray for tact to persuade them; if you cannot have a personal influence over them and touch their hearts, then do not let them go, do not fail nor be discouraged, take them to the Lord in prayer; the poor sinsick souls need a physician. There is a balm in Gilead; there is a Physician there. We have a God whose arm is not shortened that it cannot save, whose ear is not heavy that He cannot hear. The Lord bless you, my dear beloved sister in Jesus Christ. I will stop now, for I go to ride.

September 13

I have been searching for some little items written sometime since, but I find words written that are, I believe, that which you need.

Today I was taken off from my writing to see a young Maori boy sixteen years old. He goes to Melbourne to the school. I wish you would speak a word to him now and then and help him all you can. Please do this for Christ's sake. I feel a deep interest in the boy; he seems to be intelligent, and to be a Christian. I have offered to see him through school, loaning him money which he will repay again when he comes into possession of his means. We are most desirous to draw in all we possibly can of this race to become educated and trained to return as teachers to their Maori people. Christ died to redeem the entire race, and He will work through human agencies.

The Lord Jesus intended much greater things than our eyes have yet witnessed. Everything has been done that a God could do, that their blood bought souls should not be in our Christian communities and live and die in their sins. We must have more decided, thorough, persevering, evangelizing—well-organized efforts put forth to save these precious souls. Is Satan always to triumph? No, no. God will work, and every human Christian agency must be aroused and consecrated to work with God to cooperate with the heavenly intelligences. Not one must be asleep now, not one must be careless and purposeless. We have something to do and a work which can in no case be neglected. Some are perishing, and we need everyone to be living missionaries for the Master. O, that everyone may have a mind to work.

But why am I writing all this to you? The Lord bless you, my sister, abundantly is my prayer.

Love to your husband and all dear friends.

Lt 59, 1893

Tuxford, Sister

Napier, New Zealand

September 4, 1893

My Dear Sister Tuxford,

I have just returned from church; spoke to them upon the subject "Christ riding into Jerusalem." We had a goodly number of outsiders. I have spoken five times in Napier and four times in Hastings; the Lord gave me freedom in speaking. I praise His holy name, I can walk with convenience to and from the church; the churches are being helped and blessed.

I suppose Willie has been with you over the Sabbath. We were grateful to learn where he was and thankful the sea trip is in the past, for I do not think it enjoyable for him to take steerage passage. I am not able to have my teeth yet for some weeks, but I cannot forebear speaking, so I have gone to work without them, which I never thought or expected to do. You can feel assured I shall feel highly gratified

to have them. I sent you a letter last Friday. We hope you and your Mother are well and happy, enjoying the gracious influence of the Spirit of God.

I see much work to be done in this country and long for money and laborers, that it can be carried forward. Every energy ought to be put into use to raise the debt from the meeting [house] in Napier. It can and should be done; there are enough to do it if all will act their part, and there is no excuse why this debt should linger. God is not pleased with this slipshod way of doing business. O, for the converting power of God to get hold of young and old, that they may see the Lord's business cannot be executed in a loose manner; it must all be firmly bound, and in a workmanlike manner. I cannot but think of the donation from Sister Martha, and the money which she borrowed to give the donation and is not paid yet. I feel burdened over such matters.

I feel so thankful the end is near. All the burden of my message has been the near coming of Christ and the necessary preparation of each individual that they may meet Him with joy and not with grief.

Everything that can be done should be done to awake the slumbering, that each human agent should have his lamp trimmed and burning. We have no time to lose; we must employ every talent to work while the day lasts, for the night cometh in which no man can work. Every entrusted capability is now to be brought into active service.

I have been feeling very solemnly over the state of things in this country, which we seem to have no power to relieve. Truth is progressive but when there is no door opened where the truth should find an entrance, then what can be done? There are quite a number of Sabbathkeepers in Hastings, but no place of worship.

I know, from what we have seen in the past, souls would be added to the church of such as will be saved, [but] again, there is no place to worship in Havelock. No house can be obtained to make an attempt to hold forth the Word of life. There are souls in that place that will receive the truth if they could only hear it, but every entrance is closed, personal effort will need to be made—it is the only way now.

An attempt was made to hire a hall, the only one in the place, but a school teacher exerted his influence so it should not be done. He stated that he had been informed that Seventh-day Adventists did not believe in the divinity of Christ. He was assured to the contrary. Well, he said he did not want them to come to that place, so the door was closed. I called upon all in Napier, both young and old, to practice economy and to lay by something wherewith they could do something for the cause and work of God, and this was obligatory upon them; the Lord would not excuse them if they devoted the means the Lord had entrusted to them to advance His cause and His work in self-pleasing, or in making Christmas presents to their relations and friends. Every exertion was to be made to present to the Lord our thank offerings and our gifts of the great gift He had made to the world in sending Jesus. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." [John 3:16.]

Dear sister, the gifts and offerings which ought to find their way into the Lord's treasury have been diverted into human channels. I presented to the church how important it was that a change should be made in our customs, habits, and practices in this direction, especially Christmas gifts should be made to Him who has made such infinite sacrifice to save fallen man. I think professed Christians have been asleep as far as showing their obligations to God, who has purchased them at so great a cost to Himself, even His only Son. Well, think how must the Father, the world's Redeemer, and the heavenly angels look down upon human inconsistencies—our offerings and gifts bestowed upon relations and human friends, who will not return one dollar of the same to aid in advancing the truth and building up the cause of God in our world.

Custom and practices must change, inclinations and feelings must be of a different character in the future, if God is to be glorified. If all these little rills were set flowing into the treasury of God, there would be a reservoir that would flow into consecrated channels. Saith God, "Them that honor me, will I honor." [1 Samuel 2:30.] If we honor human friends, because we have considered this is the channel that our gifts and offerings and entrusted talents should flow into, we meet with loss every time, for we will receive no reward; we do not lay up our treasure in the heavens in bags that wax old.

Every one should make God and His cause their first consideration, as Christ was given to our world to die a cruel death to save perishing souls, to those who are made free by the gift of God's dear Son. He paid the price of His own blood and suffering to secure our willing service and co-operation in being laborers together with God to put into use every talent to be employed in the saving of souls for whom Christ has died. He has committed to us trusts. Do we feel all we possess is a loan from Christ? That the food provided for our sustenance is alone all that we can claim, or is granted us through Jesus Christ? He has made us stewards of His grace, custodians of the Master's goods, and the lowliest talents, the humblest service, may become a consecrated gift if exercised and employed with the high aim of doing our Master's service and promoting His glory. The more learning, of talents and of money, instead of releasing us of obligations only increases and intensifies our responsibilities. The question is not, What have I of the Lord's? but, What am I doing with what He has graciously entrusted to my stewardship? All we have is the Lord's, He has purchased us, soul, body and spirit; our time, our gifts, and offerings are to be laid on God's altar. Human inclinations and desires are not to control in this matter; and if heart, soul, body, and life were consecrated to God [and], with all the goods He has entrusted us with, were laid at His feet as consecrated gifts, they would be acceptable and accomplish much good.

O! how much robbery has been committed against God by the human calculation of misused goods! Christ the great Shepherd laid down His life for His sheep; He calleth them all by name. Every human is called to give an account of his entrusted talents: He came to him who had doubled his number, [when it] was put out to the exchangers, "Well done," is the commendation, "enter thou into the joy of thy Lord" [Matthew 25:21]—his own character is opened to them.

If we will make the most of our Lord's goods, we will make the most of our time and opportunities; we know not how long or how brief will be our allotted time. "Occupy till I come," all depends upon the use we make of our present opportunities, our entrusted talents. [Luke 19:13.] Every entrusted talent is a loan not to be degraded to selfish use, but to be employed in doing good. There must be no selfish

extravagance, no misuse or misapplication of the Lord's goods. The talents, be they small or great, must be used to the glory of God. The demand will come from the owner, "what use have you made of my goods?" We have the Lord's property by grace, Christ has purchased all, the interest required will be according to the entrusted capital, according to the measure of the gift of Christ. May the Lord make us wise unto salvation.

I did not expect to write thus, but as the thoughts flowed into my mind I have written them. Now, if you could copy this and send it to whom you choose, whom you think would be benefitted, you are at liberty to do so. Send me a copy, I have had so much speaking to do and going back and forth from Hastings and Napier, we have not had much time to write. Emily is full of work or else I would have her copy this.

With much love to yourself and your mother.

Lt 59a, 1893

Tenny, G. C.

Long Point, Paremata, near Wellington, New Zealand

August 3, 1893

Elder G. C. Tenny

Battle Creek, Michigan

Dear Brother:

You have kindly written several letters to me, for which I thank you. I have been purposing to write to you every mail, but the many things arising in the Colonies that needed attention called for letters, and I have written quite a number. When we drew near the time for the American mail to go, I was pressed almost beyond measure, and could not write to you. Willie and I have had anxious desires that you should return to this country, for you had acquaintance with the people and places; but when Elder Olsen thought you could be so great help to him, I thought it might be best for you to remain in America. We feel the need of help here, but Elder Olsen needs help also. Where is our help coming from? We have been pleading for the conference to send Elder Corliss. We did not write to him personally, for I thought that was not the proper way to do, so we sent appeal after appeal for help both of money and of men; but as yet we have no assurance of anything. We feel sad.

I have had some thoughts that I would not remain here much longer. Our two years will soon be completed, and as yet neither means nor men have been sufficiently furnished. The opposition, the prejudice, and [the] resistance against the truth is so strong here in this large city of Wellington, and Satan's efforts so determined that truth shall not enter, I am doubly sure that the Lord has a people here. If we can only find an entrance here, we know there are many honest souls that will come to the light and accept the truth. But what can we do? Nothing without a place of worship. Must souls perish because efforts are not put forth to get access to the people? The halls are very expensive. Tents cannot

be pitched in Wellington. Camp meeting cannot be held here, for there is not safety for tents. The circus company pitched their tents here in Wellington, and their tents were torn into ribbons by strong winds.

The work is extending in America; but shall this part of the world, of English speaking people, be left out of the planning and reaching of our conference? Shall not the Christian reformation go forward here? I have set before our people our necessities. But the treasury is drained to add continually to the conveniences and building up of the work in America where our people have a powerful influence. What can we do unless we can make a beginning in these cities? Are the means raised by God's people to be absorbed wholly in America? I answer, No. Means ought to have been in these fields and these cities worked years ago; but watchmen have been asleep as to what was required in these cities. Are we to make a retreat? Are we to give up now? When we read of the outpouring of the Spirit in America, we consider the words of Christ just before His ascension, "After that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Acts 1:8.]

We are watching and waiting, expecting to see a more thorough, decided missionary spirit which will take families out of Battle Creek and out of the churches and send them forth to labor in the fields all ready for harvest. This part of the field needs to be worked. Shall we give up Wellington, Dunedin, Christchurch, and Auckland as hopeless enterprises? Shall we give up Melbourne and the cities of Australia, where there are many honest souls, and pour all the means and efforts upon American cities? It seems as if I could hear the words that were addressed to the apostle, "I have much people in this city." And it was a most forbidding outlook: a city given up to all appearances, to unbelief, skepticism, infidelity and heathenism, and the most profligate that was upon the earth. I know God's will is not done in this matter. Time is narrowing up.

The same spirit of opposition in regard to the Sunday law will make as deep a mark here as in America. "God's hand is not shortened that it cannot save, his ear is not heavy that it cannot hear." [Isaiah 59:1.] But who is it that has the Lord's money? All the efforts we can make are useless without money and workers. We must not have our hands tied. It is so essential to get the leaven into the meal, and Satan is making his super-human efforts to keep the leaven out by keeping the door closed. I feel intensely over this subject. Shall the warnings and the good news, the glad tidings of great joy, of what is truth be proclaimed to the people? Christ by the virtue of His blood that cleanseth from all sin is drawing them to obedience, and no one is at work in these places.

"Be instant in season and out of season" is ringing in my ears, to gather in a harvest of souls. [2 Timothy 4:2.] Truth must be proclaimed from the fullness of a believing heart and reveal that he is earnest and means what he says, and I have no doubts as to the issue of there being something broader and more costly, than has as yet been put forth. I cannot sleep nights. Supplications are constantly ascending from my heart day and night to the throne of grace for the Lord to send money and workers; but now I am beginning to think I must go back to America and stir up our people, for they are altogether to nigh-sighted [nearsighted]. They cannot see the wants afar off, where there is not scarcely a thing to show or give character to the work. I am contemplating the matter as to what shall be done. I may soon be on my way to America, for I am very far from accepting the situation that all the means, or nearly all, is

used in America, where the truth has every possible advantage to be known. But here we cannot make even the first move in our cities.

Lt 60, 1893

Van Horn, I. D.

Wellington, New Zealand

July 20, 1893

Elder I. D. Van Horn

Charlotte, Michigan

Dear Brother,

My silence may be misinterpreted by you to think I do not accept your letter of confession; but dear brother, this is not the case. I do accept your letter fully, and am very, very thankful your eyes have been anointed with the heavenly eyesalve that you may see clearly and give to the flock of God meat in due season, which they so much need.

The powers of Satan to seduce and deceive are so strong, and his delusions of every kind so multitudinous, that every watchman needs now to give the trumpet a certain sound. There must be, now, no deviating from the light that God gives at this present time. Light is constantly shining now upon many, and it is the very thing they need for this time. Old truths are, if we cherish the light, presented in new aspects that have not been seen before, and as the providence of God is certainly at work to bring the crisis in the closing scenes of this earth's history, there will be a power, the office work of the Holy Spirit, stirring the hearts of the men in responsible positions to unflinchingly stand at their posts of duty as a unit.

"Finally, my brethren, be strong in the Lord and the power of his might." [Ephesians 6:10.] This has been always applicable to God's people in every age of the world, but how much more so to the remnant church who have to meet the constant and most powerful masterly workings of the power of darkness for this last time. The words of the apostle come sounding down the lines to this time. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Verses 11, 12.]

These words inspired of God are appropriate for us. They apply in a special manner to those who are endeavoring to keep the commandments of God amidst a crooked and perverse nation, among whom they shine as lights in the world. O, how solemn, how fearfully solemn, is this time for the youth among us who have had great light, and for those who stand as watchmen upon the walls of Zion that their words, spirit, and character shall not be misleading to those with whom they associate and to those with whom they are brought in contact. The inspired apostle continues, "Wherefore" in consideration of the

warfare against, “not flesh and blood” but satanic agencies, disguised, “take unto you the whole armor of God.” [Verses 12, 13.] Make your guide the Word. “Take” it.

The whole armor which is furnished in the Scriptures is all prepared for you to take. “Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth.” [Verses 13, 14.] Fiction, spurious interpretations of the Scriptures, dishes of fables, are everywhere presented for your acceptance. But great discernment is needed that the girdle should be the golden chain of truth, “and having on the breast-plate of righteousness,” not your own but the righteousness of Christ. [Verse 14.] This is the fortress of the soul. We may with Christ’s righteousness going before us withstand the moral darkness and penetrate the devices of the satanic agencies. “And your feet shod with the preparation of the gospel of peace.” [Verse 15.]

The inconsistencies, the unreasonable workings of the human agents stirred with a power from beneath, will create in those who reverence God a holy indignation to see the truth of God brought into contempt, and its advocates misrepresented and clothed in garments of darkness, false charges. Then is the very time the Holy Spirit is to take possession of the human mind and it be made to appear that Christ is formed within, the hope of glory. While the living human agents are being moved with a power from beneath and the satanic agencies seem to have full control (almost) of the world, acting a conspicuous part just before the second appearing of our Lord to take the kingdom and possess the kingdom forever and ever, the two classes which are formed to enact the solemnities of the last day will be distinguished as the commandment keeping people of God, and the commandment breakers who are inspired by the devil and his angels. The appearance is as if the infernal government had been transferred from hell to earth.

The Lord Jesus will open the eyes of all who have been walking in the light, that they shall not be deceived with the pretentious spirit of those who claim great sanctity and say, “Lord, Lord,” while they stubbornly refuse to do the will of God. [Matthew 7:21, 22.] Christ repeated the princely titles of Satan as one perfectly familiar with his workings and usurped authority. Christ gave the warnings to be heeded and pointed to Satan’s thrones, principalities and powers, and spiritual wickedness in high places.

The professed Christian world is under Satan’s sway. Christ calls the prince of this kingdom Satan, Beelzebub, a liar, a murderer from the beginning, the wicked and evil one who is constantly working with the unholy and disobedient to trample upon the laws of Jehovah. Satan acquired the supremacy as a legislator in guilt to compel by decree the transgression of God’s law, and the professed Christian world come under his banner fully choosing his service and shall do after the works of the fallen foe. The rebellious chieftain signaled himself as having authority to establish laws entirely contrary to the laws of Jehovah, the living and only true God, the supreme Ruler in heaven and in earth.

When this deceiving power is accepted in the place of light plainly given in God’s Word, Satan stands as their ruler. The daring leader in rebellion is given by human agencies the pre-eminence above God, and the prince of darkness is acknowledged as their supreme authority. The number of his angels we cannot conjecture, but his field is the world, and he multiplies himself through his agencies over his whole field,

the world, concurring in and actively instigating the clergy to be his efficient workers in making of none effect the law of God, of tearing down His memorial, the insignia of His honour and His supremacy. There is no lack of satanic agencies.

Every soul who will now evade, through sophistry, the plain "Thus saith the Lord," and misinterpret and evade the plainest conclusions of the written inspired Word, will become instruments to tempt and coerce, and stirred with a satanic spirit purpose to afflict and oppress and compel the human agents to dishonor God's law and accept and advocate Satan's legislation and revere his enactments with a zeal proportionate to their blinding delusions. Our Lord declares, that Satan "abode not in the truth." [John 8:44.] Once he did bear rule under God and Jesus Christ, and all was radiant and lovely.

(Ezekiel 28:1-3): "The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, thus saith the Lord God: because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: behold thou art wiser than Daniel; there is no secret that they can hide from thee."

"Moreover the word of the Lord came unto me saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror and never shalt thou be any more." [Verses 11-19.]

Here we see that there is a fallen angel whose subtlety we have to meet, and every one who doth not make God his strength will be unable to meet this satanic power.

The world is asleep. The watchman are asleep, crying peace and safety in the place of laboring with energy and searching the Scriptures diligently to know what all this wickedness means that is swelling to such fearful proportions. They say to the wicked who are trampling upon the law of God, It shall be well with you. Because sentence against an evil work is not executed speedily the hearts of the sons of men are fully set in them to do evil. In place of being softened by the long-suffering of God, and His long patience, they are encouraged by His forbearance to further resistance, flattering themselves in their

sinfulness and impenitence that He that has not awakened His wrath against them to curse their wicked inventions will spare a little longer, and they may be ambitious and persistently follow in their own way, with nothing to interpose or to molest them in their inventions, and at some future time they will repent.

O, what can we say to awaken the soul's interest to make compromise with Satan, but make thorough work for repentance before it is everlastingly too late? How can we make them consider that there are limits to the forbearance of God, and that it is possible for them to pass the limit of the forbearance of God, as did Judas and Saul? God allows nations a certain period of probation; but there is a point they can reach and can pass, and then iniquity accumulated will receive not mercy, not longer forbearance, but an outbreak of the indignation of God, and be visited with punishment unmixed with mercy. God will arise in mighty power, and show, though slow to anger, He will not acquit the wicked. The wickedness of each generation is not forgotten.

Each century of increased profligacy has treasured up wrath, and Christ said unto those who resisted all His mercy, all the blessings He presented to them, addressing the rejecters of His salvation, "Fill ye up then the measure of your fathers," for the blood of all the prophets which had been shed from the foundation of the world should be required of the nation He addressed. [Matthew 23:32, 35.] They had the beacon warning in the jealousies, in the hatred, in the despisings of warnings and messages sent to them, and God's punishment came upon them for their cruelty, and notwithstanding all this, those who separated from God repeated the history of their fathers, and thus it is in our day.

O that men would be aroused and flee from the wrath to come! But the scenes transacting are very deceiving, their progress is so gradual, [and] their own degeneracy increasing. Today is so much as was yesterday, as in the destruction of the old world by water, and as Sodom by fire, they were continually strengthened in their own human inventions and the imaginations of their impure and corrupt hearts were evil, and that continually, so that they had no real sense of sin.

Who will stand against these bewitching, deceiving delusions? We have proof that God keeps a reckoning with nations, that there is a sum total of guilt that although it is beyond the power of human minds to define the amount God allows not to pass, but when the point of transgression is fully reached, when the law of God is made void, God takes account of the dishonor put upon His government, and He charges one generation with the crimes of the preceding generation, if they follow in the same evil course. Your light is constantly increasing.

What can I say that will affect the soul? What can I say that will arouse our people to serious contemplation and true devotion? What temptations are constantly presenting dangers to our youth? Boldness, impiety, selfishness, and independence is so common and the standard of righteousness so low, and the end of all things is at hand.

I am unable to describe to you my true state of feelings. I am seeking to do all that I can, but I see so little can be done without money and workers.

Much love to Adelia and your children. May the Lord lead and guide them is my prayer.

Lt 61, 1893

Van Horn, I. D.

George's Terrace, Kilda Road, Melbourne, Victoria

January 20, 1893

Dear Brother,

I am happy to report that I am much improved in health. The conference just closed has been in every sense a success. The Lord has placed His own imprint upon mind, and many have received instruction that is of the highest value to them. The Lord has given me His grace and power to sustain me in all my labors, both in speaking and in writing.

I want to say a few words to you, to tell you some things which burden my heart. You are represented to me as not walking and working in the light as you think you are doing. Again and again has the Lord presented before me the Minneapolis meeting. The developments there are but dimly seen by some, and the same fog which enveloped their minds on that occasion has not been dispelled by the bright beams of the Sun of Righteousness. Notwithstanding the evidences of the power of God which attended the truth which was shining forth at that meeting, there were those who did not comprehend it. In the blessings that have since accompanied the presentation of the truth, justification by faith and the imputed righteousness of Christ, they have not discerned increased evidence from God as to where and how He is and has been working.

You have not drunk from the full cup presented to you, that you could in every respect be giving the trumpet a certain sound. Elder Butler, Elder Smith, and yourself have been presented to me as standing in a similar position. While you have not openly opposed the work the Lord Himself has been doing, you have held yourself aloof from the very ones with whom you should have been closely related. If you had been walking in the light, you would have drunk of the cup full of the wine of truth that has been held to your lips; but no, you have but in a partial way been in harmony with the work that brethren Jones and Waggoner have under God been doing, to bring up the church to understand their true state and come to the supper prepared for them. The richest blessings from heaven have been proffered, but as represented in the parable, many have clung to their old citizen's dress, not accepting the dress prepared for them by the Lord Jesus Christ.

I know that Elder Smith, Elder Butler, and Elder Van Horn have been losing the richest privileges of heavenly enlightenment, because the spirit and impressions that were entertained before the Minneapolis meeting, and in a large degree cherished since that time, have kept them in a position where, when good cometh, they have had little appreciation of the same. I am so sorry for you, my brother; you have worked hard, but the wisdom which the Lord giveth to run like fine threads of gold through all your ministerial labor has been wanting. No greater light or evidence will come to any one of you except to Elder Butler. He has not been directly in the channel where light from the throne has come upon him.

The Lord looks with compassion upon you all but in a special sense upon Elder Butler. Both Elder Smith and yourself have had opportunities of the highest order, but neither of you has improved the privilege of opening the chambers of your mind and withdrawing the curtain from the soul temple, that the train of the glory of God might illuminate heart and mind. There is no reason that either of you can offer before the great white throne, when the Lord shall ask you, "Why did you not unite your interests with the messengers I sent? Why did you not accept the message I sent through my servants? Why did you watch these men to find something to question and doubt, when you should have accepted the message that bore the imprint of the Most High?"

God does not commend the position that any one of you three representative men has taken. You think you are standing at your post of duty, firm as rock; but God has not told you to stand where you are. The command is, "Go forward, and I will be with you; I will go before you, I will be your front-guard, and the glory of the Lord shall be your reward." The richest beams of light have been shining from the throne of God directly upon you, but you have slighted and (shall I say it? painful it is to me, but I cannot forbear,) refused it as strange fire.

Had the divine Spirit anything to do with your prejudice at Minneapolis? Anything to do with the spirit that led to action there? No; God was not in that work. I was led from room to room occupied by our brethren at that meeting, and heard that of which every one will one day be terribly ashamed, if it is not until the judgment, when every work will appear in its true light. In the room occupied by you there was a Witness, and in the rooms of others there was a Witness to every remark made—the ungodly jest, the satire, the sarcasm, the wit—the Lord God of heaven was displeased with you, and with every one who shared in the merriment, and in the hard, unimpressible spirit. An influence was exerted that was satanic. Some souls will be lost in consequence.

Why did you not receive the testimony the Lord sent you through Sister White? Why have you not harmonized with the light God has given you? Is this spirit to continue to the end of probation? Is there nothing that will be evidence to you as to where God is at work? Can you not discern who has the message to give to the people for this time?

Elder Van Horn, you need the quickening influence of the Spirit of God. You need the life-giving power from on high. You have set discourses which you have given the people for years; if these could, to a great extent, be banished from your mind, and you come to the school of Christ to learn of Him as a little child, O, what light, what power, what love, what grace and joy, would flood your soul. But you have not seen your need, you have not felt your want, and your labors have not been, could not be, as God would have them, full of marrow and fatness. God has offered you fresh manna for the people, but you yourself have eaten only what you chose to eat, and have given the same to the people. They have not, as a general thing, had the education and instruction it was their right to have for the present time.

I have had a great desire that you and Adelia should keep step with your leader, the Captain of the Lord's host. Your ideas are stereotyped, and you need, O so much, to have the imprint of the divine Spirit upon your spirit. I have been shown the necessity of your rising higher and standing in the clear

sunlight of the Lord's presence. You are not in the position the Lord would be pleased to have you occupy.

Elder Smith is not in the position in reference to the work and his connection with the cause of God that he ought to be in with the light he has had. Elder Butler and some others who have acted a prominent part in the cause have really been standing in the way of others, and have retarded the work. If Elder Smith was standing in the clear light, he would give the trumpet a certain sound in perfect harmony with the angel of (Revelation 18), who is to lighten the earth with his glory. Now is the time when we may look for just such a message as has been coming to us.

Think you, my brother, if the Lord has raised up men to give to the world a message to the people to prepare them to stand in the great day of God, that any one could by their influence stop the work and close the mouth of the messengers? No; if every human agent should hold his peace, a voice would be put into the stones, and they would cry out. The message would go in greater and still greater power. And shall such men as Elder Smith, Elder Butler, and yourself be left behind in the special message and work for this time to carry the people forward and upward to a higher, holier state of spirituality?

Is the work that has been going on since the Minneapolis meeting of God? If not, it is of another spirit. "By their fruits ye shall know them." [Matthew 7:20.] I know that the Lord is in this work, and no one can silence the messenger whom God sends, or repress the message. The Lord will be heard through His human agencies. And if any man refuses to accept the light and walk in it, that light will not continue to shine upon him. "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:4, 5.]

My brethren are well aware that the Word of God presents the matter of church unity as a principle; those who are united to Christ by the truth of heavenly origin should have strong friendship for one another. And this is not all. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you." "These things I command you, that ye love one another." [John 15:11, 12, 17.] The love of Christ must come into the church and be cherished by every member as a precious plant. If the branches of the vine are united to the parent stock, the same life dwells in them all.

In Christ Jesus there is love, and those who are united to Christ will not have merely a tame, common regard as acquaintances, but true, sincere love for one another, because they are endued with the spirit of Christ. This drawing off from one another is not Christlike, but it is after Satan's order. Love is not a mere simple regard, but a living principle; not a temporary emotion, but a permanent power. We drink it in fresh from the fountain of love that flows from the cross of Calvary. We are quickened by this love. "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 17:23.] Quickened by this love, the power of the Holy Spirit, we learn to love one another in and through Christ Jesus—truly, sincerely, unaffectedly.

The light is shining; it will not, cannot, be eclipsed. It will continue to shine brighter and brighter unto the perfect day; but those who close their eyes that they shall not see, and their ears that they shall not hear, and harden their hearts that they shall not receive the rays of heavenly light, will be left to walk in darkness; and he that walketh in darkness knoweth not whither he goeth. He thinks he is walking in safe paths, but he deceives his own soul.

I am distressed when I think of these brethren whom I love in the Lord, and who are not taking a Bible course as presented in the lessons of Christ, to be one as Christ is one with the Father, that, according to the prayer of Christ, the Father may love them as He loves His only begotten Son. The divine imprint is not on any man's work who does not exercise every faculty God has given him to answer the prayer of Christ for complete unity.

These who present before the world apparent differences, while they make no effort to see eye to eye by coming together as brethren to search the Scriptures, with the spirit of a little child, are not working in the lines in which Christ worked, and His Holy Spirit will not endorse their work.

There are peculiar temperaments that are easily thrown off the track, and when they get under the controlling power of temptation, they require to be helped. This is the case of Bro. Foster, who has been a reader of the Review for some years. He saw the articles by Elder Jones on the formation of the image, and was greatly blessed in reading them. Then came Elder Smith's article opposed to Elder Jones. This brought him into trial just before the Week of Prayer. I had a long talk with him, for he came to me to tell his feelings, poor man.

Through the Lord's Spirit, I spoke words to comfort him. He made some statement in reference to the meeting at Minneapolis, and I had to explain a little of that matter, just as the Lord had presented it to me. I do not want these burdens repeated that were forced upon me in Minneapolis and Battle Creek. Some may take explanations in the right way, because the Spirit of the Lord is abiding with them, but to other minds everything is perverted by the enemy.

Elder Smith's action in publishing Elder Jones' article, and then his own directly opposite, is presenting to our opponents broken ranks instead of a united front, and turning the weapons of warfare against our brethren. What kind of policy is this for Seventh-day Adventists? What does the True Witness say of such workers? Is it not time that a different order of things should come in? Is it of no account whether men heed the words of Christ or work away from them, showing that they have more confidence in their own judgment than in the words of our Lord and Saviour? Think you that this would be so if the children of God loved one another as Christ has loved them? "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.] See Romans 12:9. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." [1 Timothy 1:5.] "See that ye love one another with a pure heart fervently." [1 Peter 1:22.]

Do we practice the Word of God in this particular? I say we do not do this as God has directed. Among the talents we receive from God is the mysterious power of influence. There is a peculiar power in the influence of friend on friend, which is a savor of life unto life or of death unto death. Like the air we

inhale, it may be laden with fragrance or with fatal poison. In familiar conversation, in the interchange of thought and feeling, an influence is exerted that is potent for good or for evil. It is highly essential that a Christian should on all occasions use his influence for right. With what holy jealousy ought each one of us to keep guard over his thoughts, his disposition, that every jot of influence may be wholly on the Lord's side.

We are living in critical times. Satan's power over the human agents is great to destroy. The Lord in His great mercy is a Restorer, the very opposite of Satan. Our brethren who lead out in bearing responsibilities should realize the danger of viewing things solely from their own standpoint and thinking they have the mind of God and see things as He sees them. The Lord give us His mind and will to correct every possible mistake in ourselves. Brethren of the same faith should cherish a noble Christian friendship and sincere love for Jesus and those who love Jesus. The unaffected humility of a mind taught of God will be evidenced by love for the brethren.

I plead with you, dear brother, take off thy shoes from off thy feet, and walk softly before God. Snares and perils surround us. Let us individually be sure that we possess and manifest the religion of love, not of bigotry. Catch every ray of light from heaven, and let it shine before men. But we must be sure that it is true light. There is a broad, clear line drawn by the eternal God between the children of God and the children of the wicked one. We must be wide awake now, for it was while men slept that the tares were sown among the wheat. The time is soon to come when we shall discern between him that serveth God and him that serveth Him not.

Let us press together. Let us love one another. O, that all this Pharisaical coldness might come to an end, and our hearts burn with the ardor of God's love. We must not disparage the Lord's message or His messengers. We are all to be judged by our Lord Jesus Christ, and let us not judge one another. We must not lose the crown of life. We must press toward the mark for the prize of the high calling of God in Christ Jesus.

Much love to your wife and children. I would love to see you all, and hope I may again meet my friends in America.

Lt 62, 1893

Wilson, Brother and Sister

Wellington, New Zealand

May 4, 1893

Mr. and Mrs. Wilson

Napier, New Zealand

May I not claim you as brother and sister in Jesus Christ? I have not slept since three o'clock, and at half-past three I arose, and after seeking the Lord in prayer, I begin writing to you. A few nights since my

mind was much troubled, in contemplating what we could do to get the truth before the people in these large cities. We are sure if they would only hear the message, some would receive the truth and in their turn communicate it to others.

The ministers warn their congregations and say it is dangerous doctrine that is presented, and if they go out to hear they will be deceived and deluded with this strange doctrine. The prejudices would be removed if we could get the people out to hear. We are praying over this matter and believe that the Lord will make a place for the messages of warning and instruction to come to the people in these last days.

One night I seemed to be in a council meeting where these matters were being talked over. And a very grave, dignified man said, "You are praying for the Lord to raise up men and women of talent to give themselves to the work. You have talent in your midst which needs to be recognized." Several wise propositions were made and then words were spoken in substance as I write them. He said, "I call your attention to the singing talent which should be cultivated; for the human voice in singing is one of God's entrusted talents to be employed to His glory.

"The enemy of righteousness makes a great account of this talent in his service. And that which is the gift of God to be a blessing to souls is perverted, misapplied, and serves the purpose of Satan. This talent of voice is a blessing if consecrated to the Lord to serve His cause. Carrie Gribble has talent, but it is not appreciated. Her position should be considered and her talent will attract the people, and they will hear the message of truth."

Carrie has much to learn; but if she consecrates herself to God He will be to her, a present help when she is tempted. If she will give herself unreservedly to God she will be an efficient worker. She needs wise instructors who understand how to deal with human minds. She has made mistakes yet the Lord loves her. She will need to be placed under favorable circumstances, where she will develop Christlikeness in character. Some things were spoken I feel no liberty to write.

Carrie must not remain in the position as cook in the Bible School. I am desirous that she shall have the advantages of the school the coming term. She greatly desires this and must have it. The Bible studies will be a great help to her to prepare for Bible Reading work. If she is entirely relieved from all responsibility, and has an opportunity to rest up and not be so much on her feet, if her life habits and practices are completely changed, she may improve greatly, her voice return to her in its fullness, and receiving educational advantages, she may become qualified to do the very work the Lord would have her do in His service. While she has received as a legacy unfavorable traits of character, she has most valuable and lovely traits of character and should be associated with those who will appreciate and understand how to deal with her to develop the favorable and lovely qualities, and not pursue a course which will stir up and strengthen the unfavorable disposition she has inherited.

Much wisdom should be exercised by those who are brought in close connection with her, not to use flattery which would be poison to the soul, but to show a sanctified and tender motherly and sisterly regard for her and gain her confidence through the love that is expressed for her soul. Jesus loves Carrie. Her case is not at all difficult to manage. When she loses self-control, and speaks words that are

passionate, then those connected with her should be silent and should not take up a line of reproof or argument or condemnation. Repentance will come very soon. The silence that is golden will do more for this case than all the words that can be uttered.

I know that there must be a change for Carrie at once. She must not use up her strength over the cook stove. When she is wearied and nervous then the enemy brings his power to bear upon her, and she should not be placed where she will become a physical wreck. Satan would be only too well pleased to harass and destroy her soul. She must not be connected with any one who has not wisdom to deal with tempted human minds. One thing I know, that in all cases similar to that of this poor child's, whom Satan has tried to sift as wheat, the words of Jesus to Peter are appropriate, "Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not." [Luke 22:31, 32.]

Jesus rejoices in spirit when He sees Satan is repulsed from his commanding position, and that he no more controls the mind and will of the human agent. Carrie has been in eminent peril through manifold temptations; but Jesus Christ has had the tenderest sympathy for this child, and the Lord has sent His angels to protect and guard her from a life of wretchedness. Jesus Christ has purchased her, paying the ransom money for her soul. She is His property.

I need not present before you the self-denial, the self-sacrifice, the humiliation and crucifixion of the Son of God, which was the redemption price of a lost world. This we need to contemplate that we may better estimate the value of the human soul. As we view the agonies Christ endured, then we shall consider every soul of value that cost Jesus Christ so much. The love of Jesus for these souls cannot be measured. It is not only the small portion who accept of Christ that He died to save. No! He came to save every son and daughter of Adam. He came not to seek and save those who were faultless and lovely; but He came to seek and save them that are lost. Jesus said, "I am not come to call the righteous, but sinners to repentance." [Matthew 9:13.]

He is the true Shepherd, ever ready to leave the flock gathered into the fold, and to go out into the wilderness to seek for the lost sheep; and He calls for His living human agents to co-operate with the divine. We want every talent, every ability and God-given power to be exercised in this great work. "Ye are laborers together with God." [1 Corinthians 3:9.] Our work is to uplift, to try to save the souls that are ready to perish. Eternal life is worth everything to us.

Lt 63, 1893

Wessels, P. W. B.

Auckland, New Zealand

March 17, 1893

Dear Brother:

I feel deeply interested in the letter you have sent, and I am glad that you have written me so fully that I can reply in as full a manner. I feel the tenderest interest in your case. Your danger has been laid open

before me. I know that you do not desire to work injury to the precious cause of present truth. Your only safety will consist in being led entirely by the heavenly Shepherd, who says, "The sheep follow him: for they know his voice. And a stranger they will not follow, but will flee from him, for they know not the voice of a stranger." [John 10:4, 5.]

Examine closely your own heart, that you may know whether you are walking in safe paths or not. If you study prayerfully the life of Him who is the Way, the Truth, and the Life, and are yourself a doer of His words, you will become a power for good. But, my brother, I feel sad concerning your case, as you make free to complain of and accuse others. If you allow yourself to engage in this kind of work, you will not only meet with great loss yourself, but will place stones of stumbling in the pathway of others. You will not only educate yourself in the line of suspicion, jealousy, complaining and faultfinding; but you will train and educate others in this line.

In making complaints of others, you may justify yourself on the ground that you are telling the truth, and think that you are at liberty to speak of the faults of others on this account; but have you considered what are the objectionable seeds you are sowing? Did you expect to find perfection in Battle Creek? Did you get the impression that there was no devil to bring his temptations upon souls at the heart of the work? Did you think that there would be no tares among the wheat? If you received these impressions, there was no warrant for them.

While we are in probationary time, we shall see plenty of defects wherever we go. But you need not become confused, for you are to listen to the words of Christ, "Take heed how you hear." [Luke 8:18.] Whenever wrongs were developed before your eyes, did you not have the plain, decided testimony of truth in the lessons of Christ to mark out your path for you? If you had daily looked unto Jesus, the Author and Finisher of your faith, the trials you encountered would have been found to be of the highest advantage to you, for through them you would have been educated in patience and long-suffering.

It is true that many objectionable things in character, in word, and in action have transpired before you; but have you not seen in reading the Testimonies which God has given to His people, in reproof and warning, that the Lord does not let these things go on without rebuke? He has given plain statements to reveal the true and genuine from the erroneous and spurious. Had you taken heed to the Testimonies you would have received the very education which would have proved of the greatest advantage to you. When you return to Africa you will meet the same objectionable things that have annoyed you in America, and wherever you go, it will be proved to you, that the church militant is not the church triumphant.

As long as Satan has power to work upon human minds that are not barricaded with the Holy Spirit, there will be stern and earnest conflict between good and evil, and evil will be manifested even among those who claim to be the children of God. The characters of God's people are to be developed by the relation that exists between man and God, between man and his fellow man. In the Scriptures God has set forth practical lessons to govern the life and conduct of all; but though He has given minute particulars in regard to our character, conversation, and conduct, yet in a large measure His lessons are disregarded and ignored.

Besides the instruction in His Word, the Lord has given special testimonies to His people, not as a new revelation, but that He may set before us the plain lessons of His Word, that errors may be corrected, that the right way will be pointed out, that every soul may be without excuse. There is no reason for us to fix our eyes upon error, to grieve and complain and lose precious time and opportunities in lamenting the faults of others. We are to turn our eyes away from this, and store the mind with truth, that we may have pure and holy practices. Right practices are set forth in contradiction to the error, and every one who loves God, who will learn in the school of Christ to be meek and lowly in heart, will find rest from all turmoil, confusion, and strife of tongues.

But if any do not take upon them the yoke of Christ, if they do not cast away the yokes and burdens of their own manufacturing which always galls, they will be filled with dissatisfaction, complaints, faultfinding, and evil speaking. They will be so absorbed in looking upon the imperfections of others that they will fail to see and appreciate that which is desirable and precious. They will fail to fill memory's hall with the pictures of that which is pure and lovely and of good report.

The apostle says, "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, and if there be any praise, think on these things." [Philippians 4:8.] By beholding we become changed into the image of that upon which we dwell; then let us turn away our eyes from beholding the imperfections of those who are in the church, but who have not the likeness of Christ. We shall not be held responsible because those who make a high profession do not possess corresponding virtues.

Let us thank God that it is our privilege to turn away our eyes from these defective Christians, and look upon those who are truly devoted, who are doers of the Word, and who in life and character bear the image of the Divine. And above all things, thank God that it is your privilege to look upon Christ, the perfect pattern. You will be without excuse if you do not study the Word of God, that you may understand how inseparable is Christian doctrine and Christian practice.

In the lessons of Christ the true and the false are set in contrast. We need not hesitate to find our delight in what is pure and heavenly, to talk upon what is good, to bring the brightness that God has given before our minds. We should earnestly desire to be like the perfect model. We should thank God that through the aid of His Spirit we can distinguish between the pure and holy, and the impure and unholy. By beholding and copying the perfect model, we will present to the world a character that is Christlike. We have much desired that others should possess such a character, and have been greatly perplexed because they did not manifest Christlikeness in their life; but let us see to it that others are not perplexed at seeing this same lack in our own character.

God has given a clear principle to guide every sincere lover (of his own ideas, of his own opinion?—no); but of that truth and wisdom which cometh down from above, which 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 of peace of them that make peace." [James 3:17, 18.]

In this world we might become hopelessly perplexed, as the devil wants us to be, if we keep looking upon those things that are perplexing, for by dwelling upon them, and talking of them, we become discouraged. In criticizing others because they fail to manifest love, we shall kill the precious plant of love in our own hearts. Have we individually appreciated and felt the warmth of love which Christ represented in His life? Then it is our duty to manifest this love to the world.

Let us fear to dwell upon, to behold and talk, of the great mistakes that others are making by not manifesting love to their brethren and sisters. Spend as little time over this question as possible, but be sure to give due attention to the precious truths which come to us from lips that have been touched with a live coal from off the altar. Praise God that light has been sown for the righteous, and gladness for the upright in heart. Talk of the instruction that you have received that was to your soul as a feast of fat things. See to it that you bring into your character-building the solid timbers of truth. Let the exalted truths you have heard be manifested in the faithful performance of God's precepts.

You may create an unreal world in your own mind and picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in your imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest. It is not our place to uproot the tares, according to human wisdom, lest under the suggestions of Satan, the wheat may be rooted up under the supposition that it is tares. The wisdom that is from above will come to him who is meek and lowly in heart, and that wisdom will not lead him to destroy, but to build up, the people of God.

With every consecrated human agent who is free from all selfish partiality, from guile and hypocrisy, heavenly intelligences will co-operate. None need to err, none need to lose the golden moments of time in their short life-history through seeking to weigh the imperfections of professed Christians. Not one of us has time to do this.

If we see clearly what is the manner of character Christians should develop, and yet see in others that which is inconsistent with this character, let us determine that we will firmly resist the enemy in his temptations to make us act in an inconsistent way, and say, "I will not make Christ ashamed of me, I will more earnestly study the character of Christ in whom there was no imperfection, no selfishness, no spot, no stain of evil, who lived not to please and glorify Himself; but to glorify God and save fallen humanity. I will not copy the defective characters of these inconsistent Christians, and the mistakes they have made shall not lead me to be like them. I shall turn to the precious Saviour, that I may be like Him, [and] follow the instruction of the Word of God, which says, 'Let this mind be in you which was also in Christ Jesus.'" [Philippians 2:5.]

Many have left foreign countries and have come to America to obtain an experience and an education. Some have not been turned from the object for which they came. Their faith has not been shaken because they found a Judas among the disciples. They found brethren who were true and sincere, the beloved of God, whose words were words of wisdom, whose hearts were humble, who walked in the light as Christ is in the light. These learners would not be turned aside from their purpose or become discouraged. They came to learn the truth through which they were to be sanctified, and to lay up in the

storehouse of the mind those broad, essential facts of most vital importance. They studied the doctrines, finding in the links of truth precious things that were like jewels hung upon a golden thread.

Christ, His character and work, is the center and circumference of all truth. He is the chain upon which the jewels of doctrine are linked. In Him is found the complete system of truth.

The learners must walk in all humility, putting self under discipline to God. They must work with Christ, the center of truth, and by faith in Him gain salvation for their souls. Living faith will be made manifest in Christlike character, and in perfect obedience to all His requirements.

Christ was infinite in wisdom, and yet He thought best to accept of Judas, although He knew what were his imperfections of character. John was not perfect. Peter denied his Lord, and yet it was of men like these that the early Christian church was organized. Jesus accepted them that they might learn of Him what constituted a perfect Christian character. The business of every Christian is to study the character of Christ. The lessons which Jesus gave His disciples did not always harmonize with their reasonings. There was an immense contrast between the truths which He taught, which reached to heaven and compassed eternity, and those things that related to the common, temporal, earthly life. The Redeemer of the world ever sought to carry the mind from the earthly to the heavenly. Christ constantly taught the disciples, and His sacred lessons had a molding influence upon their characters.

Judas alone did not respond to divine enlightenment, yet to all appearances he was righteous, but he cultivated his tendency to accuse and condemn others. He had come to Christ in the same spirit as did the young man who had great possessions, who inquired, "Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, All these have I observed from my youth.

"Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: Go thy way, sell whatsoever thou hast, and give to the poor, and thou shall have treasure in heaven: and come, take up the cross and follow me." In this requirement Jesus touched the plague-spot of his heart—selfishness and covetousness. "And he was sad at that saying, and went away grieved: for he had great possessions." [Mark 10:17-22.]

Judas had come to Christ in the same spirit of self-righteousness, and if he had asked "What lack I yet?" Jesus would have answered, "Keep the commandments" [Matthew 19:16, 17, 20], for Judas was selfish, covetous, and a thief; yet he was numbered with the disciples. He was defective in character, and he failed to practice the words of Christ. He braced his soul to resist the influence of the truth, and while he practiced criticizing and condemning others, he neglected his own soul, and cherished and strengthened his natural evil traits of character until he became so hardened that he could sell his Lord for thirty pieces of silver.

Oh, encourage your soul to look to Jesus. Tell every one how dangerous it is to neglect his own soul's eternal healthfulness by looking upon the diseased souls of others, by talking upon the uncomeliness of

character found in those who profess the name of Christ. The soul does not become more and more like Christ by beholding evil, but like the evil which it beholds. The same love of self, the same indulgence of self, the same hastiness of spirit, the same petulance of temper, the same sensitiveness and pride of opinion, the same unwillingness to receive counsel, the same unsanctified, independent judgment will be manifest in those who criticize as in those who are criticized. They will act as if they had not Christ as their Pattern and Example. Oh, how much we need to guard against Satan's devices.

The Apostle Paul writes, enumerating the besetting sins of God's chosen people. He says, "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted." [1 Corinthians 10:5, 6.] Then follows an enumeration of the sins that grieve the Spirit of God, and again the Apostle says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." [Verses 11-15.]

It is not an uncommon thing to see imperfection in those who carry on the work of God. Go into any place where there is a large church, where there are important interests at stake, as there are at Battle Creek, and you will see the deep plottings of Satan; but this should not lead you to dwell upon the imperfections of those who yield to his temptations. Would it not be more pleasing to God to take an impartial outlook, and see how many souls are serving God, and resisting temptation, and glorifying and honoring Him with their talents of means and intellect? Would it not be better to consider the wonderful, miracle-working power of God in the transformation of poor, degraded sinners, who have been full of moral pollution, who become transformed so that they are Christlike in character, partakers of the divine nature, having escaped the corruption that is in the world through lust?

My brother, you are a part of the great web of humanity. We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report! My brother, let into your heart the light of the Sun of Righteousness. Do not cherish one root of bitterness that may spring up whereby many may be defiled. The most unfavorable matters that are developed in Battle Creek, or elsewhere, should not cause you to feel perplexed and discouraged. Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to Him, and in no case put trust in man, or make flesh our arm.

My dear brother, you have learned what humanity is when it is not closely connected with God, even among professed Christians. But of what significance is this to you? It is that you may learn to say, "I am weak as the weakest of these poor souls who are erring." You may say that you know that it requires grace and strength from Christ to submissively receive reproof, admonition, and counsel from the Word of the Lord through His servants. True humility is taught to the Christian by the Holy Spirit; and under discipline, if self-confidence is not dead in us, it will press itself to the front, and show its unsightly developments.

My dear brother, you will be in danger of viewing things from your own point of view; but please remember that one man's mind, and one man's judgment, is not to be followed in important decisions. In decided cases of importance, there needs to be a free unfolding of many minds, that every individual's plan may be viewed and thoroughly tested. The Lord has laid great responsibilities upon men in these last days, and it is of great importance that we understand how our plans appear when viewed by others. There is danger that evil influences will divert the mind from the great object to be attained. There is danger that disputes will arise among believers, and difficulties be created among relatives. In counsel concerning things that affect our relatives, or special favorites, our feelings will be enlisted to make partial decisions that will favor them; but we should bear in mind "that God is no respecter of persons." [Acts 10:34.]

My brother, I speak to you in all tenderness, for I have great love for you and your family. The work that God has given me to do is to entreat, warn, exhort, and reprove. I am not to cease this work in behalf of any soul while there is a gleam of hope. The words I may have to speak may indeed give pain, but the oil of grace is to be generously mingled with reproof. It is Christ that has caused the reproof to be given in love, and while it wounds, the softening, subduing influence of His grace is also to heal. I cannot deny that the words the Lord gives me to speak will wound pride and cut across personal wishes. You may feel that you are all right, and yet may be spiritually deluded and not see that through error you are being led into a course of wrong conduct.

We are to admonish each other the more carefully and faithfully, as we see the end is nigh. This is true friendship, and is the result of a brotherhood which works to good purpose. We are to watch for souls as those that must give an account; and if this does not lead to faithfulness to each other, in prayer one for another, tell me what Christian fellowship means. If faithful admonition and prayer are not to be brought into practical life, one for another, then the highest benefit of friendship and brotherhood is lost. Without this faithful love our association is not after the Bible order. It is no longer the practical blessing that the Lord designed that it should be.

Paul writes (2 Corinthians 2:4) "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have, more abundantly unto you." "And let (it is urging its entrance) the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." [Colossians 3:15, 16.]

My brother, will you please examine yourself to see whether you are standing in the right relation to God? The Lord is testing and proving you. While you cherish a spirit of suspicion and want of trust in your brethren, you make yourself very unhappy, for you feel that you have no assurance of anything, and unbelief takes the place of faith.

The chosen servants of God should plead for divine help, but even prayer will not avail when they tenderly cherish sensitiveness and jealousy. The enemy desires us to cultivate these undesirable qualities of character. The true laborers together with Christ will have wisdom from above, and the oil of

grace will be mingled with all their labors. They will be as wise as serpents and as harmless as doves, avoiding giving offense or causing pain of heart to any one; yet if they bear the burden of the work, there will be times when they will give admonition, reproof, and counsel. No one who claims to believe the truth which sanctifies the soul should easily take offense. As long as the church militant is militant, and not triumphant, it will be essential to walk by faith, and not by sight.

We are all exposed to temptations; a wily foe is upon our track, and we must guard self with ceaseless vigilance, lest our feet shall stray from the path that is cast up for the ransomed of the Lord to walk in. The soul must be garrisoned with the truth revealed in the Word of God or selfishness and sensitiveness will be brought into activity, and we shall take offense readily, and think we can certainly walk alone in our own independent judgment. We shall have a morbid impression that our brethren have not placed a proper estimate upon us, or given due weight to all our ideas and plans, when the fact is, that through long experience they have learned caution and know that it will not be for the healthful working of the cause to act upon the ideas presented.

Over and over again the faithful burden-bearers in the cause have had these same difficulties to meet in dealing with those of less experience. Our divine Master was unkindly judged by those who ought to have been able to discern His divine wisdom. Can we expect that His servants in discharging their duty, in following conscientiously the path of righteousness, shall at all times be understood? There will be times when we shall fail to accomplish the work we hope to do, because human hearts are often tempted and deceived, and turn away from the truth of God.

Every soul must work in the spirit of humility as the human instrumentality which God employs. Those who learn meekness and lowliness of heart from Christ will readily receive advice and counsel and [each] will prayerfully consider every position of his own that does not harmonize with the plan which God presents.

We must patiently search the Scriptures in the spirit of Christ, that we may not be among those who reject advice and are not subject to counsel, who feel provoked at the words of the messenger sent of God, because His message does not coincide with their own feelings and plans. Such are in positive danger of becoming headstrong and obstinate, for although convicted, they will not yield to reason, or accept wise advice and counsel. What reserve force has the Lord to correct the wrong feelings and judgments of those who never consent that they themselves are in the wrong, but ever have on hand an unhappy store of reasons to justify their own selfish actions, as numerous as they are deceptive and dangerous.

He who will not accept the advice and counsel from God's human agents is in danger of not receiving the counsels of heaven, and will be fatally mistaken unless his spirit is changed. He will look upon others with suspicion, thinking they are in the wrong, and in this attitude there will be no chance to set him right, for he will reason that there is no necessity for it. Christians should be teachable, they should have self-control, they should ponder upon that which is presented to them, and fear that their own course may not be perfect, when they see so many defects in their brethren that leads them to accuse and condemn.

James says, "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.] These are plain words indeed. The truth enthroned in the heart softens and subdues the soul, sanctifies the character, elevates, ennobles, and purifies the soul. Faith works by love and purifies the soul from every species of selfishness. By beholding the self-denial, the self-sacrifice, the meekness, the purity and holiness of the life of Christ, the spirit and character become changed. The disciples of Christ become Christlike. They become one with Christ in spirit and character as Christ is one with the Father. They bear the test and pruning of God, that they may be found worthy to become members of God's family above.

The wisdom that leads to alienation, difference, strife, and contention "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." [Verses 15-18.]

In the night season, I was in earnest conversation with you in regard to the things I have written you. I said, "Bro. Wessels, can you hope to have success, to impart divine wisdom, when you are robbing God of that which is His own, withholding your tithes and offerings? In this matter you should be afraid of yourself, jealous of your sacred responsibilities before God. You have the Word of God, plain and direct, as spoken by Malachi. Please read a plain, Thus saith the Lord. My respected brother, do not come to the Word of God to read it in the light of your own ideas, but bring your own ideas and practices to the Word of God, that they may be corrected, or even cut away by the sword of the Spirit of truth. Do not seek to devise means whereby you may blunt the edge of the sword of the Spirit. Do not mingle your ideas and prejudices with the truth of heavenly origin, and thus neutralize the force of the truth.

My brother, I beg of you not to evade the word that is spoken plainly and directly to you. You think that your brethren are not all perfect according to your measurement; but I would ask you how can an imperfect human agent judge the imperfections of his brethren? The Bible will not justify you in your opinions and practices. We must bring every thought and action into harmony with the Word. Oh, let not one word or any practice of yours be an excuse to any soul who would follow in your steps, in practicing that which would bring the curse of God upon him. Act no part in these last days that would bring confusion, and cause the obscuration of any truth which involves eternal interests. Will you not critically consider the times in which we are now living?

The archenemy is working with masterly power to lead man to corrupt the Word of God, because their natures rise up in rebellion against its requirements. Men are taking the golden moments lent them of God, using their talents, entrusted them to be employed in God's service, in seeking to mingle with the Scriptures of truth their own imagination and systems of error. Those who have not a rich experience in divine things are bewildered with their false reasoning, and become confused in seeking to distinguish between the true and the false, between the Word of God and the crafty interwoven teachings of men. It was in this way that the adversary first sowed his tares amid the wheat, which are to continue until the reaping of the harvest.

“Behold, all ye that kindle a fire, that compass yourself about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.” [Isaiah 50:11.]

My brother, cling to the cross of Calvary. Do not be found committing robbery toward God in tithes and offerings, lest “ye be cursed with a curse.” [Malachi 3:8, 9.] If the Lord has honored you by entrusting you with large talents of means, do not allow your integrity to flinch in the slightest degree. Make it manifest before God that you acknowledge it all as His, and return to the bountiful Giver the portions which He claims in tithes and offerings. By wise appropriation of the Lord’s capital, build up your Redeemer’s kingdom in the world.

In our experience we have seen men and women to whom was entrusted a large amount of capital become decidedly selfish in spirit and practice, so that they even embezzled their Lord’s means. After God had tried and tested them, and they failed to repent and reform, against their names was registered, “weighed in the balances of the heavenly sanctuary and found wanting.” [Daniel 5:27.] Let not this be the case with you. For Christ’s sake I implore you to be a faithful steward. May the Holy Spirit guide us with heavenly wisdom and keep us so that we shall not handle the Word of God deceitfully. We want to be able to discern the meaning that God would have His Truth convey.

You speak of the color line; bear in mind there is no color or caste or distinction with God. I think I gave Elder Robinson a testimony in regard to this matter. Please ask him to let you see it; copy it if you choose. Your time is precious in the sight of God. Decide for yourself whether you think you can consistently build up separate interests and not blend with the workers chosen of God. Do you in your heart desire to seek first the kingdom of God and His righteousness? If you do, you need to have no perplexity as to the way to proceed, for “in the multitude of counsellors there is safety.” [Proverbs 11:14.] We have a sure word from the highest throne, which says, “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.” [James 1:5-7.] The Bible is the infallible Word.

I have sent Elder Robinson special articles for the benefit of the people for whom he may labor. Please pay special attention to that one which deals with the subject of tithes and gifts and offerings, and hear as for your life what saith the Lord to His servants.

In regard to your donating for the Lord’s missionary work in Australia, I thank you in the name of my Master; but if you have donated grudgingly, I beg of you not to send one dollar. It is only the freewill offerings that count with God. I know that we are in dire necessity. As an ambassador of Jesus Christ, I am working with all the power that the Lord sees fit to impart. I have set before you the great and pressing necessity in this country; this it was my duty to do. I have invested one thousand dollars to start the school, and have appropriated money sent to me for my own use—one hundred dollars, fifty dollars, and forty-five dollars—for the education of youth, that their ability may be improved so that they may render better service to their Master. Although I have made this donation, yet I carry a debt of ten

thousand dollars upon which I am paying interest. Those who have loaned it to me are willing that I shall use the principal as long as I can pay the interest.

After straining every nerve and studying every plan by which money could be raised for the school, I was in the night season laying the matter before you, Brother Wessels, and was saying to you did you understand our straitened situation and the necessities of this field, you would feel that there was open before you, as a steward of the Lord's entrusted talents, an opportunity to build us a house of worship.

I am unable to labor in the halls in Melbourne. The stench from the outhouses and the open drains pollutes the places, and how shall God be honored? He certainly has money somewhere to change this order of things. We cannot get the people to come to these dirty places to hear me and others of the messengers of God preach, and what shall we do to warn the people in Melbourne? The gold and the silver are the Lord's, and "the cattle upon a thousand hills." [Haggai 2:8; Psalm 50:10.] "Lebanon is not sufficient to burn, nor the beast thereof sufficient for a burnt offering." [Isaiah 40:16.] "If I were hungry," saith the Lord, "I would not tell thee: for the world is mine, and the fulness thereof." [Psalm 50:12.]

I know that the Lord will send us help if you refuse to help us. The Lord will honor some of His agents, but making them laborers together with Him in this great work. I love your soul. I can and will make application to your mother through you. Will you read her this letter? Will you ask her to help us to get the work started here in Australia? You have been singled out by the Lord for me to make an application to you. I have done this. Our necessity is great; may the Lord impress your heart and convict you of your duty to help us, for I know not where else to apply.

You speak of our visiting Africa. How gladly would I do this if the Lord gives me strength, and if He says, Go. I long to visit your mission, and to see the work of God advancing, widening, and extending. You speak of their getting an organ for the church in Battle Creek, and that the money thus expended had better have been given to missionary enterprises, to the building of meeting houses, which would have been more consistent with our faith. I have sent to Elder Robinson a copy of the letter written to Battle Creek in regard to this matter. Ask him to read it to you or to let you read it.

We are nearing the great day of God. Now, the present time, is the time to work, for the night cometh wherein no man can work. The heavenly intelligences are waiting for the co-operation of human agents. Oh, work with God. Be faithful to render to God His own in tithes and offerings. He says, "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 3:10.]

Take God at His word. Act your part with unswerving fidelity, and you will receive. Your faith will be strengthened; doubts and perplexities will be removed, and fears will be overborne by assurances. You may be armed and strengthened to fight the battles of the Lord, for you may have unclouded views of your acceptance in the Beloved. As you value the favor of God, as you desire the light of His countenance, as you long to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, as

you wish to be steadfast, unmovable, always abounding in the work of the Lord, be a doer of the Word, walk in the light while ye have the light, lest darkness come upon you.

Jesus said to His disciples, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." [John 16:24.] Our Lord has risen: In triumphant voice He proclaimed about the rent sepulchre of Joseph, "I am the resurrection and the life." [John 11:25.] He ascended on high and led captivity captive, and gave gifts unto men. He is now presenting His own blood before the mercy seat in behalf of His ransomed people. He ever liveth to make intercession for us. If any man sin we have an advocate with the Father, Jesus Christ the Righteous. The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those who sin against great light and love.

Satan stands at your right hand to accuse you, and your Advocate stands at God's right hand to plead for you. He has never lost a case that has been committed to Him. You may trust your advocate, for He pleads His own merits in your behalf. Hear His prayer before His betrayal and His trial. Listen to His prayer for you, for He had you in remembrance. He will not forget His Church in the world of temptation. He looks upon His tried and suffering people and prays for them.

Let every word be engraven upon the tablets of the soul. He says, "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. ... I pray not that thou should take them out of the world, but that thou shouldst keep them from the evil. ... As thou hast sent me into the world, even so have I also sent them into the world." [John 17:11, 15, 18.] That they may be partakers with Me in self-denial, self-sacrifice, and in My sufferings.

Yes, He beholds His people in this world which is all seared and marred with the curse, which is a persecuting world, and knows that His people need all the divine resources of His sympathy and His love. Our Forerunner hath for us entered within the vail, and yet, by the golden chain of love and truth He is linked with His people in closest sympathy.

He is making intercession for the most lowly, the most oppressed and suffering, for the most tried and tempted ones. With upraised hands, He pleads, "I have graven thee upon the palms of my hands." [Isaiah 49:16.] God loves to hear and responds to the pleadings of His Son. Paul writes (Hebrews 4:14, 15, [16]) "Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Look, oh look, to the open door which God hath opened, and no man can shut. Jesus Christ hath He exalted to be a Prince and a Saviour. To give repentance unto Israel and forgiveness of sins; and will He not with these costly mercies freely give us all things? The full promise is ours; God will not falsify His Word. Jesus says, "I will not leave you comfortless, I will come unto you." [John 14:18.] Do not separate

your soul from God by unbelief and unfaithfulness. Only believe, only be a doer of the Word, and you may be able to touch every perfection of His being. You are one with Christ, as He is one with the Father.

Concerning His followers Jesus prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world." [John 17:24.] Oh, what a request! What tender, inexpressible love is contained in this petition! Our living Head longs to have the members of His body associated with Him. Having had fellowship with Him in His sufferings, He will not be satisfied with anything less than that they shall have fellowship with Him in His glory. This He claims as His right.

John writes of the majesty of Christ in His vision on Patmos, saying, "And I turned to see the voice which spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

"And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of death and hell." [Revelation 1:12-18.]

Oh, why are the human agents so ready to yield to temptation? So irresolute in purpose, so weak to practice the Word of God? Why are they so feeble in action? Why is the glory of Jesus so dimly seen? Why is His preciousness so little realized, His love so imperfectly experienced? Let this be your prayer, "Lord, show me thy glory." [Exodus 33:18.] If you see not the Redeemer's glory by faith on earth, you will never see it in its fullness in the heaven above.

Brother Wessels, God has a work for you to do; but you must be divested of self before you can do this work. Deceptions are taking hold upon human minds, but I pray you to "walk in the light, while ye have the light, lest darkness come upon you." [John 12:35.]

In much love to your wife and children,

I remain your sister in Christ Jesus.

Lt 63a, 1893

Wessels, Philip W. B.

Auckland, New Zealand

March 17, 1893

Claremont, Cape Colony, South Africa

Dear Brother:

The steamer Clansman arrived here this morning about six o'clock, and we transferred our goods to the Wairarapa steamer which leaves two p.m. for Napier where we hold our conference and camp meeting.

We feel deeply interested in your letter. I am glad that you have written me so fully so that I can respond, for I feel the tenderest interest in your case. Your dangers have been laid before me. I know that you do not want to injure the work or the precious cause of present truth. Your safety is in being led only by the heavenly Shepherd, who says, "My sheep hear my voice, and follow me." [John 10:27.]

If you will closely examine your own heart, and be sure that your feet are walking in safe paths, if you are carefully studying the Way, the Truth, and the Life, and if you are a doer of the words of Christ, then you can be a power of influence for good. But, my brother, I feel sad when you make so free to complain of and accuse others. If we allow ourselves to engage in this kind of work, we shall not only meet with great loss to our own souls, but we place stones of stumbling in the pathway of others. You educate others to be suspicious, and jealous, and complaining, and faultfinding. And although you may honestly suppose you are telling the truth, and therefore you are at liberty to speak the truth at all times, you do not consider the tenor of your work and the objectionable kind of seed you are sowing.

If anyone left the impression on your mind that there was no tempting devil in Battle Creek, that there were no tares among the wheat, then you have received impressions that you were not warranted to entertain while you live in probationary time.

If you did receive much good that would be of great benefit to you in this life and in the future immortal life, if you properly heeded the words of Christ, "Take heed how you hear," you need not become confused. [Luke 8:18.] Whenever there were wrongs developed before your eyes, were there not falling upon your ears the plain, decided, testimony of the truth in the lessons of Jesus Christ, and were there not in the very things that were transpiring before you an educating school of the highest advantage to you, if you were daily looking to Jesus, the Author and Finisher of your faith?

You had many objectionable things in phases of speech, in character, in action acted before you, but have you not, in reading the Testimonies which God has given to His people in reproof, in warnings, seen that the Lord does not let these things go without a plain statement in regard to the right way, and to reveal the true and genuine from the spurious and erroneous? This was the very education which would prove of decided advantage to you, for when you should return to Africa you would have to meet the very same objectionable things you saw in America. You will see wherever you go that the church militant is not the church triumphant. Just as long as Satan has power to work upon human minds, and these minds are not barricaded with the Holy Spirit of God which leads into all truth, there will be stern and earnest conflict, good against evil, and evil against good among those who claim to be children of God.

The characters of all are developed by the relation existing between man and God, and between man and his fellow man. The holy Scriptures supply us all with practical lessons for the life and conduct of all in minute particulars, which lessons are in a large measure ignored and disregarded. The Lord has given

special testimonies, not as a new revelation, but to set before individual minds the plain lessons He has given to men in His Word; and these lessons are to present the right, and correct the error that every soul shall be left without excuse. If they shall contemplate and fasten their mind's eye upon the error, and grieve, and look and complain of the fact of the existing error, and lose precious time and opportunities to store the mind with truth, and pure and holy and correct practices that are plainly set forth in contradiction to error, then they will become vacillating

Everyone who loves God [and who] will learn in His school His meekness and His lowliness (which is humility of mind) will find rest from all turmoil and confusion, and strife of tongues. But if they do not learn of Jesus, if they do not take the yoke of Christ upon their necks in the place of manufacturing yokes and burdens for themselves which chafe and gall the neck (soul), then the result will be dissatisfaction, complaining, faultfinding, [and] dwelling upon the imperfections of others so earnestly and constantly that they do not behold and see and appreciate the good, the virtues, the desirable, and store their own memory's hall with pictures that may be looked upon that are pure and lovely and of good report. The apostle exhorts, "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, and if there be any praise, think on these things." [Philippians 4:8.]

If by beholding we become changed into the same likeness, then let us turn our eyes away from beholding the imperfections of those who are in the church, but who have not the likeness of Christ, lest by beholding these, we become assimilated to their likeness in character. We shall not be responsible for the virtues of pure and undefiled religion that these ought to possess in harmony with their profession and do not.

Let us be thankful to God that it is our privilege to look upon the characters of the devoted Christians who are doers of the Word, and who bear in their life and in their characters the image of the Divine, and thank God you have in Christ a perfect copy to imitate. You are without excuse if you do not study in the Word of God the detailed instructions illustrating the inseparable identity between Christian doctrine and Christian practice. And every lesson given by Christ shows the true from the false, and there need be no hesitation experienced in endeavoring upon all occasions to be charmed with the pure and heavenly, to look upon the good, the light, the brightness brought before our senses to charm the human agent with a most earnest desire to be like the perfect model. And thank God that they can distinguish the pure and the holy from the impure and the unholy, and can, by beholding and copying the perfect model, present to the world a Christlike likeness in character, such as we so much desired others to possess, and which was a great perplexity to us that they did not express in their religious life.

A clear principle will guide every sincere lover (of his own way, of his own ideas, of his own opinions?) no, but of that truth and wisdom which cometh down from above, which is "first pure, and then peaceable, gentle, and easy to be entreated, full of mercy, and good fruit." [James 3:17.]

Here in this world, amid questions of vital consequence which need expediency, we might become hopelessly perplexed, as the devil wants us to be, if we look upon these perplexing things and talk of

them, and be discouraged over them. We may kill the precious plant of love in our own soul by making so much over the love we think should be expressed by others with whom we are brought in contact. If we know and appreciate individually the warmth of affection and love which Christ represented in His human life, then let us give to the world the Christlikeness in our characters, and fear to dwell in beholding and talking of the great mistakes some are making who appear almost destitute of the love which should be expressed in human characters. Spend as little time over this objectionable part of the question as possible, fearing that you will not give due attention in time and study to the wonderful, precious truths that have come from human lips that have been touched with a live coal from off the altar. Praise God for the light which hath been sown for the righteous, and the gladness for the upright in heart. Talk of the many things that were brought before your mind that were as a feast of fat things. Talk of the instruction which was as solid timber to be brought into the character building. The highest wisdom and the duties of our religious faith must harmonize. Talk more of Jesus and less of your trials and disappointments.

My brother, you cannot make an unreal world of your own, full of perfection, neither an ideal church where Satan is no longer the powerful tempter. The wisdom from above is a real working power for a fallen world and a church where the wheat and tares both grow together until the harvest. The tares are not to be rooted up according to human wisdom, lest they may be under the suggestion of Satan in possession of an influence which will destroy the wheat supposing it to be tares. The wisdom of the true worker can come to the meek, humble, and lowly soul who will not destroy but will build up. This will be a consecrated, human agency, co-operating with the divine intelligences, free from all selfishness, partiality, guile, and hypocrisies, and those sanctified human agencies will pervade and sanctify every branch of human action in the vineyard of the Lord, from the least to the most solemn exercises of religious devotion. None need to err, none need to lose the golden moments of time in their short life's history weighing human imperfections of professed Christians. Not one of us has any time to do this. The Lord has not placed line and plumb in human hands to measure character.

If we individually know the characters Christians shall develop, say, as you think you see actions inconsistent with Christian profession of character, "I know that it is not Christlike. I will firmly resist the enemy in his temptations in these things that I shall not make Christ ashamed of me. I will study more earnestly the character of Christ who was without one imperfection, one spot, one stain, without one particle of selfishness, who lived not to please and glorify Himself. I shall not copy these defective characters, and the mistakes I see in them shall not make me like them, but lead me to turn from them to the precious Saviour and be like Him." "Let this mind be in you which was also in Christ Jesus."
[Philippians 2:5.]

Many have left foreign countries to obtain an education and experience by coming to America. Some have kept steadily to the point to not become confused because they found a Judas among the disciples. There were disciples who were true and sincere, and whom were the beloved of God, whose lips uttered words of wisdom, whose hearts were humble, who were walking in the light as Christ is in the light. These learners could not be turned aside from their purpose nor become discouraged. They were to learn the truth and study how they were to be sanctified through the truth, and lay up in the storehouse of the mind and soul the broad, essential truth of vital importance forming in doctrines one

string of precious jewels. The person and work of Christ is the golden thread which pervades and links them all together, constituting one complete system of truth.

The learner must walk in all humility of mind, putting self under discipline to God. Christ is the single thread and living center of truth, and all meet together in one grand whole, the salvation of the soul by faith in Christ Jesus. And that faith will be evidenced in the Christlike character, and perfect obedience to all His requirements.

Christ, in His wisdom which finite minds cannot comprehend, thought best to accept of Judas, although He knew his imperfections of character. He accepted him notwithstanding. John was not perfect. Peter denied his Lord, and yet all these constituted the Christian church that all these learners of Jesus might, through His instruction, learn of Jesus what constituted a perfect Christian character.

The business of every Christian is to study the character of Christ. The lessons of Christ did not always harmonize with the human reasoning of His disciples. There was an immense contrast between the truth reaching to heaven and compassing eternity, and the little common things of temporal, earthly existence. The world's Redeemer was ever seeking to carry the mind from the earthly to the heavenly. The disciples were constantly learners of Christ, and these sacred lessons were molding their characters, with the exception of Judas. He was apparently righteous, while cultivating his accusing powers to condemn others. [He] had come to Christ as did the young man asking what he should do that he might have eternal life. And Christ said, "Keep the commandments." He responded, "All these have I kept from my youth up. What lack I yet?" [Matthew 19:17, 20.] Jesus touched the plague-spot of his heart, which was selfishness and covetousness.

"Go," said Christ, "and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." [Verse 21.] Did he do this? No, he went away sorrowful, for he had great possessions. If Judas had asked "What lack I yet?" Jesus would have answered, "Keep the commandments," for Judas was selfish, covetous, and a thief; yet he was numbered with the disciples.

Now, my brother, because he was defective in character, and did not practice the words of Christ, he braced his soul against truth and obedience, and exercised himself in criticizing and condemning others. His own soul was neglected, his own hereditary and natural traits of character were cherished and strengthened by cultivation, until he sold his Lord for thirty pieces of silver.

Now, my much respected brother, entreat and encourage souls to look to Jesus. Tell every one who you think is in danger not to neglect his own soul's eternal healthfulness by looking upon the diseased souls of others, talking of their uncomeliness. Our spirit does not become more and more like the Spirit of Christ, but assimilates itself to the one we are beholding. The same love of self, the same indulgence of self-will, the same hastiness of spirit, the same petulance of temper, the same sensitiveness and pride of self-opinion, the same unwillingness to receive counsel, the same unsanctified, independent judgment, as if they had not Christ as their Pattern, and Exemplar. O, how much we need to guard against Satan's devices.

The Lord inspired the Apostle Paul to write 1 Corinthians 10. The besetting sins are enumerated of that chosen people, and the fact it plainly stated that with many of His chosen people God was not well pleased, for they were overthrown in the wilderness. The sins were enumerated that grieved the Spirit of God, and the statement is made, "Now these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." [Verses 11-15.]

It is no uncommon thing <that> you meet in Battle Creek, Michigan, <many things revealed in characters [that are] not after Christ's order.> Any place you go where there is a large church, where important interests are at stake, as in Battle Creek, you will see the deep plottings of Satan. This should not lead you to dwell upon the imperfections of those who yield to his temptations. Would it not be more pleasing to God to look upon the contrast in character, and see that there are many souls who are serving God in honoring Him with their ability of means and talents of intellect?

Should you not dwell upon the miracle-working power of God who can transform a poor, degraded sinner, full of moral pollution, to become like Christ in character, [a] partaker of the divine nature, having escaped the corruption that is in the world through lust? My brother, you are a part of the great web of humanity. We become changed into the same image of that we continue to dwell upon. Then open your heart to things that are true and lovely and of good report. My brother, let into your heart the bright beams of the Sun of Righteousness. Do not allow the root of bitterness to be cherished and spring up whereby many may be defiled. My dear brother, all—even the most unfavorable matters which were revealed in Battle Creek—should not have caused you to feel perplexed or discouraged, for everything concerning yourself and your experience was after the Lord's purpose to help you to look to Him in faith, and trust in Him, and in no case put trust in man, or make flesh your arm.

You learned, my dear brother, what humanity is, even among professed Christians, if said persons are not closely connected with God. What is your lesson? Is it to learn to say, "I will be weak as the weakest of these poor souls who are erring"? "I observe," you may say, "that it requires grace and strength from Christ to submissively receive counsel and admonition and reproof from the Word of the Lord through His servants." You should have learned that it demands from the human agent a great exercise of true strength and humbleness of mind to receive advice as a true learner in the school of Christ from men (human agents) of experience. The unaffected humility of the mind of the true Christian is taught by the Holy Spirit, and self-confidence, if it is not dead in us, will press itself to the front and develop.

You, my dear brother, will be in danger of viewing things from your own standpoint; but please bear in mind [that] one man's mind, and one man's judgment, is not to rule in important decisions. There needs to be a free unfolding to other men's minds, that all our plans may be viewed and sifted. The Lord will lay great responsibilities upon men in these last days, and it is of great importance that we should want to know how our plans are to appear when sized up by other men's opinions and by the eyes of the mind. Especially is there the danger of influences that will divert the mind from the great object [to be

attained]. Disputes and difficulties will arise among believers and relations. In counsel the feelings will be enlisted to reveal impartiality for our relatives or special favorites; bear in mind "that God is no respecter of persons." [Acts 10:34.]

I speak to you in all tenderness, for I have great love for you and your family. The work that God has given me is to warn and exhort, entreat and reprove. I am not to cease this work in behalf of any soul while there is a gleam of hope. The words spoken may indeed give pain, [but] the oil of grace should be generously mingled, and the softening, subduing influence of the grace of Christ will not only cause reproof to be given in love, but it wounds only that it may heal. That the words the Lord gives me to speak will touch pride I cannot deny, or prevent its touching personal wishes. You may feel that you are all right, and you may become spiritually deluded and see not the errors which lead to one course of conduct which is wrong.

We are to admonish one another the more carefully and faithfully, as we see the end is nigh. This is friendship and brotherhood which amounts to some good purpose. If the watching for souls as they that must give an account does not lead to faithfulness and earnest prayer for one another, tell me what Christian fellowship means. If these faithful offices are not brought into practical lives of the believers, then the highest benefit of friendship and brotherhood is lost. It is no longer the friendship and association of the Bible, it is no longer the practical blessing that the Lord designs through association.

We shall consider the example of Paul in (2 Corinthians 2:4): "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have, more abundantly unto you." "And let (it is urging its entrance) the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." [Colossians 3:15.]

My brother, will you please to consider whether you are standing in the right relation toward God? The Lord is testing and proving you. While you are cherishing a spirit of distrust and want of confidence in your brethren, you make your own soul very unhappy, for you feel that you have no assurance of anything, and unbelief takes the place of faith.

While the chosen servants of God plead for His divine help, they must not tenderly cherish sensitiveness and jealousies which are not rare attributes we have to meet and that the enemy will tempt individuals to entertain. While the true laborers together with God should have wisdom from above, and the oil of grace mingled with all their labors, and be as wise as serpents and harmless as doves, avoiding giving offense or causing pain of heart to any one, yet if they bear the burden of the work, they must admonish one another. And not one who claims to believe the truth which sanctifies the soul should take offense easily. It is essential that while the church militant is not the church triumphant, it is essential [that] we walk by faith, and not by sight.

We are exposed to temptations and a wily foe is upon our track. We must guard self with ceaseless vigilance, lest our feet shall stray from the path that is cast up for the ransomed of the Lord to walk in. Unless the soul is garrisoned with the truth revealed in the Word of God, selfishness and sensitive pride

is brought into activity, and will take offense readily, and lead us to think that we can certainly walk alone in our own independent judgment. The spirit has been wrong because it has a morbid impression that our brethren have not placed a proper estimate upon us, and given due weight to all our ideas and plans, when long experience has taught them caution, and that it will not be for the healthful working of the cause to act upon these ideas presented.

The faithful burden-bearers in the work have had all these difficulties to encounter in dealing with human minds over and over again. If our Master Jesus Christ was unkindly judged of those who ought to have been wise to discern His divine wisdom, what can we expect who are His servants? In the discharge of our duty in following conscientiously the path of righteousness there will be at times an apparent failure to accomplish the work we hope to succeed in doing, because human hearts are often tempted and deceived to turn away from the truth of God to fables.

It is with a spirit of humility [that] every soul must work, as the human instrumentality God employs. In our communications with one another there will be those who learn of Christ's meekness and lowliness of heart, and will frankly receive advice [and] counsel, and consider prayerfully every position made that does not harmonize with our own ideas and opinions and plans.

In the spirit of Jesus Christ we must work and patiently search the Scriptures, for there are those who reject advice and are not subject to counsel, who feel provoked at the words of the messengers sent of God, because the words spoken do not coincide with their feelings and plans. They are in positive danger of becoming headstrong and obstinate, and although convicted, they will not yield to reason, or to advice and wise counsel. What reserve force has the Lord that He could employ to correct any wrong feelings or wrong judgment of those who will never allow themselves to be in the wrong, and have ever on hand an unhappy store of reasons to justify their own course of action, as numerous as they are deceptive and dangerous.

He who will not be advised and counseled is in danger, for he will not receive the counsels of heaven, and will be hopelessly wrong unless his own spirit will change. He will look upon others as all wrong and not to be trusted, and there is no chance for his improvement and to be set right, for he reasons he cannot see the necessity for it. Every man and woman must be teachable. Christians will have self-control. Christians will consider and will be wise to contemplate, and fear [that] their own course may not be perfect while they think they see so much to accuse and condemn in others.

See (James 3:13) and onward: "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." [Verses 13, 14.] Plain words indeed, because the truth enthroned in the heart softens and subdues the soul, sanctifies the character, elevates, and ennobles, and purifies the soul. They have that faith that works by love and purifies the soul from every species of selfishness, and is preparing the spirit, the character, by beholding the self-denial, the self-sacrifice, the meekness, the purity and holiness of the life of Christ. They become Christlike, one with Christ in spirit and character as Christ was one with the Father, and they are bearing

the test and pruning of God, whether they will be found worthy to compose the members that are God's own family above.

(Verse 15): "This wisdom descendeth not from above (that leads to alienation, and difference, and strife, and contention), 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." [Verses 15-18.]

In the night season, I was in earnest conversation with you in regard to the things I have written you. I said, "Bro. Wessels, can you hope to have success, and imparted divine wisdom, when you are robbing God of that which is His own in tithes and offerings? Here is where you should be in these vital questions afraid of yourself, jealous of your sacred responsibilities before God. You have His Word, plain and direct, in Malachi. Please read a plain, Thus saith the Lord. Do not, my respected brother, come to the Word of God and read it in the light of your own ideas, but bring your own ideas and practices to the Word of God to be corrected and cut away by the sword of the Spirit of truth if need be. Do not be seeking to devise a means to blunt the edge of the sword of the Spirit. Mingle not, my dear brother, your ideas and your prejudices with the truth of heavenly origin, and neutralize the force of the truth in your practice.

I beg of you, my brother, to not in the least degree seek to evade the word directly, and plainly speaking to you, because you cherish ideas that your brethren are not all perfect according to your measurement.

How can an imperfect human agent be a judge of the imperfections of his brethren? The Bible is not a book which will justify our own opinions and practices. We must bring every thought, and action to the Word. O, let not one word or any practice of yours countenance any living soul in any practice that will bring the curse of God most assuredly upon their souls. Let not my dear brother, in these last days, act any part in bringing perplexing confusion which will obscure any question where eternal interests are involved.

Will you not critically consider the time in which we are now living, when the masterly working of the deceiving power of the archenemy of Christ is leading men to corrupt the Word of God because their natures rise up against its requirements? They skillfully occupy golden moments lent them of God, and talents of influence entrusted to them to be employed in the service of God, to blend their own imaginations and systems with the truth of Scripture, and bewilder the minds of those who have not a rich experience in divine things, that the power of distinguishing between the true and the false, between the Word of God and the crafty interwoven teachings of men, may be confused.

Look well and see how the adversary first sowed his tares to mingle with the wheat, which will continue to be until the reaping of the harvest. "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Isaiah 50:11.]

My brother, cling to the cross of Calvary. O, do not be found committing robbery toward God in tithes and in offerings lest ye be cursed with a curse. If the Lord has honored you with large entrusted talents of means, do not allow your integrity to flinch in the slightest degree. Show before God that you acknowledge all as His own, to be returned back the portion which He claims in tithes and in offerings, and build up the Redeemer's kingdom in this world in wise appropriation of the Lord's capital.

Because of the large amount entrusted, we have in our experience seen men decidedly change in spirit and in practice, and embezzle their Lord's entrusted capital, and after God had tried and tested them, in the books of heaven was registered: "weighed in the balances of the heavenly sanctuary, and found wanting." [Daniel 5:27.] Let not this be the case with you. I implore you for Christ's sake to be found a faithful steward. May the Holy Spirit guide us with wisdom that is not our own, and keep us that not one of those who profess to believe the truth shall handle the Word of God deceitfully. We want to discern the meaning which He who gave the Truth would convey.

You speak of the colored line; bear in mind there is no color or caste of distinction with God. I think I gave Elder Robinson a testimony in regard to this matter. Please ask him to let you see it; copy it if you choose. Your time is precious in the sight of God, you can test for yourself, if you wish to build up separate interests, and not blend with the workers chosen of God. Do you desire in your heart to seek first the kingdom of God, and His righteousness? If you do, you need have no perplexity as to the way you shall proceed, for among a multitude of counsellors there is safety; but we have a sure word from the highest throne which says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything of the Lord." [James 1:5-7.] The Bible is the infallible Word.

I have sent to Elder Robinson special articles for the benefit of the people wherever he may labor. Please pay special attention to that subject on tithing, and on gifts and offerings, and hear as for your life what saith the Lord to His servants.

In regard to your donating for the Lord's missionary work in Australia, I thank you in the name of my Master; but if this be grudgingly given, I beg of you not to send one dollar. It is only the freewill offerings that count with God. I know we are in dire necessity.

I am working with all the power that the Lord sees fit to impart, as the ambassador of Jesus Christ. I have set before you the great and pressing necessity in this country. This it was my duty to do. I have invested one thousand dollars to start the school, and donations of money sent to me for my own use of one hundred dollars, fifty dollars and forty-five dollars which I have invested to educate youth to improve their ability, that they could do better service for the Master; yet I carry a debt of ten thousand dollars upon which I am paying interest, and as long as I keep the interest paid they are willing I shall use the principal.

After straining every nerve and studying every plan to raise money for the school, I was in the night season laying the matter before you, Brother Wessels, and was saying could you know one-half of the

necessities we are in, you would feel that here is opened before you, a steward of the Lord's entrusted talents, an opportunity to help us build a house of worship.

I am unable to labor in the halls in Melbourne. The effluvia of the outhouses pollute the places where the people assemble to worship God; and how can God be honored? Certainly He has money somewhere to change this order of things. We cannot get the people to come to these dirty halls to hear the truth, and what shall we do to warn the people in Melbourne? The gold and silver are the Lord's, and the cattle upon a thousand hills, and "Lebanon is not sufficient to burn, nor, the beasts thereof sufficient for a burnt offering." [Haggai 2:8; Psalm 50:10; Isaiah 40:16.] "If I were hungry," saith the Lord, "I would not tell thee." [Psalm 50:12.]

I know that the Lord will send help if you refuse. The Lord will honor some of His servants to be laborers together with God in this great work. I love your soul. I can and will apply to your mother through you. Will you read her this? Will you ask her to help us to get the work started here in Australia? Will you do what you can for us? I consider your name has been singled out by the Lord for me to make application to you. I have done this. Our necessity is great; may the Lord impress your heart and convict you of your duty to help us, for I know not where else to apply.

You speak of our visiting Africa. O, how gladly would I do this if the Lord will give me strength, and if He says, Go. I long to visit your mission, and long to see the work of God advancing, widening, and broadening. But, my brother, I counsel you to walk closely with God. You speak of their getting an organ for the church in Battle Creek, and that the money thus expended had better been given to missionary enterprises, and the building of needed meeting houses which would have been more consistent with our faith. My brother, I have sent to Elder Robinson a copy of a letter that I have written to Battle Creek in regard to this matter. Ask him to read it [to you] or let you read it. I have no more to say at present.

We are nearing the great day of God. Now, the present now, is the time to work, for the night cometh wherein no man can work. All the heavenly intelligences are waiting the co-operation of the human agents with the divine agencies. Work with God. Be faithful to render to God His own in tithes and in offerings. He calls upon you "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 3:10.]

Take God at His word. Act your part with unswerving fidelity, and you will receive. Your faith will be strengthened; doubts and perplexities will be removed; your fears will be overborne by assurances. You will be armed and strengthened to fight the battles of the Lord, and you may have unclouded views of your acceptance with the beloved. As you value the favor of God, as you declare the light of His countenance, as you desire to grow in grace and the knowledge of Jesus Christ, and to be steadfast, unmovable, always abounding in the work of the Lord, be a doer of the Word, walk in the light while ye have the light, lest darkness come upon you.

Jesus said to His disciples, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy might be full." [John 16:24.] Our Jesus hath risen: In triumphant voice He proclaimed above the rent sepulcher of Joseph, "I am the resurrection, and the life." [John 11:25.] And what is Jesus now

doing? He ascended on high and He led captivity captive, and gave gifts unto men. He is presenting His own blood each moment before the mercy seat in behalf of His ransomed people. He ever liveth to make intercession for us. If any man sin we have an Advocate with the Father, Jesus Christ the Righteous. The blood of Jesus is pleading with power and efficacy for the backsliders, the rebellious, and the iniquities committed against so great light and love.

Satan stands at your right hand to accuse you, and your Advocate stands at God's right hand to plead for you. He has never lost a case committed unto Him. You may trust in your Advocate, He pleads His own merits in your behalf. Hear His prayer before entering upon His betrayal, His trial. Listen to His prayer, for He has you in remembrance. He will not forget His church in the world of temptation. He looks upon His tried and suffering people. Here Jesus is praying; let every word be engraven on the tablets of the soul. "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 ... I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil ... As thou hast sent me into the world, even so have I also sent them into the world." [John 17:11, 15, 18.] That they may be partakers with Me in self-denial, self-sacrifice, and My sufferings.

Yes, He beholds us in the world, which is all seared and marred with the curse, a persecuting world, and we need all the divine resources of His sympathy, and of His love. Within the veil, our Forerunner hath for us entered, and He is linked with His people in the closest sympathy by the golden chain of love and truth.

The most lowly, the most oppressed and suffering and tried ones, He maketh intercession for you, and pleads with His upraised hands, I have graven thee upon the palms of my hands; and the infinite God loves to hear and respond to the pleading of His Son. Hebrews 4:14-15. "Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities."

Look, O look, to the open door which God hath opened and no man can shut. Jesus Christ, exalted [to be] a Prince and an Saviour, to give repentance unto Israel and forgiveness of sins, and will He not with these costly mercies freely give us all things? The full promise is ours; God will not falsify His Word. "I will not leave you comfortless, I will come unto you." [John 14:18.]

Do not unhinge your soul from God by unfaithfulness and unbelief. Only believe, only be a doer of the Word, and you touch every perfection of His being. You are one with Christ, as He is one with the Father. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." [John 17:24.] Oh, what a request! What tender, inexpressible love is in this petition! How the Head longed to have the members of His body associated with Him. Having had fellowship with [Him in] His sufferings, He will not be satisfied with anything less than that they shall have fellowship with Him in His glory. This He claims as His right.

(Revelation 1:12-18): "And I turned to see the voice which spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs

were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

“And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”
[Verses 16-18.]

Oh, why are the human agents so ready to yield to temptation, so irresolute in purpose to carry out in practice the Word of God? Why so feeble in action? Why is the glory of Jesus so dimly seen, His preciousness so little felt, His love so imperfectly experienced? Every physical and mental power is surrendered to God. Let this be your prayer, “Lord, show me Thy glory.” [Exodus 33:18.] If you see not the Redeemer’s glory by faith on earth, you will never see it in its inexpressible fullness in the heaven above.

Brother Wessels, God has a work for you to do; but you must be divested of self before you can do this work. Deceptions are taking hold on human minds, but “walk in the light, while ye have the light, lest darkness come upon you.” [John 12:35.]

In much love to your wife and children,

I remain your sister in Christ Jesus.

Lt 64, 1893

Wessels, Sister

Bank’s Terrace, Wellington, New Zealand

June 8, 1893

Mrs. Wessels (c/o your son), Philip W. B. Wessels

Claremont, Cape Colony, South Africa

Dear Sister:

Your son, Philip, wrote that you would assist us in our mission work in these colonies by donating us five hundred pounds sterling. I thank you. As the ambassador of Jesus Christ, in His name I thank you. We have not known where to turn or what to do. Financial prospects are very much depressed in Australia, particularly in Melbourne. Times are hard, very hard. But the work need not cease if we can only get help in this time of need.

We do not want to be detained here another year; but the prospect is that we may [be]. If it were clear to us that it was our duty, we would go to America by way of South Africa. I am now bending every effort to help the people here. Last year I appropriated \$1,000.00 of royalty on foreign books in America, and this year I have appropriated another \$1,000.00 for the school. I am paying the expenses of no less than eight [students]. Some have worked in the canvassing field, but needed the disciplining and training of the school. They needed the Bible studies and the other advantages that they obtain. This is all that I can do.

I wish I had more means to appropriate in this way. The Lord knows all about these destitute fields, and He will work in His own way and time. Our heavenly Father is rich and the work is His. The cause is His. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

I feel a deep interest in the work in these Colonies. Since I began to recover from my eleven months' illness, I have labored hard, and the Lord hath been my helper. The field here is large and there is much work to be done. O, how hard to reach those who are bound up in worldly attractions! I do pray the Lord to break the spell that is on human minds. Paul inquires "Who hath bewitched you, that ye should not obey the truth?" [Galatians 3:1.] I am so glad that so many of your family have embraced the truth. The precious, glorious tidings of truth must go to all nations, kindreds, tongues, and peoples. It is the good news of glad tidings, of mercy for the sinner—truth and grace, and righteousness of Christ as a free gift to all who will receive it. The sin of unbelief is great when it can resist so great love.

My sister, we feel the deepest interest for the success of the work in this field. It is missionary soil. He who seeth the end from the beginning will see the great necessity of facilities in these countries for the advancement of His work. The soon coming crisis calls for consecrated workers, and calls for means to carry forward the work. There is all sufficiency in the divine administration, and the claims of God are upon us now in this dispensation to do our best. But [we are] never to lose sight of this statement of Christ: "Without me, ye can do nothing." [John 15:5.] We may have money, we may have facilities, but we must have Jesus, and we must represent His own likeness of character, else "wanting" will be written against us. I have not met you, my sister, as I have your sons; but my heart goes out in love to you because you love Jesus and are obedient to the truth, and you have responded to the appeal made for Christ's sake, to you His steward of means, to help in this emergency.

Our people in America have been pleased to see the work broadening and widening, as Christians believing present truth are awaking to the voice of duty—multiplying their institutions, and enlarging their plans—their activity animated by the hope that their humble efforts as human instruments may have the co-operation of the heavenly intelligences to prove their labors a success. We survey the fields of missionary labor; we see the preparations being made for more extensive work and say, Thank the Lord it is not too much. All must labor in faith, in cheerful obedience, putting forth self-sacrificing efforts proportionate to the value of the object we are in pursuit of, the salvation of souls, the eternal weight of glory.

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.” [Isaiah 61:1-3.] Here the office of Christ is plainly specified, and the work He engages to do for fallen man, if he will co-operate with God. This is the overture of God’s mercy to man.

We must awaken to earnest activity. We have the testimony in John, “He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” [John 1:10-14.] We must work by faith. We will have no stronger reason for discouragement than had the world’s Redeemer. But of Him we read, “He will not fail, nor be discouraged.” [Isaiah 42:4.]

It may be said of a large proportion who know the truth that “their strength is to sit still.” [Isaiah 30:7.] We must sow beside all waters, not knowing which shall prosper, this or that. We must expect God will work. We must pray much, and if the enemies of truth close up the way, we must not fail. We must not talk hopelessly and discouragingly; but go to work in some other place, for this is the way the Master of the house used to do.

Duty is ours. We must do our best. Results are God’s. We are to advance, whatever the come out of our labor may be, because Christ has given us His example. In obedience to the commands of Christ, animated by His promise, His church must use every capability, and every entrusted talent, more earnestly than ever before to advance the truth, to save souls, and gather to their own souls every promise which inspires hope. Christ’s church must put away every doubt, talk nothing but faith, for in Christ we shall do valiantly.

Lt 65, 1893

Wessels, Brethren

Wellington, New Zealand

May 16, 1893

Dear Brethren Wessels,

I have felt anxious to write to you for some time and ask you if you could help us to build a house of worship in Melbourne. A school building will also have to be built as soon as possible. If you have talents

of means, will you not help us in this work? I have already appropriated two thousand dollars of royalties on books to help students to attend the school. They would never have been able to enjoy the advantages of the school unless some one did help them, and as no one assumed the responsibility, it dropped on me. I carried several through the first term of school, and am paying the expenses of six during the present term, and the number may swell to eight.

There are young men who are just on the point of deciding between the Lord's work and the world. If we can say to these young men, "I will pay your tuition in school this term," they will be placed under favorable circumstances for Bible instruction, and may become children of God, their souls saved to Jesus Christ, and themselves become workers together with God. I do so much want to see the young men especially drawn away from Satan's devices, from the special nets he spreads to catch their feet.

Well, I am running this risk, making this venture, in the fullest faith of success. I expect the Lord to help these souls. Jesus has ventured to give His most precious life to save them, and we must be laborers together with Him.

The financial prospect in Australia is simply terrible. Banks are closed, and with them disappears the earthly all of many of the people. Seventeen thousand have already left Melbourne. In New Zealand there is not so great financial pressure. But in both these countries are cities in which no labor has been put forth by our people. I feel the burden of souls upon me, weighing me down heavily; but I will work and wait and watch and pray. The Lord knows what we need. He has placed means in the hands of some one to be used in building up the kingdom of Christ in the world. If the Lord has made you His stewards, perhaps you are the ones to help to relieve our necessities. Then, brethren, as the Lord's ambassadors, I ask you to help us. You may be sure every dollar will be expended carefully and prayerfully. I have invested two hundred pounds in Australia, and two hundred in New Zealand. It is all that I can do now, for I am carrying quite a burden of debt. But if we did not now invest our means, nothing would move.

We see many things there that are encouraging. There is one lady with her daughters, all widows, who are now investigating the Sabbath question. They are called Disciples. One of the daughters has a high position in the high school. We are praying for them that they may embrace the truth. Another promising case is that of a gentleman in the same church with the widow and her daughters. He has taken the Signs for some time, and says it is the best paper he ever read. The churches are trembling for fear these, their most intelligent members, shall be, as they say, "deceived and led away by error."

This city abounds in churches, but I have never visited a place that brings so vividly before my mind the prejudiced Pharisees as does Wellington. Surrounded with mountains, many of the homes are built up on the hillsides and on top of the mountains.

I have been in New Zealand nearly four months, and have spent considerable time in traveling. I have spoken fifty times, and written five hundred pages of letter paper. The Lord Jesus is my restorer, and I am full of gratitude to Him that He has given me strength to bear my testimony to this people. The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. Seeking the light ourselves, and embracing the promises by faith, we become channels of light.

We are none of us to seek our own pleasure or ease or honor or glory, but to walk in the light, that we may glorify our heavenly Father in blessing and saving others. Abiding in Christ as the branch abides in the vine, absorbing sap and nourishment from the vine, we will bear like fruit, even the fruit of righteousness. We are condemned for our easy-going, hesitating way of watching for souls for whom Christ has given His life. God does not approve our sickly piety. We must so abide in Christ that we shall be fruitful in all good works.

Lt 66, 1893

White, W. C.

Hastings, New Zealand

August 18, 1893

Dear Son Willie:

We are well situated in the hired house of Brother Wilson, and we will do well, I think, here. There has been much rain and there are two places where the water has collected and [it] seems may not be favorable for me, but we will have to watch this matter and then determine what [to do] about it. We had a prayer meeting Wednesday night in this house. Twenty-five were present, and two, a mother and daughter who were interested but have not yet embraced the truth, their names are Hyde. They say they have relatives in Wellington and the son Hyde is a hair dresser. He sent his mother Daniel and Revelation and Great Controversy as a present, and they have been reading these books, and through them have become interested. So you can see the leaven is working almost unseen in Wellington. I think there are several who are quite stirred up but keep quiet on the subject.

One man the night, before we left Wellington, as I was going to Sister Israel's for my bath, met me at the door and introduced himself as Helps [?] living close by. He has attended meeting in the rink. He said he wished to have some conversation with me in regard to election. Said he received a tract "The Elect of God" written by me, and he sent it to England to his father or minister, I do not remember which, and he received an answer. He stated some of the reply, but he had accompanied me as far as Elder Israel's house, and we stood minutes talking. He wanted me to go to his home that evening and visit them. I replied, It is not possible. I am now to take my treatment, and leave early in the morning for Hastings. You have had opportunity see me, and I would have been pleased to converse with you, but I have my engagements now and cannot afford any more time.

He takes up my statement that man must cooperate with God in his salvation. [He believes] that man is a machine, that God does everything, and man has to do just what God set his limit that he shall do, and he asked, Do you think that Adam and Eve could have not eaten of the tree of knowledge? Certainly, I answered, if they were not in possession of a will to refuse, a will to obey God's expressed injunction, then the Lord is just that character Satan represents Him to be, and the slothful servant is justified in saying, "I knew thee, that thou wast a hard man reaping what thou hast not sown and gathering where

thou hast not strawed." [Matthew 25:24.] I said, "That is not the God I serve, for the God I serve is represented by Jesus Christ. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. Our God placed Adam and Eve in the garden of Eden and gave them one test of character that they were prohibited from eating from the tree of knowledge. If they eat they should die; and then must any rational mind suppose our God gave them no power to resist Satan's temptation, but Himself moved them as irresponsible beings to disobey His commands, which opened floodgates of woe to the world. This is not the God I serve." Well, such questions I never had to answer before.

But I must say I received your letter in regard to change of meetings, and shall anxiously look for something more definite soon. We are just now on the disagreeable edge of uncertainty. We received an excellent letter from Elder Daniells, and it came so that I could read it in the Sabbath meeting held at Elder Israel's. We had a good meeting, as I think I wrote you in my last. [At] the Wednesday night meeting here I spoke about thirty minutes. Then nearly all took part and bore testimony. I think these social meetings are wonderful helps to those who are deciding to obey the truth and those who are newly come to the faith. Some precious souls have been added to the number of believers here.

Elder Wilson and wife living in Hastings is an excellent arrangement, for it gives character to the work. And they visit, and this is why I wanted Nina to come and do our work so they should not be hindered in the least from going forward in their missionary efforts. It is this personal labor that tells for the conversion of souls to the truth. Sister Wilson gave treatment to a woman who was very sick. The treatment was blessed in relieving her suffering, and they called her the good Samaritan. She then could get access to the woman's mind and bring her healing balm of truth to her soul in talking the truth to her. They were so filled with prejudice when the tent was there they would not go to hear anything, but this was all broken down. They had such ideas of Seventh-day Adventists they never expected to have the least faith in them, but the wife and the husband are both sound in the faith. They are Christians. They examined the Scriptures like the noble Bereans to see if these things are so. They are now fully with us and their piety and religious life will adorn their profession.

How thankful I am that any souls will search the Bible for themselves to see if these things are so, and then will have the courage to take their position for truth and confess the truth and identify themselves with God's commandment keeping people. I expect to be here to the next Wednesday night meeting. Today, Friday, we go to Dr. Caro's to spend the Sabbath with Napier church and Sunday with Hastings church.

Yesterday we received a telegram that Brother McCullagh's little girl was much worse, and soliciting prayers. Oh, how the burden rolled upon me with distressing weight. I felt pressed as a cart beneath sheaves. I had received light from the Lord in reference to the course they had pursued toward their child, especially Sister McCullagh had not educated and trained the child right. Her course was sinful in the sight of God, and I had to write out this in a few words, but it would wound, I knew, and bruise their already afflicted hearts; but I dare not withhold the reproof given me of God.

I had been so oppressed and so troubled, and in prayer in the night season that the Holy Spirit would teach me what to say and touch their hearts that we will know how to approach this delicate subject and leave the correct influence upon the mind; but Sister McCullagh's influence I greatly dreaded, for she counteracts by words and actions everything that would have influence to improve the character of the child. The letter was sent, and then about the time they would receive it we all assembled in the parlor and had a special season of prayer in reference to this trying case. We committed it to God. We prayed that the Spirit of God would impress the hearts of our afflicted brother and sister that they would humble themselves before God and see their mistakes, that God might spare the life of the child and give them another opportunity to set their house in order.

Oh, it is terrible for anyone to retain their defective traits of character and perpetuate their defects all because Satan tempts them, and leave the dark blotches of Satan's spots upon the chapters of their experience. It is best for everyone to examine themselves carefully to see what motives prompt them to action. But I think I [have] never done a more disagreeable duty in my life. I dare not keep silent, and this means more labor for me. The work is but just commenced. I must now write something more full, but writing what I did made me feel weak and weary and my soul weighted down. I had been carrying this burden, studying how to approach Brother and Sister McCullagh, who I had seen would not bear reproof or instruction, and not have the result worse than if I had kept silent. This is the thing to be feared, but the Lord cannot work with them unless there is a different atmosphere in their home, for Sister McCullagh needs the converting grace of God upon her poor diseased soul, else her influence will counteract his labors wherever he shall go.

Oh, what can be done to elevate the standard, to purify and uplift, and ennoble the life and character of those who are in responsible places? How hard it is to have to deal most earnestly in reproof to those who ought to be representations of the Lord Jesus Christ, but who carry their weakness and defective course of action right along with them and bear the fruit as a bramble bush, rather than of the True Vine. May the Lord work and His converting power be felt on human hearts is my most earnest prayer.

The ministers and their wives must stand in God pure, holy, and their influence as a savor of life unto life rather than of death. Their ways and will must be God's ways and God's will and self must die or the blotches will be left upon life and character to mar and defile the Lord's pasture. My heart is sick and sad and sore as I consider the state of things in New Zealand and see the crooked paths made to turn the lame out of the way by those who should make straight paths for their feet. But the straight testimony must be borne, the work must go deep and thorough, the sword of the Spirit will cut the way. There can be no slipshod work done, for this will leave upon our garments the blood of souls.

Well, I had no idea of writing in this strain. It is just six o'clock, and I see we are to have a fair day. We had a shower last night. I do not know as I told you we brought all your things here to Hastings. So there is nothing left behind. We do not propose to dictate to you at all what you shall do. We believe you have the work the Lord has given you to do, and we would stand out of your way or in the way either to help to sustain you in doing this work. I believe you are in the line of your duty.

It would be pleasant for me to have you to consult with as it would be pleasant, as you express it, to see and talk with me. But there is One who is your Counselor and He never makes a mistake. I have prayed night and day that the Lord will imbue you with His Holy Spirit and give you heavenly wisdom that you will have the mind of Christ and move in His counsel. I never mean to be a burden to my children but a helper, one who can point them ever to One mighty in counsel, who will lead them in His way to do His will and then the marks of God will be seen in all they undertake. I am not their leader. Jesus Christ occupies this position.

God bless you is the prayer of your mother.

Lt 67, 1893

Wessels, Philip W. B.

Bank's Terrace, Wellington, New Zealand

May 30, 1893

Mr. Philip W. B. Wessels

Claremont, Cape Colony, South Africa

Dear Brother,

I received your very welcome letter yesterday. I do not know when I can send this letter, but will have it in readiness when a boat shall leave Wellington for Africa. Your letter was very encouraging and gave me much joy of heart to know that you are enjoying the heavenly beams of the Sun of Righteousness shining in your heart. My heart rejoices with you. The Lord is good and greatly to be praised. I am thankful to my Lord that the work is prospering in Africa.

My son, W. C. White left Wellington in response to an urgent call from Sydney and Melbourne. Elder Daniells wrote him that now was the time to buy property for the school, for [the price of] land was away down. He stated that he found a favorable location about forty miles from Sydney. But we could see no way to purchase unless money would come from some quarter. We have prayed much over this matter.

When your letter came, and I had read the contents, I sent it at once to Melbourne. A boat left for Melbourne yesterday. If they see a good opportunity to obtain land cheap, they can move right ahead in the matter. Your letter brings relief to many minds, for we could not see how we could advance unless some of the Lord's stewards should be convinced that it was the will of the Lord that they should come to our relief. I have faith that the Lord will open the way for to at least lay a foundation for broader work, and we cannot possibly do this without facilities. When we move forward in His opening providence, as far as we can possibly advance, and still the word comes, "Go Forward." God will not withhold needful help after His design has been seriously entered upon.

The Lord Jesus who gave His life for the world, that not one need perish, will acknowledge and give sufficiency to those who will assume the burdens and work in His name. He weighs every difficulty, and will help in every emergency. Our faith may be tested and tried, but help will come. The work must not stand still in these countries but must advance. The true light shineth into all hearts directly from God. The Spirit operates divinely upon all. Many may resist and refuse to become sons and daughters of God, but the invitation must go to them all the same for a witness that God has extended to them the gracious invitation, "Come for all things are now ready." [Luke 14:17.]

We have no time to rest. We must press the religious truth upon the souls ready to perish. O, this work is not to be left to be carried in a haphazard manner. It is a solemn, holy work, presenting to fallen men the true method of redemption, which is reconciliation with God and justification by faith in Christ as their personal Saviour. Man can be only the human instrument. The Spirit of God bears witness within to the great moral revelation in the human agent. And we cannot consent to rest in a matter where eternal interests are involved, on less assurance, and accept a less testimony.

The Lord God of heaven has made ample provision that all who believe in Him shall have rest of soul. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "As the Father hath loved me so have I loved you: continue ye in my love." [John 15:11, 9.] As long as doubt and uncertainty shall remain in the mind, there can be no rest. Therefore the promises of God are ample and complete, and to distrust is to doubt the Lord "Who so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] Where is there room to doubt? There is no rest of soul until the Day Star arise in the heart, and Christ is formed within the hope of glory, and then how spontaneously the cry comes from the depths of the soul, "Abba, Father." [Romans 8:15.]

This is the experience we must individually have, bringing the science of redemption into our practical, daily experience. And as Jesus is lifted up in prayer, in exhortation, and in songs of praise, many hearts will be touched, and souls will be drawn to fall in line with the Truth, the Way, and the Life. They will evidence the love of Christ in words and in deportment, and this gracious influence produces fruit, a oneness in purposes with Christ, a sympathy with His interests and glory, and an intense affection as the eye of faith beholds Him in His purity, self-denial, self-sacrifice, and unsurpassed love for fallen man.

The Lord Jesus knows His people by name. He is acquainted with the circumstances of every soul. The shepherd knoweth the sheep by the sound of their bleating, by their faces, and the Great Shepherd knoweth us. A true shepherd leaves paths and helps His sheep that are any ways wounded, sick, or bruised; the lame ones have His special care. "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." [Isaiah 40:11.]

Jacob relates to the avaricious and selfish Laban, "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thine house." [Genesis 31:40, 41.] He had lost some, but he had tended and interestedly cared for, and sympathized with, and protected his sheep, during his long remaining in charge, to the utmost of his power. But consider the

Great Shepherd who gave His life for the sheep. How much greater hath been His watchcare, how much more intimately is His interest identified with His sheep, than was Jacob's, the temporal shepherd, who tenderly cared for the suffering, the sick, and wounded.

But the Chief Shepherd, whose sheep we are, knoweth every one of us. He hath weighed every burden, and no one knoweth the weight. Let no one feel that they have no sympathy. You have the tenderest, most loving sympathy. Christ is acquainted with all our infirmities and wants our confidence. "Hope thou in God: for I shall yet praise him for the help of his countenance." [Psalm 42:5.] Listen to His precious words to His disciples as He was about to leave them: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." [John 14:1-3.] What a blessed subject for our contemplation.

Let us try to take this thought with us. He will come again. He will not leave you comfortless. Then be cheered and encouraged and strengthened. "We have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." [Hebrews 4:15.] He pours out His tenderest feelings in the channel of sympathy. It is His sheep who are thus privileged. He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you." [John 15:16.]

His love was exercised for us before we loved Him. His grace was making its impressions on our hearts before we turned towards Him. We are not only the property of Christ by choice, but we are His also by purchase. "Ye are not your own," He says, "but ye are bought with a price"—not with gold and silver but with the precious blood of Christ, a Lamb without spot and without blemish. [1 Corinthians 6:19, 20; 1 Peter 1:18, 19.]

Lt 68, 1893

Walling, Addie

Gisborne, New Zealand

October 23, 1893

Miss Addie Walling

Battle Creek, Michigan

Dear Niece,

I was pleased to receive your letter. We have been in this place two weeks yesterday morning. They had an appointment out the Sunday we arrived, and I spoke in the evening to a good congregation in the

S.D.A. chapel. There are about twenty Sabbathkeepers in this place. They purchased a very nice house of worship from the Congregationalists. It was built about six years ago, and it is quite new looking. It is just what our people in Gisborne needed. Elder Wilson and his wife accompanied us to this place. We have put in two weeks of solid labor. I have spoken seven times, and Elder Wilson double that number of times. He has held morning and evening meetings.

The prejudice in these Colonies is very firm and persistent against Seventh-day Adventists. We counselled together, and decided that the only way to reach the people was by open-air meetings, and we tried the experiment. We secured grounds close by and connected with the post office. There was timber on the ground, and a nice stand and extensive platform was formed. There [were] seats without backs in abundance, and a dozen taken from the church with backs. One week ago last Sunday the weather was favorable, and we had an excellent congregation. The mayor and some of the first people in Gisborne were in attendance.

I spoke upon temperance, and this is a living question here at this time. Hundreds were out to hear and there was perfect order. After a little, one poor drunken man responded, disturbing some, but the police were sent for, and quietly took him away. Two or three commenced smoking. I kindly asked them not to do this, and they stopped. Mothers and any number of children were present. You would have supposed that the children had had an opiate, for there was not a whimper from them. My voice reached all over the enclosure (paddock is the name they give it here).

Some of the hearers were very enthusiastic over the matter. The mayor, the policeman, and several others said it was by far the best gospel temperance discourse that they had ever heard. We pronounced it a success and decided that we would have a similar meeting the next Sunday afternoon. Although the sky was cloudy and threatened rain, we were favored, and I had more listeners than the Sunday previous. There were a large number of young men who listened as if spellbound. Some of them were as solemn as the grave. This was a special time. There had been a two-days' horse race and a cattle show. This had excited the people to such an intensity that I feared we would not have so good a hearing. The agricultural and cattle show had been talked of for weeks, and preparations made for the same. Well, this was my opportunity to speak to those whom I would not have had a chance to speak to had it not been a special occasion.

One youth, about seventeen years of age, wept like a child as I read an article of how a youth of seventeen was enticed into a liquor saloon and drank his first glass of liquor, and it did what it always will do, maddened the brain. After taking this liquor the youth remembered nothing about what had transpired. A quarrel had taken place in this saloon, and in the youth's hand was found a knife that had taken the life of a human being; he was charged with the murder, and five-year's imprisonment was his sentence. It was a touching article and brought tears to many eyes of both old and young.

This meeting was also a success. Not a drop of the threatened rain came. There was abundant time given for all to reach their home, and then the rain poured from the heavens. Oh, if I ever felt grateful to God, it was on this occasion, this emergency, for my voice that could reach the crowd. The result of this we cannot see, but I pray that the seed sown may be watered by our heavenly Father who giveth the

increase. One thing we have learned, and that is that we can gather the people in the open air, and there are no sleepy ones. Our meetings were conducted just as orderly as if in a meetinghouse. Nothing of drunkenness or smoking was in need of being set right on this occasion.

Hundreds heard on temperance that never would have heard had not the meeting been held in the open air. I made this an occasion to point the hearers to the Lamb of God who taketh away the sin of the world. I spoke plain, decided, and directly at the point, and now leave the result with God. If the Lord favors us, I shall repeat the same next Sunday afternoon. Some would come to the Theatre Royal, and there are others who feel too pious to enter a theatre on Sunday. But large numbers will attend an open-air meeting; not the rabble, but intelligent, noble looking people, and we may speak as plainly as we choose. God has strengthened me to speak to the large numbers who would never hear my voice, except as I speak in the open air.

Quite a number of the Salvation Army were present on these occasions. They may learn that meetings can be held without drum or instrumental music, and without the jumping and the gesticulations and ridiculous performances to create a laugh and remove all solemnity. Our meetings have been surprisingly orderly, and we know much prejudice will be swept away, and there will be a different impression left upon minds in regard to Seventh-day Adventists, than has hitherto prevailed.

My health is improving. I am able to write largely. I am favored by having the use of a horse and two-wheeled trap (a nice conveyance). I drive out every day. We have a very pleasant home in the house of Mrs. Bruse. Gisborne is a beautiful place.

Lt 68a, 1893

Walling, May

Wellington, New Zealand

May 15, 1893

Dear Niece May Walling:

I have had a dream. I was in the school building, and as I had taken upon myself the responsibility of defraying your expenses at the school, I was very much interested to know how you were getting along. I have written to you about taking up certain lines of study during vacation, and in my dream I inquired about this and other things concerning you. I had much anxiety in regard to your course of action, for I had been seriously impressed that you were not making the most of your time. In the past you had cared so little about improving your time, and had so little regard for the amount of money I expended for you, that I feared a repetition of that course. Still, as you are several years older, I hoped you had become wiser.

I have not received one line telling me what you are doing, or how you are spending the precious time allotted for the improvement of your mind and cultivation of your manners.

In my dream, I had opened before my mind the fact that you intended to spend your time according to your own inclination. I remonstrated with you and said, "May, you have disappointed and grieved me. How can I ever trust you during this term of school? In the past four months you have had your will and way; you have not respected authority, and have not put your mind at work to accomplish that which would show an appreciation of your advantages. You do not know yourself, and do not see your errors. Unless there is a decided reformation in you, you will misrepresent me and bring great burdens upon me."

The matter that I now open before you has been shown me by the Spirit of the Lord. Your spirit and influence while in my home was not in some matters pleasing to the Lord. Your determination to do as you pleased and acknowledge no authority was a repetition of the course you and Addie took while in the home of Willie. Not wishing to burden my mind, he did not tell me of the disagreeable atmosphere created in his home by you girls. Had I known how things stood, I should have had a change at once. I knew nothing about it until about the time of the Lansing camp meeting. I was then taken from my home by my Guide who said, "Follow me." I was taken to the room where you girls were assembled, and I heard your and Addie's talk. It is now no wonder to me that Any Rand would not come with me. If she had come, I know the influence you had exerted with reference to Willie and myself would have vanished. When it seemed best for you to go with me, I reluctantly consented.

You have been faithful in giving me treatment; but the same spirit of independence was, to a degree, carried on in my house; and when I saw that your influence was tearing down my influence, I presented the matter before you; but did you heed my words? As I could not have things otherwise, I made up my mind to bear it with as good grace as I could.

I was made sad by the course you pursued after we came to the school. I would not give you any occasion to criticize and make remarks about me; but I then decided that the Lord would not be pleased to have you connected with me longer.

Light has been given me that you need transformation of character, and to see yourself in a light you have never yet done. Your criticism of myself and others, your habit of contradicting, before others, almost anything I might say shows disrespect. In these things you certainly do not know your place.

Connected with other things, the course you took at Preston was such a painful experience to me that the thought of housekeeping distresses me.

The light that I receive of the Lord in regard to you is that unless there is a humbling of your heart before the Lord, and you are truly converted, you will have a demoralizing influence in the school or wherever you may go.

I am hurrying to finish this letter before Brother Starr leaves for Melbourne; but as I have much copy to get ready for Fannie, and he is soon to leave, I greatly fear it will have to lay over till another boat. I shall

not feel clear unless I write to Brother Rousseau (in answer to a letter he wrote me) telling him that he must not allow in you one instance of criticism. The seeds you have already sown in this direction will bear their harvest. If Brother Prissall's case has not been any warning to you in this line, please tell me what will have a correcting influence upon you.

One thing is forever settled; I could never again have you a member of my family, without decided evidence that you were truly converted. My position and my work are of such a character that all connected with me must be a help to me in more ways than one; they must be under authority; they must do as I wish and direct, without subjecting me to criticism and instituting a spirit of determined animosity; they must come into orderly habits. This is slavery to you and Addie, and I cannot subject myself to your disorganizing influence. When I have asked you to do certain things, you have taken the matter to others to get their opinion and then done just as you pleased. Now, I could not have my peace and happiness marred, and those around me demoralized, for it would dishonor God.

Well, Brother and Sister Starr have gone. Just as they left, a letter came from Brother Rousseau, answering some inquiries I had made about you. I asked him how you were spending your time. He said that you had studied some, but that you did not appear to be disposed to apply your mind to study. He said that you seemed to prefer housework, though no one had asked you to do it. Though you took it upon yourself, he feared he would be to blame for allowing it; but when he remonstrated with you, you told him that you were not going to let Jessie Israel kill herself doing the work. Were you the mistress of the establishment? Was there no one else who had as wise judgment as yourself? Were you the one to take the responsibility of managing? This, my child, was not praiseworthy in you.

Brother Rousseau concludes that you will exert a wrong influence in the school. I am afraid of the same thing. Your criticism and your speaking to the girls in a manner reflecting upon the judgment of the managers will be as leaven, causing others to do the same. Your course in all respects must be to respect authority, and not show that you consider May Walling's ideas should be carried out. You are none too slow to give expression to your ideas. This is against me, and I deeply regret that it is the case.

Your course reflects upon my training and development of character, and brings reproach upon me. Is this the kind of discipline that shows forth itself in May? I am very sorry of this because, as in the case of Mary Clough, our family associations cannot be repeated. It is better for us to be separated. The things I have mentioned are of such a character as to make of none effect my authority and give you the supremacy, if you are connected with me. When you have so little real judgment as to exercise your criticisms, to dispute my word, and to make statements from your standpoint which place things in a different light (no matter who is present), you have a wrong influence and make of none effect my labors for the improvement of others.

May, I do not wish to discourage you, but I do wish to arouse you to make a decided reformation. If you see these things as the Lord sees them, you will reform. You scarcely know yourself. If you did, you would not get out of your proper place so often, and would see that it is entirely proper for you to respect your superiors and ever concede to authority. Your influence was detrimental to Anna [Rasmussen?]. I feel remorse of soul when I consider the situation at Preston, to think that I allowed you

to do your way in my house and disregard my expressed wishes and entreaties. You hurt Anna, and she has received a mold that will not be readily effaced. This can never be repeated.

Four months have passed into eternity. What have you to show for those four months of opportunity and privileges? The example of Maggie Hare is before you, to show what determination [and] perseverance can accomplish. She is determined to do her best and make the most of her privileges.

Your great hindrance is that you fail to sense the value of moments. Many times a day you spend minutes in cleaning your fingernails, until you have formed a habit in this line. Cut your nails, and if kept close you need not devote so much time to keeping them free from soil.

You do not make determined efforts to overcome your slow habits. In giving treatment, you handle yourself with due rapidity. But when tidying up a room, you spend all of twice as long as you should. Now, no one who employs help would be willing to pay as much for a girl who spends so much time about her work, as one who would do it in half the time.

Everything you handle is minutely examined, and time is lost in this way. If you determined to overcome these slow, dilatory habits, you could do so. You could put a little quickly into your movements. "But," you say, "Aunt Ellen, I can't be quick." You may not be as quick as some others; but you may, by diligent self-culture, make wonderful changes if you would set about the matter in earnest. But you do not seem disposed to get out of a certain groove. You place yourself, stubborn as a mule, and say, "I can't," but it means, "I won't try." You seem to be molded, and unwilling to receive advice or counsel to make changes. As I have had the expense and burden of educating you, I am virtually the only mother you have; and it is my duty to speak to you decidedly, and tell you of your errors and mistakes, however disagreeable it may be to you to have them placed before you.

I say you can put your mind on the subject of making great improvements. Criticize no one except yourself. It is not proper; it is not respectful; it is not Christian. You need to make many decided improvements in yourself, else your position is fixed in life as a second-class hand. This need not be. You have good taste in many things which I wish you to retain. You have talents you need to cultivate. There are not many girls who have had the opportunities you have had the last four months who would have passed their time "so busily" but have nothing to show for it. If you had appreciated the time and applied yourself to learn typewriting, shorthand, and perfecting yourself in the studies you neglected at school, when you knew I was paying your tuition, you could in four months have made great advancement.

Your inclination is to sit up late at night and lie late in the morning. You love to get into the companionship of the girls and let your tongue run on things when silence is eloquence. Your talk certainly did not inculcate ideas that were worth preserving, but you were gratifying a propensity for which you have been reproved many times.

They are grand truths in the Word of God, worthy not only of close study but to be woven into the practical life; but your conversation is on trifling matters. The extravagance in time wasted—and worse than wasted—which is set to your account, is not small.

For every idle word we must be brought into judgment. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:37.] Now, all must finally give an account to God for the deeds done in the body. What have you done during these four months of vacation? How much advancement have you made in your own improvement?

I have written 400 pages of letter paper, spoken 50 times, spent considerable time in traveling, and sought to be a blessing to the families where I have been. I have improved my moments, knowing that I must render an account of them to God. Christ is my Owner. He has bought me with the price of His most precious blood. I must at all times watch and pray and preserve my self-respect as a Christian in a manner becoming to the holy faith I profess.

"Know ye not that ... ye are not your own, but ye are bought with a price? Therefore glorify God in your body and your spirit which are God's." [1 Corinthians 6:19, 20.] It is your duty to be an example to all with whom you are brought in contact. We are required to grow in grace and the knowledge of the Truth. "So grow up into the full stature of men and women in Christ Jesus."

The deficiency in the character must be supplied with efficiency and improvement. This is due to Christ Jesus, to whom we belong. While your own particular tastes are gratified in your nicety and order, you do not realize that yourself, the living machinery, should be brought under training to exactitude and order. Always make your calculation not to fall a half an hour behind the time given you. Cultivate promptitude.

Be ye perfect; your Father in heaven is perfect. It is Jesus Christ who gave the delicate tints to the lily with its robe of purity and loveliness. He has given us bodies fearfully and wonderfully made. Now, you have had in your mind some excuse why you have not used your time in improving your mind. If you could look into the books of record kept by Him who is an ever-present witness to all your words and actions, the excuses which may have seemed valid to you would appear worthless. You will not want to meet this record in the day of judgment, and present the excuses you now give.

Extravagance in the use of time is a sin for which you are accountable. You need to be constantly watchful and prayerful, lest you enter into temptation. You are a professed follower of the holy, crucified Redeemer. As such you are called to bear an unflinching witness for God before all with whom you associate. I had hoped and flattered myself by your silence that you (knowing my wishes so well, so often repeated to you since I left Melbourne), wished to surprise me your advancement in the lines of study I had suggested to you.

Now, May, let us understand each other at the commencement of this term of school. I do not propose to pay your board bill for the past four months unless you can make it distinct and clear that you have followed my counsel in doing your best to educate yourself. Extravagance in time or money is sin. I cannot do you so great harm as to use the means I have acquired by constant and continuous labor, to encourage in you a disposition to fritter away your time, or to waste golden moments that should be spent in acquiring education in those branches where you are deficient.

Devote to study the hours you spend in expressing your opinions. You seem to consider your experience of such value that it is a criterion for others; but the books of heaven bear altogether a different record: "Weighed in the balance and found wanting." [Daniel 5:27.] Thus it will stand through eternity unless you give heed to the counsels of God, and see your need of an entirely different experience. Pray much and show your wisdom by keeping silence. You frequently ventilate your ideas when you would better say nothing.

Now, May, the Lord has presented your case before me, else I would not have made the venture to have you come with me. I hoped that I could help you. Your self-sufficiency and your self-confidence have been shown me; also your deception in regard to your religious standing. I was shown that unless yourself, as well as your sister Addie, were transformed in character, you would never pass the portals of the city of God. This determined me to give you every privilege in my power.

I tried to encourage you, but I fear this did you no good. Your violent attachment to Sister Daniells was not the outworking of a sanctified heart but an inordinate desire to be esteemed by Brother and Sister Daniells. You wanted to bind yourself up with them in strong bonds of friendship. Praise and flattery blinded your eyes. All this is sentimentalism, the fruit of unsanctified desire, self-worship, and the worship by yourself of the human agent.

When you were exchanging letters so abundantly, you would better have been uplifting your supplication to God, "Renew in me thy spirit." Your desire, fastened upon the human agent, should [have] turned toward Jesus who gave His life for you. Your obligations of love to me have never been manifested in any marked manner. But my great anxiety has been that your obligations of love and devotion to Jesus have been manifested so feebly. You lavished your love in words and actions upon those for whom you took a fancy, while those who had done all that was in their power to do, call forth none of this devotion.

Now, Jesus has done all, even to the giving of His precious life for you, that He might, through His grace, perfect His character in you, and lift you up and cleanse and purify you from your inherited and cultivated objectionable traits of character.

Will you give the counsels of Jesus attention and respect? Will you give Him your undivided affections, that perfect obedience that He requires? When you do this, when you submit your soul to God, subordinate to His will, you will know what it means to say, "I delight to do thy will, O my God." [Psalm 40:8.] The joy will not then be all on one side. Has the Lord no joy in His human agents who have surrendered their will to His, to love, obey, and glorify Him? Jesus asks you, "Will you give up to Me the absolute control of thyself? Wilt thou be content to make it thy study to please Me, and Me only? Wilt thou seek to know My way and My will in all things?"

Just as Elder Starr was leaving, a letter came to me from Brother Rousseau, in response to the letter I had written him requesting that he should have an especial guardianship over you. I asked him to take an especial interest in examining you to see in which branches you were deficient, and, as an educator, to appoint your studies, that by close application you might make up where you had failed in your school life. Then I asked him to tell me plainly if you were improving the opportunities now within reach

for your education. I had not been able to get any information in regard to how May was spending her time, and I was feeling very anxious over the matter. He wrote me some things that gave me fears that whatever cost I might incur to place you where you might redeem the past, would be unappreciated by you, even at your present age.

Unless decided, determined effort is made on your part to break up your old habits and a disposition to follow inclination and a course of your own choosing, all the efforts that I might make would only meet with disappointment. I should feel that my money had been poorly invested, that it would much better have been used in sending to school ones who would have a more keen sense of their deficiencies and an appreciation of the opportunity afforded them to make up their lost time.

Now, my dear child, is your opportunity. If you treat the blessing as you treated the opportunity given you in your younger days, God will hold you accountable for your indolence and positive neglect to walk in the light He has given you, which has been before you for years, line upon line and precept upon precept. The way in which you treat your present opportunity will decide much in reference to your case. Your propensity to idle away precious moments is a most discouraging thing in you, because you are so utterly unconscious of any wrong in so doing. You show a fussiness, a being busy, which amounts to nothing at all. It does not tell, or have any weight, for good.

I have written plain things to you. You have made some admissions and confessions, but do you reform? Do you exercise yourself into that repentance that needeth not to be repented of?

I had written these ten pages, but had withheld them until now. I send them now because I fear your influence in the school. Your deficiencies you may, in your deception, flatter yourself are virtues; but this would be a terrible delusion. I cannot write more now.

May 26

Willie went on the cars early this morning. He has decided to go by the boat that leaves at two o'clock.

I hope you will receive these words with a right spirit. I hope you will show respect for authority. I have the words of Brother Rousseau that you show but little deference and respect for authority. Has your experience these last months been such that I should hear this of you? My daughter, shall I, the one who has been mother to you, be humiliated by hearing this expressed of you by one whom I highly respect in the Lord? I must urge upon you to respect authority.

The Saviour offers to establish a union between Himself and you, as well as every other believer, but do you say, "Yes, Lord"? The love you have expressed for others, for reasons you nor I can explain, has not worked for you the development of lovely traits of character. It reveals an infatuation which has no foundation in sound judgment. It is something that is questionable and not the outgrowth of the sanctification of the spirit of God, but the indulgence of a feeling that has no root in Jesus Christ.

When the soul is brought into harmony with Christ, we will be one. "That they all may be one as Thou, Father, art in Me and I in You, that they may be one in us. ... 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 Me [them] as

Thou as loved them [Me].” [John 17:21, 23.] This is a union that does not embrace one person or two or three persons, to the exclusion of others. All the advance steps in the Christian life lead to this love for all who believe in Jesus Christ.

Will you, in your first lesson of typewriting, copy this long letter, for I never want the burden of writing another of like character. You see that it is not written perfectly. I think you would rather have it this way than for anyone else to copy it, and know its contents. It is for you; therefore copy it, and read it carefully, and heed the words written.

Lt 69, 1893

Nicola, Leroy

New Zealand

July 19, 1893

Dear Brother,

Pardon me for not writing a response to your welcome letter. I received it at a time when I could not reply as I desired to, and only letters were written that I felt must be. I thought that I certainly would be able to write you a reply on the mail that closed last Thursday, but did not. I apologize for this delay.

Two weeks ago my last teeth were extracted. Sister Caro, a dentist, came from Napier and performed the operation. I have felt that I must not call the blood to the brain, and I have had to be extremely careful lest I should take cold in my gums. My gums heal slowly. I am happy to say I am in unusually good health; for this I render thanks to my heavenly Father. Of late I have been sleeping much better, not because I have taken any nervines. I took nothing whatever when the teeth were extracted. The operation was performed in less than five minutes. I do not expect to be able to do any speaking until I get my underset; that will be in about eight weeks.

I feel thankful indeed to the Lord for His goodness. I have not ridden out for the last five weeks. The weather has been very unsettled, except to rain most of the time. I am not able to walk, only a very short distance; my right hip forbids it. I can move actively about the house. My room is upstairs, and I go up and down quite often; but a little exercise at a time is all I can bear. I sit on a lounge most of the time, for the easiest position for me is to extend my limbs even with my body. I suffer no pain except in my hip, and unless I sit in just such a position I become almost helpless. I suffered for about four weeks with a severe pain in the hip, caused from my walking to the hall where we held our meetings.

I had an appointment at Petone, seven miles from Wellington, and I feared very much to undertake the journey. We went in an easy hack, and I endured the ride well. I rose to speak but could not speak on the subject I had purposed to, for another subject was given me. I took for my subject, “As it was in the days of Noah, so shall it be when the Son of man shall be revealed.” [Luke 17:26, 30.] The discourse was

a warning in regard to the closing scenes of this earth's history. The power of God came upon me; I felt it thrilling through every nerve of my body, and the people knew that the words came in the demonstration of the Spirit and power of God. Since that time I have been very much improved in health. The Lord honored my faith, and He has had compassion upon me.

My dear brother, I freely forgive you, as you request, and I am so very thankful that you do see and do understand the error of the past. No error is of the truth, and no error will have an influence to sanctify the soul, and I am so thankful that it is not too late for wrongs to be righted. We have a sin-pardoning Saviour; One who will ever be touched with the feelings of our infirmities. I am deeply constrained day and night for the sheep that have strayed from the fold. As I read the parable of our Lord, I am astonished that it does not have more weight with every soul who is interestedly trying to do the will of our heavenly Father.

I know from the light given me that many who are now indifferent and careless and reckless have strayed from the fold, and some have been recklessly and unfeelingly thrust out of the fold to perish in the wilderness. Oh, how my heart aches to see so few going in search of the lost sheep. It is the business of every laborer to together make this a special work, to put forth special effort to seek and find the lost sheep, and not wait for them to find the Shepherd. All heaven is watching this phase of the work, ready to cooperate with the human agent who shall consider who are, and where are, the lost sheep, those who once loved the truth but have strayed away from the fold.

Jesus tells of the shepherd searching in the wilderness for the straying sheep, and the divine joy in the heavenly courts as the sheep are found. The ninety and nine are left, and the search is conscientiously and determinedly and perseveringly carried on through hardships and difficulties until the lost is found; then no words of reproach are uttered, nothing but joy is expressed, and the sheep is safely, lovingly, and bodily carried back with songs of rejoicing. Every one of the neighbors is interestedly enlisted to express their joy, "I have found my sheep that was lost." [Luke 15:4-6.]

Do those who profess to love Jesus want to be like God, doing His work in bringing back the wandering sheep? Shall we be sharers in the joy of the heavenly host and of Deity Himself? Then let us individually embrace this opportunity, and go forth to seek and save that which was lost. Count not on the trouble; let not Satan magnify the difficulties. It will indeed be unpleasant and self-sacrificing. But will it not pay? Read the parable.

The Son of the infinite God left the angels, His high command in the heavenly courts, and came to this wilderness world, all seared and marred with the curse, to save the one sheep strayed from the fold, the one fallen world. And how was He treated? Shamefully! Oh what indignity, what abuse was heaped upon the Shepherd seeking to find His sheep and bring them back to the fold, to their allegiance to God, with rejoicing! Then let all who appreciate salvation go earnestly to work in Christ's line and angels of God will go with you and divine power will combine with human effort and great success will be the result.

Oh, we may recover the lost and perishing and restore souls saved to Him who died for their recovery! Are we Christ's disciples? Has He not given us this parable to understand, to practice? Are we not, if true

to our post, to go forth in earnest, persevering, personal effort to seek and save the lost sheep? Why in the light of this parable has there been so little done in this line? Why is there not contemplation and consideration upon this subject?

Who are the straying ones who have backslidden, who have strayed away from the fold into Satan's snare? Does not this parable rebuke the cold-hearted, indifferent neglect shown to those who are ready to die? Here comes the warning down along the line to our time. "And unto the angel in the church of Sardis write; these things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, that are ready to die, for I have not found thy works perfect before God." [Revelation 3:1, 2.]

The Lord help us that we shall not pass by on the other side, and leave the soul wounded and bruised and robbed and do nothing to help him. I want you, my brother, to act a part in this work wherever you are, and whatever position of trust you may fill. Consult with others and see if there cannot be awakened an interest to search and make personal efforts to restore the souls that are spiritually ready to perish, and the souls that are already dead spiritually. We want soft, tender, broken hearts. We want human sympathy made sacred and holy by co-operation with the divine. Read the parable. Pray over the parable. See the representation and work out the symbol. Make it a living reality. Stir up others to put forth well directed and wise efforts. "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.]

Much love to your wife and little ones.

Lt 69a, 1893

Tuxford, Mrs. M. H.

Gordon Cottage, Hastings, New Zealand

August 16, 1893

Mrs. M. H. Tuxford

Bank's Terrace, Wellington, New Zealand

Dear Sister:

We arrived in Hastings a few minutes after five o'clock. It was well that we travelled the day of the overland mail, because we came through without being annoyed with any shunting (switching and making up train). Soon after we left Wellington it began to rain, and continued until noon; but they were only little misty showers.

As we were nearing Palmerston, we looked at our baggage and it seemed a great amount to be transferred from one train to the other; but you can imagine our pleasant surprise when we stepped off and saw Brother Simpson anxiously looking as though he were expecting us or some one, and when we met he was pleased apparently as we, and he gave us just the assistance we needed. He was going in another direction, but it seemed the Lord put in his mind to watch for that train, and see if there was not some one of our people on board. He was just full of joy and courage, for two good souls had just embraced the truth under his labors, a mother and her daughter, and several were interested. We had but little time to converse, but he was full of many words, and his heart was joyful in God. The sisters who embraced the truth live at Foxton. We rejoiced in heart for these souls brought as sheaves to the Master. If there is rejoicing in heaven, why should there not be rejoicing on earth?

I managed to get through very well. Emily made every arrangement for my comfort, and the journey, which I dreaded to some extent, was passed very comfortably, and I rejoiced the journey was performed so well. I praise the Lord for the guardianship of heavenly angels.

At Ormondville we met brethren Anderson and McCullagh. Brother McCullagh brought us a pitcher of hot milk which was very gratefully received. He stated that his little girl was very sick with diphtheria and bronchitis, and for the three previous nights they could not leave her bedside. He stated that there were a number of cases in the same condition, and they were glad we did not stop over to hold meetings, for it would be much better at another time, so our plans seemed to be in the order of God, and the very best thing that we could do. We are glad that we are through with the journey. We think we shall be very comfortable at this place. We shall have the sun through the day.

Before we reached Ormondville, a number of men, women, and children of the Maori race got on board and nearly filled one coach. At one of the stations this side of Ormondville, the Maori's got off and a number of women and some men were at the station to meet them. There were several noble looking Maori's. One man in particular who bore a noble looking countenance, and had his satchel of books the same as white ministers. He kissed several women. One may have been his wife, and the rest his daughters. Then for the first time, we saw the novel ... [Remainder missing.]

Lt 70, 1893

Forest, Brother; Stevens, Brother

On Board S. S. to Sydney, Australia

December 1893

Dear Brethren,

Enoch walked with God. With whom are you walking? Have you given your whole heart to the Saviour who has given His life for you? The very atmosphere is laden with the poisonous malaria of satanic influences. He infuses into every mind, that is open to receive it, fascinations and ambitions that lead into a variety of amusements and engagements that shall induce disobedience to God, and bring the soul into his net where it is difficult to extricate it from the meshes Satan has woven. O, if all could only

see and understand the multiplicity of working agencies to ensnare, deceive and delude souls to their own eternal ruin. Disobedience to God lies at the foundation of all sin. The Spirit of God works in all those who love and fear Him, for they are constantly aiming to keep His requirements, living by every word that proceedeth out of the mouth of God. The flesh warreth against the spirit, and the spirit warreth against the flesh. Which will conquer?

My brother, this warfare is going on with you daily. You are now being tested and proved. With whom are you walking? Is Christ your companion? Do you cultivate thoughts of Him in whom your hopes of eternal life are centered? Is the god of this world, the object, the theme of your thoughts? One step at a time we are advancing to walk in Christ's footsteps. Life is made up of little things, the repetition of simple acts; and that which we develop in character, in these commonplace things, is deciding our destiny for eternity. The character which we exhibit in our daily practical life testifies in the books of heaven whether we have any other gods before the Lord.

If the affections center upon minor objects, we show before the heavenly angels, before the world, that God is not supreme with us. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. ... For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." [Ephesians 2:2-6, 8.]

My brother, the Lord is testing and proving you. That which you esteem of greatest value, you will keep most in your mind and thoughts, and you will not hesitate to expend the most time and means [on them]. That which is the least value, in your estimation, will receive the smallest investment of your money, and of your thoughts. I present this to you to awaken your mind to consideration. That which you sow ye shall also reap. While your mind and affections are so fully occupied with temporal things, you weave your care, your anxious thoughts, your tact, your skill, your ability, time, strength, and study, into these things.

You are laboring for supremacy in your cultivation of flowers and some specimens of fruit. While there is no sin in this kind of employment, there is sin which will imperil your soul in making these things of minor importance, supreme. The fruits of righteousness, bearing much fruit to the glory of God is the result of true living for the Master. The precious graces of the Spirit, cultivated as assiduously, as tenderly, as watchfully, as you cultivate your precious treasures in plants and flowers, would make you a deep, earnest, devoted, self-sacrificing Christian. The truth must accomplish much for the receiver. It sanctifies the soul, and thus the plants of the Lord's care grow and flourish in the Lord.

But, brother, what will all this jealous care, this constant study and education, amount to in the end? All perish with the using. There is altogether too much value placed on these inanimate, perishable things, and that to the neglect of your own eternal interest. The prayer of Christ for His disciples was, "Sanctify

them through Thy truth, Thy word is truth." [John 17:17.] You are regarded as a branch of the living vine to bear fruit after Christ's order. "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." [John 15:4, 5.] Suppose that you should study attentively your own case as a branch of the living vine in the light of the Scriptures.

Christ has presented to you the truth in its purity; precious jewels of truth have been presented to you; treasures hidden, for which you are to seek. You have not put your mind and heart to the task of seeking for these treasures, not with one tithe of the earnestness and ambition that you have manifested in securing to yourself new and choice variety of shrubs and flowers. I open this before you as it has been presented to me, that you shall not always keep doing as you have done. Your course of action seems right in your own eyes, but it is not pleasing to God.

The circulating vitality of the love of God, through every [part?] constitute you a true branch of the living vine, that you, being a branch of that vine, may bear rich clusters of precious fruit to the glory of God. This cultivation of the garden of the soul will require thought and study, and to be watered with the dews and showers and sunshine of the Sun of Righteousness; then the very best results will be attained, and then what? you will be as trees of the Lord's planting.

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. ... And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." [Isaiah 58:8, 11-14.]

There is a work for you to do that has been left strangely neglected. You are not justified to continue in a business one day after you embraced the light upon the Sabbath. Your works are a denial of your faith. You make yourself a transgressor. You have set the matter before your mind in every possible [way] to make it no offense to God. True, some one must bury the dead, but let it not be the men who are claiming to be commandmentkeepers, "in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." [Philippians 2:15.] There is business done on the Sabbath that ought not to be done. Whatever may be your reasoning, unbelievers look upon the matter from a business standpoint.

Now, my brother, had you been living and walking in the light which the Lord gave you one year since, in Napier during the camp meeting, you would, as a faithful steward of God, [have] been on the ground the

very first of the camp meeting in Wellington. You would have considered your garden of the soul needed to be watered with the dew of heaven and the showers of grace, and you would have advanced spiritually. You have the third chapter of Malachi to study and practice, else the sure visitation of God will come upon you, and all who neglect to follow out through love and fear of God every specification in His Word, lest you be found committing robbery toward God. You cannot afford it.

O, you have much to learn yet in regard to soul culture; the garden of the Lord needs your care in cultivating the precious plants of faith and love, and every grace of the Spirit. There are imperishable treasures that never fade or decay. Will my brother take pains to consider the way Christ has given His lessons for his instruction? Were Christ upon the earth, my brother, He would reproach you for your slowness of comprehension of the relative importance of the heavenly things above the earthly. He has left in our possession truths, but we little suspect their value. Truth is capable of continual expansion and to be seen by the diligent student in new and beautiful developments. While the mind is put to the tax to comprehend depth and breadth of the meaning of the sacred utterances of the Word of God, angels are by the side of the contrite soul who hungers and thirsts for knowledge.

Every true lover of nature, and an earnest student [endeavoring] to search out its hidden mysteries, finds himself lost in vast gardens of richest plants and shrubs, and opening buds, and blooming flowers. He admires them as a whole, but then his interest deepens, and he would examine the precious flowers one by one, and become acquainted with their beautiful diversity; and they speak to him of God and of heaven. He looks through nature to adore the God of nature. The flowers of singular beauty and fragrance can be truly estimated and unselfishly enjoyed by the soul that becomes better acquainted with God. His miracles of marvelous beauty, given to the bud and opening flower [are] to be estimated and cherished as the tokens of the love of God to the human family, as symbols to be presented to our children of the heavenly, divine treasures of truth in the garden of God, the Bible contains the most precious.

The Lord Jesus was the foundation of the whole Jewish economy. The interior truths cannot be comprehended by minds that consider gain is godliness, and who reach no deeper and higher for the interior truths which, as they merely glance at them, appear incomprehensible. A true understanding of the New Testament is the key, mercifully placed in your hands, to unlock the treasure house of the Old Testament Scriptures. Both are essential to be understood, else they will meet with great loss who do not sense the necessity of obedience, perfect conformity of heart, mind and soul, to the expressed will of God. The teachings of Christ was the seed bed, in the Old Testament; He has scattered the heavenly grains here and there, which have been by some faithful servants gathered up and cherished; by others, they have been misapplied and misplaced in the framework of error, to misinterpret God and His measureless love. Christ came to our world to rescue these precious plants of truth from the companionship of error, to reset them in their order and significance in the framework of truth, and bid them stand fast forever. It requires a skillful and persevering mind, that is determined to gain the eternal riches of truth, to gather up grain by grain the wheat among the chaff which has been made its companions, that the great doctrine of grace, mercy, and the love of God, link after link, may be strung upon the golden threads, to be seen after a time, transplanted into the soul of the human heart, where they may be watered and cultivated by the Author of truth, and yield in perfection, abundantly, the

richest treasures, not only for the possessor to enjoy in the fact of possession, but for them to multiply by sowing them beside all waters.

The far reaching principles of the truth taught by Christ never become exhausted. The one who searches for hidden treasures with humble contrition of soul will be put in possession of every essential truth for the present time. Every such soul follows on to know the Lord, Whom to know aright is life eternal. These diligent students will see that they cultivate tact, and strict temperance in all things, that they have all their habits after strict temperance practices [so] that wherever they may be, there shall not be a clouded brain from the use of the narcotic tobacco, or beer, or fermented liquors of any sort; that when the want of these things are missed, then they may hear and appreciate the words of Christ, "If any man thirst let him come unto Me and drink." "But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life." [John 7:37; 4:14.]

Even with the inspired Epistles in our hands there is much more to be comprehended in the teachings of Christ to the patriarchs and prophets in the Old Testament, and to His disciples and apostles in the New [Testament]. New aspects of truth will dawn upon our comprehension if studied prayerfully; the far reaching principles of the ten commandments are not seen and appreciated, because the mind's force is put upon matters of a temporal, earthly character. The words, customs, and maxims of the world are so interwoven with every thought and practice that the true sense of eternal realities sinks insignificantly lower than the temporal and common things with which the mind is made familiar. The ordinary spiritual vision cannot discern eternal precious things unless purified from dross, and the common. Earnest persevering energy is not cultivated to understand those things which are not of a perishable character, unless the mind is purged from its grossness; not when everything of eternal interest is cheapened, to be viewed in their mist and cloud of worldliness, with far less acuteness than they manifest in common things.

Who will gain heaven? Only those who appreciate the love, the mercy, and the benevolence of God in His character, and practice His virtues. These will manifest to the heavenly universe, to the world, and to men an intensity of desire proportionate to the value of the object they are striving to obtain. My brother, you need an experimental knowledge of the Lord Jesus. You have too many idols you place in your affection before the Lord. When you turn to the Lord with all your heart, He will dethrone them all. You will know Christ, not by a casual touch, but by the touch of a living faith; and His presence and His love, filling your heart, will dethrone every idol and make your heart so full of love and devoted service to Jesus Christ, that in serving Him with an eye single to His glory, you will not be content nor satisfied in looking at the things which are seen; but your heart's affections will lay hold of the things which are unseen, which are eternal.

I have risen at four, and am sitting up in bed in _____ house in Auckland, in a little room upstairs. The Steamer arrived in Auckland the morning of the 14th and leaves today at nine o'clock p.m. Elder Olsen spoke last night in the Seventh-day Adventist church here. We meet early this morning (Sabbath), and all of us take part in the hours spent for meeting until the close, which will be twelve o'clock. It is a lovely day, and we praise the Lord for His goodness and love to the children of men. O, how I long to see those

who claim to be, not their own, but Jesus Christ's faithful soldiers serve Him as devotedly as themselves, and give Him the tact and service they give to things of minor importance.

My brother, you missed a rich blessing at the camp meeting because you had gods whom you serve before the Lord, and I am so afraid that you will have so few thoughts of Jesus, and so little of His spirit of self-denial, that you will not see Him and He is when you need Him most, and Jesus will be a stranger to you, whom you know but very little about. I was so sorry for you and brother Stevens; that you seemed to be of one mind, and of one spirit, and while your thoughts were full of some projects of your own, you closed the door effectually to the sweet bright rays of the Sun of Righteousness; and self-complacency, so long cherished, reigns supreme. Your hearts and your minds were elsewhere. You received no blessing because you each had your idols set up in your heart. Although at great expense the heavenly feast of God was spread before you, and Christ was saying, "Come unto me; come for all things are now ready" you both refused to come. [Luke 14:17, 18.] O, my heart was so pained, for I hoped these meetings would be appreciated by you both. But this could not be until your soul temple was cleansed from every idol.

The Lord calls for the heart's affections; profession avails you, or Brother Stevens, nothing. God can do without either of you, but neither of you can do without God. As soon as you shall hear the voice of Jesus, in His knocking at the door of the heart, and let Him in, He will come in and He will sup with you, and you with Him. But as long as you choose other gods before the Lord, there is no room for Jesus in your hearts. As soon as you draw nigh to God sincerely, He will draw nigh to you. I wish that I could address you both separately, but this I cannot do now. That which I speak to one must answer for both.

You are not a blessing in your companionship with one another. You do not help each other with your reasoning. You both view many things in a perverted light. You both came to the meeting, more as spectators, than as those who were expecting to meet the Lord and receive His message sent by His messengers to you. Your eyes and hearts were not prepared to receive the precious treasures of grace and increased knowledge. Self and selfishness and perverted ideas closed tightly the doors of your hearts; and on the Sabbath day, the day you believe to be sanctified and blessed of God, to be employed to worship Him, you turned your face homeward, testifying that you had no interest in that grand, that blessed, convocation meeting. May God have mercy upon you both, and not give you up to blindness of mind.

Brother Stevens, in the night season I was brought where I could see you and your associations. You needed to have the blessing and influence of the children of God in that meeting. You needed to get the grace of Christ to bury your affections for your idol, the pipe, forever, when it would never find a resurrection. The truth will never be seen in its preciousness to you, as saving truth, until your soul temple is cleansed from every thing that defileth.

Your course of action from the time that you left home is all open to God. There was One, a Witness to all you said, all you did. The same Witness that was present at the feast of Belshazzar, in that feast to his princes and wives, and that Witness made His hand to be seen until His fingers traced over against the wall the fatal words in judgment against the king. Did you seek to honor God from the time that you left

your home to attend the meeting? Did you gather up, Brother Stevens, the precious rays of light sent from heaven to shine in the chambers of the mind and the soul temple? Your wife and yourself were both called to a rich feast of the Lord, that blessing proffered might have made you both richer in knowledge and spiritual understanding, but you have lost it, because you had gods before the Lord. One idol cherished, your affection for your own flesh, may be made gods that will divert your minds from God, the only true God, who has purchased you by His own wonderful gift of Himself, "That you should not perish, but have everlasting life." [John 3:16.]

You have presented before me that our brethren ought to have more business tact, and financial ability, [and] be wise in matters of business. I said to you that God wanted men who have sanctified ability of talent to be used in His service, and then God would accept the qualifications He had given them; because they used their talents of influence with a single eye to His glory. But if the truth was not received by these men, to sanctify their hearts and purify their every characters, they could not be used by Him as laborers together with God, for every earthly consideration must be subordinate to the matters of eternal interest. When Christ is all, and in all, to them the object of their love and filling the desire of their soul, then God can use them to His own glory, and if they will not appreciate the eternal above temporal, then they only exert an influence detrimental to the advancement of the truth and Christ's righteousness.

Now, my brother, Brother Forest and yourself have demonstrated that the words addressed to Nicodemus, are in every sense applicable to you both. "Ye must be born again." [Verse 7.] You need a fresh conversion; both of you have idols which you serve and worship before the Lord. The temporal and earthly is exalted above the spiritual and heavenly. You both needed that meeting so much. It has passed into eternity with its burden of record. It stands in every transaction just as things occurred. Will you want to meet the same in the day when every case shall be decided according to their works?

Be careful, my brethren, not to take your way and your own course. Supposing we had, as a people, been composed of just sharp, wise businessmen as Brother Forest and Brother Stevens, please tell me, on such occasions, in such a meeting as we have had in Wellington, had they pursued the same course you have done as wise managers in a crisis, what would have been the result of that meeting? I tell you, unless businessmen who have Christ enthroned in their hearts shall connect themselves, heart and soul, and all they have and are, to advance His work, to build up His kingdom in the earth, we had better not depend on them but look to the Lord God, and let Him be our dependence and let Him be our trust.

The tithe has been a vexed question with you, but as God has spoken in Malachi without any if's or and's about the matter, you had better come as obedient children dependent upon Him for all you have and give to Him that portion upon which He has laid His hand saying, This part is Mine. Place it in the treasury, with your gifts and offerings, "that there may be meat in mine house." [Malachi 3:10.] I therefore entreat of you, as brethren whom I highly respect and love in the Lord, not to venture to rob God in tithes or in offerings; but let every soul who claims to believe in God comply with His requirements, "that there may be meat in mine house." This is God's way of carrying forward His work of sending the light of truth to all parts of the world, to those who are in darkness, that Christ Jesus may be uplifted to the world, and the saving truth be proclaimed to all nations. Why are the judgments of

God in our land? Because He has been insulted, His love and requirements unheeded, and men have taken His entrusted gifts as their own productions, and used them as they pleased, and the work that ought to have been done has not been done in the world.

Now light has come to you both. Will you obey God? Or will you follow the imaginations of your own hearts? The Lord will arise and show how easily He can scatter the possessions of all those who dishonor Him. His hand is stretched out over the land, and we have only begun to see what will be. Men who have the truth should not feel at liberty, wise as they suppose they are, for there is One who is infinite in wisdom, who has told them what He requires of them, and [by] obeying they manifest a true wisdom. They may in their wisdom think to secure to themselves treasures, but they will take to themselves wings and fly away as the chaff. Fire and water are under the command of God, and He can destroy and He can scatter. The wisdom of the wise men, if not sanctified to God, will lead them to put their money into bags that are full of holes.

“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 treasure 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. The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness how great is that darkness. No man can serve two masters: or 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. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them.

“Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? (For all these things do the Gentiles seek). For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” [Matthew 6:19-34.]

Brethren, do not, I beg of you, feel all the time afraid that you will be expected to do something for the cause of God. This is the only saving bank that will never fail. Lay up your treasure in heaven. If God entrusted you with means, He expects you to be His almoner to help sustain His cause. This is putting out your talents to usury, where it will do good, where it will prepare the way of the Lord, that souls shall receive the knowledge of the truth. Money may be placed where it will not advance the cause of

God one jot, or one tittle. O, how much better to put it in God's treasury, in "bags that wax not old, a treasure in the heavens that faileth not." [Luke 12:33.]

Bear in mind, my brethren, you are not only working for time, but for eternity. "Let us go forth therefore unto him without the camp, bearing His reproach." "Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever." [Hebrews 13:13, 21.] What will it amount to in the end, that I have lived and toiled, if I miss the way? If I have laid up treasure on the earth, it will pass away. If I have laid up treasure in heaven, I have enduring substance that will never fail; flood cannot wash away this treasure, fire cannot consume it. It is mine.

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us be therewith content. 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 coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 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 called, and hast professed a good profession before many witnesses. ... 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 6:6-12, 17-19.]

I beseech you to listen to what I say to you, for it is not I that speak, but the Lord that speaketh through His humble servant. Both of you have been very kind to me. I appreciate every favor done to me for Christ's sake; and I do not want you should lose the reward. Eternal life is worth a lifelong, persevering, untiring, effort. God loves you both, but He is not altogether pleased with your course of action. He wants you to be laborers together with God. He wants you to be representative men, wholly on the Lord's side, for He shares no divided hearts. Give to the Lord the whole heart, the whole soul, the entire affections.

I am so sorry that the help that you might have received to do all this work of self-denial, the moral power that you might have obtained at the meeting, you did not receive, because you kept yourselves out of the channel of light. Now I beseech you, as God's messenger, to give yourselves without reserve to God. Seek the Lord while He may be found, and the next meeting that shall be held in New Zealand, be on hand to be among the most interested ones. God expects this of His followers—brave soldiers to endure hardness in His service, as you have been willing to endure hardness and conflict in the service of the world, for temporal things.

Truth will triumph. The third angel will bear away the victory. Will you triumph with it? Shall it advance, and you be left in the rear? Flee for your safe refuge, lay hold on the hope set before you in the gospel. Eternal life may be yours; press, press forward to the mark of the prize of the high calling in Christ Jesus.

My heart yearns after you. I want you to lay aside every idol, and Christ will cleanse the soul temple from every defilement. Jesus has done everything that a God could do, for you and me, and the whole world; and if we miss heaven it will be a terrible loss to every one who does not gain eternal life. If we gain heaven, we have no time to lose. Look at the self-denial of Jesus. Look at His sacrifice for us, and can you withhold anything from Jesus who has died to bring all the eternal riches within your reach? Show [that] your interest for Jesus is greater, far greater, than your interest for any earthly thing. Show that [which] you prize highest, by your devotion and determined effort to secure it. "The Spirit helpeth our infirmities." [Romans 8:26.] When you enter His courts, He requires that you lay upon His altar spiritual sacrifices.

It is meeting time, I must go. In much love.

Lt 71, 1893

Lyndon, Sydney

Napier, New Zealand

September 21, 1893

Dear Brother:

I am feeling anxious concerning you, but not because any unfavorable reports have come to me. I desire that you should be altogether the man that the Lord would have you to be, that the power of the grace of Christ may be revealed in your character. It is in your power to be to your father a living illustration of what the truth can do. If you wear the robe of righteousness that Christ purchased for you over eighteen hundred years ago by dying on Calvary's cross, you will be a light in your home, and the fact will be manifested that the truth is uplifting and ennobling your life and character. The robe of Christ's righteousness is now offered to you; will you accept of it, and put it on?

It is generally the case that in school associations there are developed two classes of persons—those who seek to do the right, and those who solicit others to enter into evil. You are in danger of being easily influenced and of following inclination. I hear that Louie Christie has gone to Australia, and that you have had some acquaintance with this youth. You should have learned by this acquaintance that his company can be of no advantage to you in any way. The case of this young man has been opened to me, and I know that he cannot be trusted, for a lie never languishes on his lips, and as far as his conscience is concerned, it is as easy for him to tell a falsehood as the truth. He has educated and trained himself in the line of deception, and is an expert in the business; therefore copy him in nothing.

Louie Christie can be very pleasant in his manners and speech, but for all that he is a fraud. He will make pleasant speeches to your face, and behind your back will weave a tissue of falsehood in order to present his side of a question in the light he deems most favorable to himself. And he even feels free to make comments on the messages that God sends, and to criticize, denounce, and reject as he may

choose. He makes his statements in regard to them as one who knows whereof he affirms. But he has no respect for the messengers or ministers whom God sends, and no reverence for God. He bears false witness against them, and acts as though he were placed upon the judgment seat to question and measure character, and to weigh moral worth. He makes such false statements that I have not dared to place any written matter in his hands, for he would read into a testimony that which was not there and would garble and misrepresent that which was written, and thus mislead others.

When it suits his purpose he is smooth in his conversation, and when otherwise, he will talk of wild plans, telling what he intends to do. He has no idea of taxing himself with anything that will require labor, and would rather go into debt or appropriate money that was not his own—in short, commit robbery—than gain a livelihood by honest, hard work. You may see this young man, but I beg of you to keep no company with him. He is one that I could not recommend the school to accept as a student, for his words and actions would wield an influence after the order of Satan and not in accordance with the will of God. Therefore I would again caution you to have nothing to do with this young man, who is smooth of speech but deceptive and misleading in influence.

With you there is much at stake. You are motherless. The one who loved and feared God is resting in her death-slumber in the grave. You have motherless brothers and sisters, and if you pursue a course that is after the order Christ would have you, you will be a great blessing to others. It is necessary that you cherish moral independence, that you feel that your only safety is having your life hid with Christ in God. Lay solid timbers into your character-building, and do not cling to sin in any form. Secret sins will strive for the mastery. The Psalmist says, “Who can understand his errors? Cleanse thou me from secret faults.” [Psalm 19:12.]

We need to study the character of the motives that prompt to action in the light of the law of God, in order that we may be made aware of our deficiencies. But while the human agent may see his sins, he is not to become discouraged, although he finds himself condemned by the law of God. He is to see and realize the sinfulness of sin, to repent, and to have faith in Christ as his personal Saviour. It is never safe for us to feel that we are possessed of virtues, and that we may congratulate ourselves on our excellencies of character and our present state of piety. David often triumphed in God, and yet he dwelt much upon his own unworthiness and sinfulness. His conscience was not asleep or dead. “My sin,” he cries, “is ever before me.” [Psalm 51:3.] He did not flatter himself that sin was a matter with which he had nothing to do, and that should not concern him. As he saw the depths of deceit in his heart, he was deeply disgusted with himself and prayed that God would keep him back by His power from presumptuous sins, and cleanse him from secret faults.

It is not safe for us to close our eyes and harden our consciences that we shall not see or realize our sins. We need to cherish the instruction we have had in regard to the hateful character of sin in order that we may repent of and confess our sins. “If we confess our sins, he is faithful and just to forgive us our sins,”—now mark the following words—“and to cleanse us from all unrighteousness.” [1 John 1:9.] Are you willing to be cleansed? Is it your purpose to press forward (but not in your own human strength) toward the mark of the prize of your high calling in Christ Jesus? Keep the fear of the Lord ever before you. Your only hope is in making Jesus your counsellor.

You need to have far higher ideas as to what constitutes Christian life and responsibilities. In associating with the careless and reckless, it is an easy matter to come to view things as they do, and to lose all sense of what it means to be a follower of Jesus. Guard yourself on this one point in particular: Do not be influenced and led astray by those you have reason to know by their words and actions are not in connection with God. "By their fruits ye shall know them." [Matthew 7:20.]

If you are pressing onward and upward, seeking to attain new heights in education and in spiritual things, you will have discernment to understand that which is required of you. You will have the Holy Spirit to help all your infirmities. The education you have had in the past has not been the most favorable toward your developing a character after the order of Christ's character. It is natural for you to love amusement, to live a life of gaiety, free from all responsibility, and it is hard for you because of this tendency, to put yourself under discipline to God. But if you will place your neck beneath the yoke of Jesus, as He has invited you to do, you will find that all your thoughts are brought into captivity to Christ, and you will exclaim, "His yoke is easy, and his burden is light." [Matthew 11:30.]

A measure of the Spirit is given to every man to profit withal. Through the ministry of the angels the Holy Spirit is enabled to work upon the mind and heart of the human agent, and draw him to Christ who has paid the ransom money for his soul, that the sinner may be rescued from the slavery of sin and Satan. But the Spirit of God does not interfere with the freedom of the human agent. The Holy Spirit is given to be a helper, so that the human agent may co-operate with the Divine, and it is given to Him to draw the soul but never to force obedience. Christ is ready to impart all heavenly influences. He knows every temptation that comes to man, and the capabilities of every human agent. He weighs his strength. He sees the present and the future, and presents before the mind the obligations that should be met, and urges that common, earthly things shall not be permitted to be so absorbing that eternal things shall be lost out of the reckoning.

The Lord has fullness of grace to bestow on every one that will receive of the heavenly gift. The Holy Spirit will bring the God-entrusted capabilities into Christ's service, and will mold and fashion the human agent according to the divine pattern according as the human agent shall earnestly desire the transformation. Christ our Mediator is the One who gives the Holy Spirit. The atonement made on Calvary is brought in contact with the soul of man to transform his character and change his nature until it can be said in heaven, "Ye are laborers together with God, wearing Christ's yoke, bearing His burden." Man thus becomes, through the agency of the Holy Spirit, the agent by which souls are brought into the kingdom of heaven. Through sanctification of the Spirit he is a light to direct souls in the path of right and draw souls to Jesus Christ. His hitherto paralyzed moral agency is quickened with the spiritual life and re-invigorated. Through the imputed righteousness of Christ the Christian is placed on vantage ground and becomes a channel through which the Holy Spirit can work, and the work done through the human agent does not disappoint our Redeemer, for in such instruments He does not plead in vain with the souls of men. They are not human agents who having eyes see not, having ears hear not, and having hearts will not understand.

My brother, divine light has been shining upon your pathway, and your way has been prepared before you of God. Convictions have been implanted in your heart that are in accordance with the utterances of

God's Holy Word. Do not make a low standard your aim; aim high. Never be found at any time working on the side of the great adversary of souls, who is seeking to counteract the workings of the Spirit of God. Walk not hesitatingly but firmly in the strength and grace of Jesus Christ. Unto Him is committed all power in heaven and earth. Take refuge in Jesus Christ, and enter into a firm covenant with Him by faith to love and serve Him. Choose Him as your Advocate, for the door of mercy is wide open for you. The promise is that if we ask anything according to His will, our request is granted if we ask in faith. Jesus says, "Whatsoever ye shall ask the Father in my name, he will give it you." [John 16:23.] The soul who neglects to comply with the conditions of salvation will be left without excuse, for the treasures of grace are absolutely unlimited.

Our claim to Christ's righteousness is without a flaw if we meet the conditions. God has bestowed on us all heaven in one gift, and whatever that gift includes is ours as we accept of Christ as our personal Saviour. Plead the name of Jesus, not your own righteousness, and please your Saviour by living a blameless life. Speak of Jesus, educate the tongue to talk of His mercy, to tell of His power, showing forth the praises of Him who hath called you out of darkness into His marvelous light. You are the property of Christ both by creation and redemption, and the glory of God is involved in our individual success. Christ is our Advocate, and He has undertaken to plead our case in the courts of heaven.

You are a spectacle unto the world, to angels, and to men. Be brave in God. Put on the whole armor of God, and let your unbelieving father see that your life is not spoiled because you stand loyal and true to all the commandments of God as a Seventh-day Adventist. You can be, and God requires you to be, a decided witness for Him. You may be more than conqueror through the grace of Jesus Christ. Use your influence for Christ, and do not work at all on Satan's side of the question. Probationary time is precious. Make the most of the golden moments, putting to use the talents God has given, that you may accumulate something for the Master and be a blessing to all around you. Let the heavenly angels look down with joy upon you because you are loyal and true to Jesus Christ.

You have, as an individual, a soul to save or to lose. And although Noah, Job, and Daniel were in the land they could save but their own souls through their righteousness. If you consider this, it will help you to realize that you must be in earnest to apply your mind and all your powers day by day to secure profitable results. The worshipers of the world make mammon their god, and everything else is subordinate to this worship. Should not the Christian keep in subordination the love of pleasure, the love of everything that is contrary to the interests of Jesus Christ? Precious time has not been given to be wasted on that which is less than nothing, and vanity. In thus doing we are cheating ourselves out of present peace in this life and eternal happiness in the life to come.

I thank the Lord that you can have the advantages of the school. You can give the greatest satisfaction to those who have an interest in you by seeking diligently now as you have opportunity to lay upon the foundation stone gold, silver, and precious gems. How can you do this? By speaking right words, by doing right deeds, by influencing others to appreciate the good instruction they are receiving, and by being not simply a hearer but a doer of the Word. The young men in the school can be a power for good in encouraging their teachers. They can second all their efforts to help the pupils, to uplift and refine, and ennoble the human mind by presenting before it for contemplation the character of Jesus. Let there

be well organized efforts to give strength and power to the religious interests. See how much you can do through the grace of Jesus Christ to be a laborer together with God.

Satan is seeking to imbue every soul that is not connected with Jesus Christ with his own spirit, and every soul who refuses to connect with Jesus Christ will be brought into connection with the enemy of Christ. There are threads of influence leading out from these souls to bind and draw other souls by human influence until they shall be placed under the control of Satan, and their feet be led into false paths. There is special danger in your own case, lest you be led to listen to the voice of those who would lead you astray. But this danger is common to all. You will be tempted to choose your own way and to have your own will, while disregarding the will of God. The lessons you are receiving in the school on the Bible are intended to plant the truth in the heart that it may control the life and enable the student to form a character for eternal life. Every heart is moved or drawn of Jesus Christ. As you become students of Scripture, the Spirit of God takes the things of God and impresses them upon the soul. The golden threads that extend from the souls of those who make God their strength will fasten through the threads of influence to other souls and draw them to Christ. This is the work to be done by those who place on the foundation stone precious material, for they co-operate with Jesus Christ and work in His lines.

My brother, let nothing draw you away from the work of character building, but do your work for time and eternity. You may cooperate with God in saving the souls of your mother's children. Live a life of consistency, and fashion your character after the divine Pattern. If you live carelessly and do not watch unto prayer, you will surely fall a prey to the enemy and will yield to enticements to sin; thus you will lay upon the foundation stone, wood, hay, stubble, which will be consumed in the last great day. You may be deceived by father and friends, but your heavenly Father will be your enduring Friend. If you preserve a living connection with God, you may be an instrument in the hands of God for the saving not only of the members of your own family, but many other precious souls. To be a laborer together with God means a great deal. It means to have the life of Christ repeated in the life of the human agent in activity, in faithfulness, in diligence in serving the Lord. Snares and perils will beset the soul, but if the spirit and life of Christ is in the soul it will be made manifest in words and character. "Ye are not your own, 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.]

Lt 72, 1893

Wade, J. W.

Napier, New Zealand

November 14, 1893

Mr. J. W. Wade

Gisborne, New Zealand

Dear Friend,

You have been very kind to me, and I would respond to your kindness in any way I possibly could. I had so much hoped to see you and hear you bearing witness to the truth, because it is truth. I did think you would not transgress the last Sabbath, but that you would make a break and leave the enemy's ranks, and take your position in the ranks of those who are seeking to be loyal and true to all the commandments of God.

A heavy, important responsibility rests upon you, in your influence upon your children. They are now willing to follow you; where you lead they will go. You know the claims of the law of God. There is contempt now placed upon the holy law of God. You are under obligation to God for your life, your food, and for His protecting care; in short, you are the Lord's property. You are His by creation and redemption. He has the most absolute right both to you and your service. Whatever belongs to Him, He has unlimited right to dispose of as He pleases, and no one can say to Him, "What doest Thou." [Daniel 4:35.] If you or I refuse to render to Him the obedience which He requires, in any thing which He enjoins upon us, then we are guilty of refusing to render to Him that which is His own. The question is asked, "Will a man rob God?" as though this thing would not be entertained for a moment. "Yet ye have robbed me. Ye are cursed with a curse for ye have robbed me even this whole nation." [Malachi 3:8, 9.]

The Sabbath of the fourth commandment holds its binding claims upon every soul of the human family, notwithstanding these claims may be unacknowledged and ignored. Your responsibility is the same. The Lord is calling, Brother Wade. He says to you "Follow me." Your family was presented before me, and I knew you and your neglect to obey the convictions of your conscience, when your duty was made so plain before you; but you deferred the matter of decision. The enemy was telling you to wait for a more convenient season. He has been on hand with his devices presenting to you the advantages you would gain if you did not keep the Sabbath. He has prepared these various excuses why you should not make your decision to be obedient to the law of God. He is a deceiver. He falsifies the character of God, and you have accepted his temptations.

All your imaginings have shown distrust of your heavenly Father. You have thought when you could realize a certain prosperity in your business, then you would obey the Sabbath of the fourth commandment. But the Lord requires of every one of His subjects entire obedience. God's requirements were upon you, and you have been making terms with God. And all the time Satan has been working to make it more and still more impossible, as you look at the matter, to decide to keep the Sabbath. You have been growing less and less susceptible to the movings of the Spirit of God upon your heart.

The Lord has given me a message for you and your children to take up your long neglected duty, to walk in the light as He is in the light. "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." "This do," said Christ, of a lawyer, "and thou shalt live." [Luke 10:27, 28.] This is the voice of God to yourself and your children. The law of God is good as well as just and profitable to all who obey; and you will show honor to him whom you obey. When your mind is brought into conformity to the will of God to obey His commandments, think you that the Lord will not have a care for you and your temporal interests?

You have been almost persuaded, but did not obey. You thought you would wait until the way cleared before you. The Lord has left every human agent responsible for their course of action. God's claims are to be your first consideration. Obedience to God is your first duty. You are to leave all the consequences in His hands. You have been hesitating because you do not now realize the strong convictions that you once had, and would not yield to obey. You need not expect as forcible conviction again. You will have to obey God and take your position on the truth, feeling or no feeling.

Your business now is to work decidedly from principle, to make your decisions irrespective of consequences. You have walked contrary to God's expressed law long enough. You have been robbing God in appropriating to your own use in business His own holy sanctified time, and thus robbing God of that which is His own. You are to put your mind and will on the side of God's will, and do His will, and obey all His requirements. When you come out whole-heartedly to do the very things you know you ought to have done long since; then your heart will begin to beat in unison with God's will, and you will come into conformity to His holy law.

Man is obedient to God only when his will is voluntarily submitted to God's will. Love to God cultivated in your heart is the obedience to all of His commandments. The blessing of God came upon Abraham because he obeyed His voice and kept His commandments, His statutes, and His laws. Why do you withhold from God that which He claims as His own? He has given you six days in which you may labor and do all your work. He tells you that the seventh day is His own. That He has sanctified and blessed it to commemorate His work in creating the world. And He enjoins upon you to honor Him in keeping that day holy as a memorial of His creative work. When He has given you six days, will you appropriate to yourself the seventh day which He has reserved for His own honour, His own Majesty?

You understand that the Sunday has no foundation as a sacred institution, and you have no respect for the first day of the week, and in refusing to obey the Sabbath you dishonor God before all the worlds—unfallen—which He has created. You dishonor Him before the heavenly universe, and before the world that is in open violation of His commandments. Every Sabbath transgressed is giving to the world your influence on the enemies side of the question.

There is a cross in coming out from the world, in being separate in life and character, and in obeying the commandments of God. Your temporal circumstances are not to weigh in the scale with you where your eternal interests are involved. The hardships and the sacrifices that the enemy presents before you, if you obey God will shrink into nothingness when once you make your decision that you will obey God at any cost to yourself, because this is God's will concerning you. While you will feel some inconvenience in business relations in observing the Sabbath, it is a short period of time at best that we have in this life and should not weigh at all in the scale of your decisions.

The reward of obedience will be realized in this life, and in the future immortal life; therefore it is gain to you to be found under the shield of Omnipotence. Obedience to all of God's commandments is your only safety. Your reason will tell you this. There is no reason or semblance of excuse for disobedience if only your present temporal good were concerned, while to disobedience a punishment is threatened, which is death. Every soul who chooses and ventures, in the positive requirements of God's

commandments, to disobey is deciding his own eternal destiny. He is cheating his own soul, robbing it of happiness and peace in this life, and choosing the wages of sin which is death.

God loves you. The Lord loves your children. They are His heritage. "For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] The brightness of the Father's glory was revealed in His Son. Christ was in the express image of His Father's glory. He was the only One of sufficient virtue and value as an atoning sacrifice. He became the substitute and surety for fallen man, and He was fully authorized to give to every soul who should repent of their disobedience, and return to their allegiance to God, full forgiveness and pardon.

Do not be in any way ashamed to show your obedience to God's law in keeping His Sabbath. Stand up in moral independence and say with David, "Then shall I not be ashamed when I have respect to all thy commandments." [Psalm 119:6.] I address myself to you, my brother, and to your children. No longer hesitate to accept Christ as sin pardoning Saviour. Feeling is not to be your criterion. God commandeth all men everywhere to repent. Do not be misled and deceived in regard to the matter of feeling. God has done everything on His part to furnish you with grace and power to incline your heart to love the Lord Jesus Christ, and to educate your thoughts to contemplate Jesus.

I beseech you, Father and children with affectionate obedience commit yourself wholly to obey the truth, because it is truth. Evidence before God, and before Jesus Christ and the holy angels that you now believe and accept Christ as your personal Saviour; and believe His promise the moment you surrender your will and your heart to God, Christ takes you as His child. Listen not to the temptations of Satan to wait for deeper conviction, just walk in the path of obedience believing Jesus Christ to forgive your sins, because He said He would.

Will you now confess Christ? Will you now acknowledge Him as your Saviour? Come, father, open the way, clear the path which you have blocked by your disobedience. Take up the stumbling block; make straight paths for your feet lest the lame be turned out of the way. When you shall attempt to break the way for yourself and your children to obey the commandments of God, your faith will be tried, but fix your mind upon Jesus Who is the Author and Finisher of your Faith.

I was greatly rejoiced to hear that you had decided to keep the coming Sabbath. May God give you strength to do it. With kindest regards to you and your family, I remain,

Yours in Sincerity.

Lt 73, 1893

Haskell, S. N.

Wellington, New Zealand

November 29, 1893

Dear Brother Haskell,

I am sorry that I cannot command strength and time to write you as I would be pleased to do. I have a little history of my travels and labor written, but could not get it copied in season for this mail; will try and have it ready for the papers by next mail. I find I cannot travel, attend important meetings, and write many letters. I have not strength to do this. Gladly would I do this if I could; but if I keep up my strength for these important meetings, I must be careful not to draw too strongly upon my bank funds of physical strength. Last Sunday I passed another birthday and enter my sixty-sixth year. Good is the Lord and greatly to be praised.

I have spent five weeks in Gisborne, uniting my labors with Brother and Sister Wilson. I have spoken eleven times in Gisborne. Twice I spoke in the open air in a paddock adjoining the post office upon the subject of temperance. There was lumber on the ground to make plenty of seats, and a spacious platform for stand and the organ. I knew this was our only hope to secure a congregation.

Everything is kept up on the high pressure plan of plenty of horse racing, betting games for rewards, football, theater-going, card playing, gambling, smoking; drunkenness and iniquity abound everywhere. Eternity is left out of their reckoning. Satan the great master worker, is concealing himself and his efficient working behind the scenes, and laying his plans with all great art and wonderful ingenuity that there shall be no time to meditate or to think of the salvation of their souls.

God has assigned to every man his work. God devises, directs and controls, managing the human agent to do the work assigned him; but Satan can invent, and devise and excite the imagination, and control the minds of all who will chose him for their leader; and the human agents obey, as slaves, the archdeceiver. Unless intelligent beings voluntarily co-operate with God in promoting the great, grand work assigned them, Satan will preoccupy the field of thought, and give each and every one who serve him plenty to do. He will keep every mind and heart employed to do his work, to co-operate with him, to be his instruments to work in his lines, to draw souls and drive them, if possible, from Christ. He stirs them with a power from beneath that they shall be kept so busily engaged in plans, in ambitious hopes, in accepting bribes, and games in horse racing, card playing and gambling, losing and gaining, and thus he succeeds in playing the great and awful game of life for their souls; and he is succeeding in a way that is marvelous to himself.

When the value of eternal gains, a crown of glory, a life that measures with the life of God, is presented, they turn from the heavenly to the earthly so readily. The divine glory, supreme and indispensable good, the high source of all happiness which is proffered them to enjoy throughout eternity is not accepted. The great apostate can exclude Christ and heaven from their vision because they choose to have it so, and the poor souls consent to be misguided by the great deceiver, and are rushed on and on by him into business or plans and amusements, and their god is this world; and when it is too late they find they must enter eternity without preparation of character to dwell with Christ and the saints in light. No wonder Paul inquires, "Who hath bewitched you that ye should not obey the truth?" [Galatians 3:1.] The manner of Satan's temptations is recorded in sacred history, revealing the subtlety of Satan so that none

need to be blind to his devices to ruin souls. Christ Jesus is our only hope, in Him we may trust for eternal life.

Lt 74, 1893

Brown, Sister and Household

Wellington, New Zealand

November 28, 1893

Dear Sr. Brown and Household,

We sincerely hope that you will not lose this opportunity of attending the meeting brought so near your own door. Come, mother and children and Sister Lowndes. We want to enjoy this holy convocation with you. Bring all the children you can spare from the home place, for this meeting is that which you all need to strengthen and confirm your faith, and you want to hear the message which God has for you. Come and let us meet with God on this encampment. We are amid the perils of the last days, and you need to understand, every one, what you must do to be saved.

Be sure and bring the younger members of the family. You will never regret the expense or the trouble. It is seldom you will be favored, and perhaps never [again] with such an opportunity. May the Lord make you earnest and willing and glad to come up to this meeting. Come one and all, who can. You can and must come, Sister Brown. You need all the help and all the strength you can possibly gain to help you in your lifework.

God bless you and give you a heart to obey the promptings of His Holy Spirit is my earnest prayer.

Your sister in Christ Jesus.

Lt 75, 1893

Smith, Brother and Sister

Wellington, New Zealand

November 30, 1893

Dear Brother and Sister Smith,-

I send you in this envelop a letter written at odd times, as events occurred, and purposing to copy it, but I send it as it is. With it I send a copy of a letter for a family with whom we labored most earnestly. Since coming to this meeting we are told that the husband has kept the two last Sabbaths. We thank the Lord for this. One of his sons was baptized the last Sabbath that we were in Gisborne. Still another son has taken his position since the father closed his shop on the Sabbath; and one more son, fifteen years old,

has decided to be a Christian. The father and mother and two daughters and three sons are in harmony in the truth. There is still another son twenty-two years of age at home who has not taken his stand. I shall address a letter to him sometime during this meeting.

Yesterday afternoon Elder Olsen arrived, looking well and feeling rested after his long trip on the water from Africa to New Zealand. You may be assured we were very much pleased to greet Elder Olsen. He spoke under the canvas meetinghouse last evening. All say they were much pleased and grateful to hear him. On Sunday I had freedom in showing our colors on which were inscribed the commandments of God and the faith of Jesus. I told them that we were Seventh-day Adventists, and the reason of the name which distinguished us from other denominations. All listened with deepest interest. In the evening the tent was full, and the grounds around the tent were full of people. They listened to a most solemn discourse from Elder Wilson. The camp meeting is a success. It is a marvel of wonders to Wellington. Meetings have been held for one week. This camp meeting will give character to our work and do more to counteract the falsehoods that ministers have framed for others to repeat.

The camp looks nice. We have the reception tent furnished by Sister Tuxford as nice as we have in America. The tents are all new. Some small and some large, made by the brethren in Australia. The weather has been beautiful; but today it rains. But the tents are nearly all erected. Some are coming whom they did not expect. The Lord is in the encampment. The Spirit of God is moving upon the hearts of believers and unbelievers. Visitors are pouring in to wonder over and admire the well fitted-up tents which are to be the homes of those camping on the ground.

Well, I must close. I cannot write letters to America this week as I would be pleased to do. There are constantly arising matters which demand attention. Letters have to be written and visiting has to be done, and much talking in meeting, much traveling, packing and unpacking beds and bedding, and I cannot tax my powers more than I have done. I must not get my mind in a worry but keep it calm and peaceful. The Lord is helping and blessing me. I think of you and your family often, and do so hope every precious soul, Milton and Charlie, will be united with the family who shall be prepared to see Jesus when He shall come.

In much love.

Lt 77, 1893

Ings, William

George's Terrace, St. Kilda Road, Melbourne, Australia

January 9, 1893

Elder William Ings:

This afternoon I had a long conversation with Brother Foster, a member of the Prahran Church, who is in perplexity and trial. He is a tailor by trade, and is a first-class workman. Before accepting the truth he had a position that commanded \$30.00 a week. When he began to keep the Sabbath, he was permitted to retain his position, losing only the day's wages for the Sabbath. He is a man of good address and has good ability to teach the truth. He left his position and went into the field as a laborer, but was sent alone into a hard field and became discouraged and confused, and almost fell under the delusive power of Satan.

At the conference one year ago he had a conversation with me. He became free; the meeting did him good. He has since moved to Melbourne, and works at his trade and leads the meetings in Prahran. But in the present depression of business he is in close circumstances; and being in poor health, with a large family, he has become much discouraged. In this state of mind Satan has pressed temptation and darkness upon him. For weeks he has been in sore trial, and today he came to tell me his troubles.

He says he knew so little of the testimonies he did not understand the relation they sustained to the cause. Some time since, while he was in perplexity asking the Lord for light he had a very striking dream. He saw Sister White in a boat riding on the billows, which were sending the spray-like light in every direction. It came into the room where he was with many others. He moved to get beyond its reach, when a hand stretched out to him [and] gave him a paper. The paper was on fire. [A voice said:] "Read quickly."

He put out the fire, and opened the paper. There was a testimony, and a key lying upon the testimony. The interpretation came to his mind with great force, the key to the testimonies is the testimonies themselves. He awoke with the blessing of God upon him. Then he prayed, "Lord, direct me to the testimony I should read, to help my case." He took up Testimony 31 and opened at the article, "The Testimonies Rejected." He read it through with intense interest and was deeply impressed that the testimonies were from God.

After this he saw in the Review the articles of Brother, A. T. Jones in regard to the image of the beast, and then the one from Elder Smith presenting the opposite view. He was perplexed and troubled. He had received much light and comfort in reading articles from Brethren Jones and Waggoner; [but] here was one of the old laborers, one who had written many of our standard books, and whom we had believed to be taught of God, who seemed to be in conflict with Brother Jones.

What could all this mean? Was Brother Jones in the wrong? Was Brother Smith in error? Which was right? He became confused. When the important laborers in the cause of God take opposite positions in the same paper, whom can we depend on? Who can we believe as the true position?

Brother Foster was in such perplexity that he sent word by letter that he could not lead in the meetings. Since the beginning of the week of prayer, temptations were pressed so strongly upon him that he has received no benefit.

These differences among our leading men have absorbed all his thoughts, and he is much distressed over the matter. I told him that I expected that others who should read these articles would have the

same experience. These differences should not have been made public, for some who are weak in the faith would be caused to stumble, and as the result might lose their souls. I felt keen regret and deep sorrow of heart, for I knew that the Lord was displeased.

But I said, "Brother Foster, you have the Bible. Search its pages with a prayerful heart; your Redeemer has promised that the Holy Spirit shall lead you into all truth. You have an Instructor that is full of wisdom, One who never errs. I charge you before God to cease worrying, receive the precious rays of light that come to you. Feast upon the truth as it is in Jesus, walk in the light while you have the light, and more light will shine upon you from the Source of all light.

Do not suffer your mind to dwell upon the differences you think you discern. If our leading brethren are so unwise as to allow their conflicting views to appear in the paper published to go to the world; if they present these differences before the large gatherings that assemble to worship God in the tabernacle or elsewhere, they are doing the very things the Lord Jesus told them not to do, and going directly contrary to the light given them through the testimonies.

Now, brethren, the zeal that leads to this kind of work is not inspired of God; Christ never prompts any man to work against Christ. He will not lead us to counteract His own instruction, or to act contrary to the spirit of the prayer He offered for His disciples just before He left them.

He knew they would be exposed to trials from the opposition of the world, and He said: "While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition: that the Scriptures might be fulfilled. And now come I 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 hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." [John 17:12-15.]

Our work is clearly aggressive. Our warfare is to be directed against error and sin, not against one another. God requires us to be a strength to one another, to heal, not to destroy. We are to be constantly receiving light; and we are not to spurn the message nor the messengers by whom God shall send light to His people.

If before publishing Elder Jones's article concerning the image of the beast, Elder Smith had conferred with him, plainly stating that his own view differed from that of Brother Jones, and that if the article appeared in the Review, he himself must present the opposite position, then the matter would appear in a different light than what it now does.

But the course pursued in this case was the same as that taken at Minneapolis. Those who opposed Brethren Jones and Waggoner manifested no disposition to meet them like brethren, and with the Bible in hand consider prayerfully and in a Christlike spirit the points of difference. This is the only course that would meet the approval of God, and His rebuke was upon those who would not do this at Minneapolis.

Yet this blind warfare is continued. Men of the same faith, in the same city, turn their weapons against each other. It is an astonishment to the heavenly universe. I feel deeply grieved, and if these things are a grief to me, how do they appear to Jesus, who suffered untold agony upon the cross to redeem men from the power of Satan and make them one in Christ? "All ye are brethren." [Matthew 23:8.] What can lead brethren to present before the world opposite opinions without first coming together in love and comparing views to see if they cannot come into harmony? Will my brethren tell me what spirit is moving them to action?

We know that Brother Jones has been giving the message for this time—meat in due season for the starving flock of God. Those who do not allow prejudice to bar the heart against the heaven-sent message cannot but feel the spirit and force of the truth. Brother Jones has borne the message from church to church, and from state to state; and light and freedom and the outpouring of the Spirit of God have attended the Word, as events of a most startling nature in the fulfillment of prophecy show that the great crisis is rapidly approaching.

Brother Jones seeks to arouse the professed people of God from their death-like slumber to see the importance of giving the warning to the world. But he advances some ideas with which all do not agree, and instantly Brother Gage is aroused; he harnesses for the battle, and before the congregation in the tabernacle he takes his position in opposition to Brother Jones. Was this in the order of God? Did the Spirit of the Lord go from Brother Jones and inspire Brother Gage to do this work? Suppose that Brother Jones's statement concerning the formation of the image was premature; did the case demand such demonstrations? I answer, No, no; not if God had ever spoken to me.

The Bible rules must be strictly followed. The matter concerning which a difference of opinion prevails should be calmly considered, with much prayer, with hearts yearning for unity, and with perfect love for one another's souls. Examine every point as if you could see the whole heavenly universe looking upon you. If there is positive evidence that one of the brethren is in error, try to convince him from the Word of God. If success should not crown your efforts, even then the world has no business with this matter; for it would only dishonor the God of truth and Jesus Christ whom He hath sent.

I have received letters from different points telling the sad, discouraging results of these things. We have opposition enough from our foes, and we shall have conflicts fierce and strong; let us not now cause Satan to glory because of the pitched battles within our own ranks. The unity for which our Saviour prayed should be brought into our practical life. Peace, the peace of Christ, inspired by truth and sustained by righteousness, we must each cultivate.

God so loved the world, that He manifested His love by giving His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Jesus said: "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 for another." "This is My commandment, that ye love one another, as I have loved you." [John 13:34, 35; 15:12.] Let your zeal be manifest, not in exposing your variances but in cultivating the precious plant of love, just as Jesus has told us to do.

“Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren ... My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him ... And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment.” [1 John 3:16, 18, 19, 23.] “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 God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

“Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.” [1 John 4:7-13.]

“If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God will love his brother also.” [Verses 20, 21.]

I have quoted only a few passages, but the Bible abounds in just such lessons. If it is not possible to love God unless we love our brother, the case will certainly go against us in the courts of heaven if we do not cherish Christlike love for one another. The Word is very explicit.

I am pained beyond measure when I see how little love is cherished and manifested among brethren. How long shall Satan use his arguments against us and weaken our influence by revealing to others how little love and deference and respect are shown for one another? Is it not time we were doers of the Word, and not hearers only? Shall we not closely examine our own hearts, and see whether we are in the possession of the love of God?

Jesus came in the likeness of sinful flesh, by a pure and holy life to condemn sin in the flesh. He came to our world to represent the character of God, and it is our world to represent the character of Christ. If we have lost His love out of our hearts, our work is to seek the Lord, that our hearts may be renewed by His Holy Spirit.

“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. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you or were you baptized in the name of Paul?” [1 Corinthians 1:10-13.]

The cause of division or discord in the church is separation from Christ. The secret of unity is union with Christ. Christ is the great center. We shall approach one another just in proportion as we approach the Center. United with Christ, we shall surely be united with our brethren in the faith.

To be a Christian means a great deal more than is supposed. A Christian is Christlike. Membership in the church does not make us Christians. Has the light from Christ penetrated the heart? Are justice and purity and truth abiding in the soul temple? We may know, for the fruits will appear. "The fruit of the Spirit is love, joy, peace, longsuffering, 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. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, let thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself." [Galatians 5:22-6:3.] This is not a time for brother to cherish prejudice against brother. Put not into our enemies' hands anything that bears the least suggestion of differences among us, even in opinion.

The conference at Minneapolis was the golden opportunity for all present to humble the heart before God and to welcome Jesus as the great Instructor, but the stand taken by some at that meeting proved their ruin. They have never seen clearly since, and they never will, for they persistently cherish the spirit that prevailed there, a wicked, criticizing, denunciatory spirit. Yet since that meeting, abundant light and evidence has been graciously given, that all might understand what is truth.

Those who were then deceived might since have come to the light. They might rejoice in the truth as it is in Jesus, were it not for the pride of their own rebellious hearts. They will be asked in the judgment, "Who required this at your hand, to rise up against the message and the messengers I sent to my people with light, with grace and power? Why have you lifted up your souls against God? Why did you block the way with your own perverse spirit? And afterward, when evidence was piled upon evidence, why did you not humble your hearts before God and repent of your rejection of the message of mercy He sent you?" The Lord has not inspired these brethren to resist the truth. He designed that they should be baptized with the Holy Spirit and be living channels of light to communicate the light to our world in clear, bright rays.

"The Lord hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." [2 Thessalonians 2:13.] Here, according to the appointment of God, are the two agencies in man's salvation—the divine influences and a strong, living, working faith, a faith that receives the truth. God requires no man to cast aside his reason and yield to the control of blind credulity. And we are to search the Scriptures in the spirit of learners.

In the meekness of Christ canvass every point of difference. Search for the truth as for hidden treasures. It will not do to ignore these questions of vital interest. Human assertions are as valueless as straw. Many will miss the path to heaven because they risk their faith upon men. They resist the message of mercy because someone in whom they have confidence is indifferent to it. But the soul is of too great value to rest its faith on man. No one but Christ can ransom the soul.

We have the Word of God, and this alone can we trust unwaveringly. Let brethren see God together. Let them fall upon the Rock and be broken. "Ye are laborers together with God." [1 Corinthians 3:9.] We

must understand the obligations imposed upon us by this co-operation, or we shall never stand approved in the judgment. Laborers together with God means fellow laborers with those of our own fallen race, but co-operating with divine agencies. It is the work of salvation to accomplish this union of the human with the divine.

The time of peril is now upon us. It can no longer be spoken of as in the future. And the power of every mind, sanctified to the Master's work, is to be employed, not to hedge up the way before the messages God sends to His people, but to labor unitedly in preparing a people to stand in the great day of God. It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith.

There is danger that this course of action will produce the very result assumed, and to a great degree the guilt will rest upon those who are watching for evil. Had they been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them safe counsellors, men of sound judgment.

God would have His people love one another and help one another, thus strengthening every good work. We should counsel with one another, the old, experienced laborers with those who God shall raise up to advance His work as we approach the great consummation. But if such men as Elder Smith, Elder Van Horn, and Elder Butler shall stand aloof, not blending with the elements God sees essential to carry forward the work in these perilous times, they will be left behind. God will complete His work in righteousness. These brethren have had every opportunity to stand in the ranks that are pressing on to victory, but if they refuse, the work will advance without them.

God will send by whom He will; His message will not return unto Him void, but will accomplish that whereunto it is sent. And if they refuse the message, the men whom God designed should hold the same relation to the younger workers as did Moses to Joshua will fail of doing the work the Lord designed they should do. They will be a hindrance in the place of a blessing. The work will go forward; but these brethren, who might have received the richest blessings, will meet with eternal loss, for though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action. They might have been God's instruments to carry the work forward with power; but their influence was exerted to counteract the Lord's message, to make the work appear questionable. Every jot and tittle of this will have to be repented of.

The opposition in our own ranks has imposed upon the Lord's messengers a laborious and soul-trying task, for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people to make them willing that God should work in the day of His power, the light of the glory of God has not been shining in clear, concentrated rays to our world. Thousands who are now in the darkness of error might have been added to our numbers.

All the time and thought and labor required to counteract the influence of our brethren who oppose the message has been just so much taken from the work of warning the world of the swift coming

judgments of God. The Spirit of God has been present in power among His people, but it could not be bestowed upon them, because they did not open their hearts to receive it.

It is not the opposition of the world that we have to fear, but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insured harmony of action; but coldness and distrust have brought disunion that has shorn us of our strength.

The Lord designed that the messages of warning and instruction given through the Spirit to His people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis tended to make of no effect the light God had given to His people through the Testimonies. Great Controversy, Vol. IV, has not had the circulation it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God.

The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our own ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who knew the truth but did not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. What account will be rendered to God for thus retarding the work?

While the angels were holding the four winds that they should not blow, giving opportunity for every one who had light to let it shine to the world, there have been influences at work among us to cry peace and safety. Many did not understand that we had not time or strength or influence to be lost through dilatory action. While men slept, Satan has been steadily stealing a march upon us, working up the advantages given him to have things after his own order.

The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. God has wrought for us; we have no complaint to make of heaven, for the richest blessings have been proffered us, but our people have been very reluctant to accept them. Those who have been so stubborn and rebellious that they would not humble themselves to receive the light God sent in mercy to their souls, became so destitute of the Holy Spirit that the Lord could not use them. Unless they are converted, these men will never enter the mansions of the blest.

Some have been preaching the Word whose labors are tainted with impurity and licentiousness. They have done far more harm than good. Unless they shall turn from their evil ways, they will perish with the wicked. Others have carried the truth in a very indifferent manner; they have had no real burden of the work; they have gone backward rather than forward. It is high time for those to retrace their steps, for they have lost their first love. The Lord's injunction to them is, "Remember therefore from whence thou

are fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of thy place, except thou repent." [Revelation 2:5.]

A great work is before us. There are a few who carry the heavy burden of responsibility. They feel that God has committed to our American churches a solemn trust in the message of truth to be given to the world. From all nations the Macedonian cry is heard, "Come over and help us." [Acts 16:9.] God in His providence has opened fields before us, and if the human agents cooperated with the divine agencies, many souls may be made partakers of a pure and saving faith. For years the appeal has been made, but the Lord's professed people have been sleeping over their allotted work, and it remains almost untouched.

God has sent message after message to arouse our churches to do something, and to do it now. But to the call of God, "Whom shall I send?" there have been few voices to respond, "Here am I, send me." [Isaiah 6:8.] Through this neglect, many souls will lose the opportunity the Lord desired to give them.

"A certain man made a great supper, and bade many: and sent his servant at suppertime to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it. I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things.

"Then the Master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper." [Luke 14:16-24.]

When the message of God is brought to them, many will thus excuse themselves. But the work must be pressed wherever there is an opening. Man and money are needed to carry it forward. Still there is opportunity for us to share the Saviour's self-denial and sacrifice for the salvation of souls.

The necessities of the work now demand a far greater outlay than ever before. The Lord calls upon His people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourselves and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, "Sell that ye have, and give alms." [Luke 12:33.] "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 3:10.]

The Lord is soon to come. We must work while the day lasts, for the night is coming, in which no man can work. John 9:4. O, many, many have lost the spirit of self-denial and sacrifice. They have been

burying their money in temporal possessions. There are men whom God has blessed, whom He is testing to see what response they will make to His benefits. They have withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they grow pale at the thought of rendering unto the Lord His own—a just tithe. Make haste, brethren, you have now opportunity to be honest with God; delay not. For your souls' sake, no longer rob God in tithes and offerings.

The Lord calls for every talent of means and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom He hath sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lightened with the glory of the angel from heaven.

If the world are to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber, for the Lord is waiting to bless His people who will recognize His blessing when it comes and diffuse it in clear, strong rays of light.

"Then will I sprinkle clean water upon you, and ye shall be clean ... And I will put my Spirit within you, and cause you to walk in my statutes." [Ezekiel 36:25, 27.] If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon His people.

The heavenly agencies have long been waiting for the human agents, the members of the church, to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power.

At the same time there will be a power stirring every thing from beneath. The working of evil angels will be manifest in deceptions, delusions, in calamities, and casualties and crimes of no ordinary character. While God employs the angels of mercy to work through His human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control.

There will be lords many and gods many. The cry will be heard, "Lo, here is Christ," and "Lo, He is there." [Mark 13:21.] The deep plotting of Satan will reveal its working everywhere for the purpose of distracting attention from present duty. The appearance of a false Christ will awaken delusive hopes in the minds of those who allow themselves to be deceived. The church members that are awake will rise to the emergency, manifesting greater diligence as iniquity abounds.

The very manifestations of satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature. The powers of earth and heaven will manifest a terrifying, destructive activity. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that will surely come to God's people.

Let all who believe the truth for this time put away their differences; put away envy, evil speaking, and evil thinking. Press together, press together. "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." [1 Peter 1:22.]

Work, O work, keeping eternity in view. Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, "Without me ye can do nothing." [John 15:5.] Becoming partakers of the divine nature you can do all things. Through Christ you can have power with God and with men.

A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us and bless us; and cause His face to shine upon us; that thy way be known upon the earth, thy saving health among all nations." [Psalm 67:1, 2.] Our God is waiting to be gracious. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.] Will the church give to the world the light of the knowledge of Jesus Christ? Shall the light shine forth to all nations, kindreds, tongues, and peoples?

"There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call unto Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." [Romans 10:12-15.] "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." [Acts 13:47.]

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." [Matthew 9:36-38.] Our work is plainly laid down in the Word of God. Christian is to be united to Christian, church to church, the human instrumentality co-operating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God.

Lt 78, 1893

Waggoner, E. J.

George's Terrace, St. Kilda Road, Melbourne, Australia

January 22, 1893

Dear Brother,

Our conference in Australia is ended, the second we have attended in this country. We hope and believe that the results of the conference are not ended. The Spirit of the Lord was in the meeting from the beginning to the close. The pressure of writing has employed our time largely, when we were not engaged in active labor in the conference. Yesterday was mail day; about 200 (over 400 with manifolds) pages of matter in calligraph copy was sent to America, a large portion of it to be used in the conference.

Last night was [a] peaceful, restful night. The Lord was very near, and my heart was filled with gratitude and praise to His holy name. "What shall I render unto the Lord for all his benefits toward me? I will take up the cup of salvation, and call upon the name of the Lord." [Psalm 116:12, 13.]

The past three months I have been steadily improving in health, and have been in active labor, speaking to congregations, visiting and praying with the sick and tempted, and writing those things that the Lord has presented to my mind.

The Lord has wrought in this conference for His own name's glory. A good work has been done for two brethren who have been in a most perilous condition for more than one year. One had an idea that he was in advance of all others in his ideas of perfection of character, perfection of language, speech, and manners. This led him to indulge in criticisms even of the Lord's servants, their language, their tones of voice; their gestures; it has nearly proved the ruin of his soul. That which he regards as refined sensibility has led to manifestations of harshness, fault-finding, and has placed him beside the enemy as working with him to criticize and accuse the children of God.

He has been in a deception and has cultivated the tendency given him as a birthright. His deception has been very subtle in regard to views of himself. His soul has been lifted up unto vanity, and he has lost the love of Christ out of his heart. The supposed possession of such a high degree of refinement does not give one the least semblance of an excuse for treating those he thinks less fortunate than himself with discourtesy, with a storm of censure, becoming exasperated over their imperfections. He manifests that he is destitute of the very traits of character that he thinks that he possesses.

A man who has the true idea of what constitutes perfection of character will reveal the same fruit which he desires to see in others. He will by precept and example give evidence that he is endowed with a kindly, genial disposition, imbued with refinement and tenderness. He will have the finest touch in seeking to cure the wounds and bruises of the soul. He will be a co-worker with Christ and His Holy Spirit to renew and strengthen, to beautify and bring into conformity to the perfect model.

The apostle Paul has presented before us the nature of the work that was manifested in him through the grace of Christ. See Colossians 1:25-29. He who really possess the grace that is of heavenly origin, which alone is of value, will show himself a man of discretion, a Christian gentleman, kind and sympathetic. No man who has the true ideal of a perfect character in the sight of God will fail to manifest the sympathy and tenderness of Christ.

“Thou hast also given me the shield of thy salvation; and thy gentleness hath made me great.” [2 Samuel 22:36.] The influence of grace is to soften the heart, to refine and purify the feelings, giving a heaven-born delicacy and sense of propriety. A Christian cannot be self-exalted, for this is not Christlike. The world’s Redeemer, the sinner’s substitute and surety, says, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest ... Learn of Me.” What lessons in particular, Lord? “For I am meek and lowly in heart, and ye shall find rest unto your souls.” [Matthew 11:28, 29.]

But let us continually bear in mind that the meek and lowly Jesus has the spirit and the ambition of a conqueror. The vast dominions over which earthly potentates hold sway form no adequate theater for the exercise of His grace, the expression of His love, and the manifestation of His glory. He who loves the Lord Jesus Christ in truth and sincerity will love those for whom Christ died to save, and will eagerly embrace every opportunity to minister to Christ in the person of His disciples.

We must look at our lives as sons and daughters of God, as laborers with Jesus Christ, living for a noble purpose. We are representatives of Jesus Christ in character, and are to serve Him with our undivided affections. Not only will we reveal the fact that we love God, but will in accordance with His holy character, live a pure, perfect life. We must live perfection, because in looking at Jesus we see in Him the embodiment of perfection; and the great Center upon whom our hope of eternal life and happiness is centered will lead us to unity and harmony, ever bearing in mind we are living Christ’s life.

The life we now live must be by faith in Jesus Christ. If we are Christ’s followers our lives will not be pieced out by little, cheap spasmodic actions according to circumstances and surroundings—jerking actions, revealing feelings to be our master, indulging in little frettings, envious faultfindings, jealousies, and selfish vanity. These put us all out of harmony with the harmonious life of Jesus Christ, and we cannot be overcomers if we retain these defects.

Our life must be actuated by a noble purpose, there must be the winning of little victories, daily seeking by watchfulness and sincere prayer to attain that complete victory over self for which we strive. When exposed to varied scenes in life, and words are spoken that are calculated to cut and bruise the soul, speak to yourself: “I am a child of God, an heir with Jesus Christ, a co-laborer with God. I must not therefore have a cheap mind, easily to take offense, always thinking of myself, for this will naturally produce an inharmonious character. It is unworthy of my noble calling. The heavenly Father has given me my work to do; let me be worthy of the trust.”

Let us not find fault and reflect upon others; but everything we discern in them unworthy of their high calling as the chosen and faithful of God [should cause us to] see that we ourselves lead lives worthy of our profession. Say, in the strength of Jesus Christ, “I will lead my life to a higher level.”

We cannot be selfish and self-absorbed and be complete in Jesus Christ. The little annoyances must not make us irritable. “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.” [Revelation 20:11.] If we will bear in mind these future events, we shall not become so weak in character.

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” [Verses 12-15.] We shall feel that we are in the presence of God, and awed and amazed, we will be still and know that “I am God.” [Psalm 46:10.]

O, shall we ever be able to know the full value of our Saviour Jesus Christ, and rely on Him, and trust in Him, and then look forward to the pure and noble, devotional life we may live in Christ and through Christ? O, what may not the imagination, stimulated and sanctified through the virtue of Christ, take in of the glories of the future eternal world! Every one [will] who will live as viewing Him who is invisible, as did Moses. We must live by faith and not walk by sight. “Faith is the substance of things hoped for, the evidence of things not seen.” [Hebrews 11:1.] We must, through searching the Scriptures, understand what Christ is to us and what we are to Christ. We must by beholding become changed.

Listen to His instruction in the lessons given to His disciples, and bring these lessons into our practical life. The recollection of His character is not merely to be to us a welcome subject; but in order to be benefited thereby we must feel that it is positively essential that we have the mind of Christ. If every teacher of the Word would earnestly and continuously consider the excellence of the character of Jesus Christ, and would bring His lessons and power of instruction into their teaching, they would never deplore their inefficiency.

If the ministers of Christ would come to the people under the full influence of the meekness and lowliness of Christ, and grow into His stature, what power would attend their labors; impressions of Christ would be stamped on minds and characters; impressions would be made from association, that work deeper and deeper into the mind, making for themselves an abiding place, changing the soul after the likeness of Christ, thus voicing Christ’s words, “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [John 6:63.] See 2 Corinthians 3:18. 2 Corinthians 4:3-7.

There should be no contention for the supremacy, neither should those who have seen the force and power of the truth cause the majesty and pure influences of truth to be misapplied by their unsanctified life; neither should they mingle and braid in the truth thin ideas of phrenology or any vain philosophy, glorying in things they do not understand, assuming a knowledge of human nature which is false. Impressions are left upon minds that men knew and could read their character when there is great deception practiced.

An ardent temperament that might under the sanctifying influence of the Holy Spirit work intelligently in the lines Christ worked, but stepping into a false path and concentrating his mind upon one subject, shuts himself up to the task, making that subject truth and of wonderful importance, and vitalizing with all the energies of his being that subject. This favorite idea develops a defective system, placing it on the

throne as religion and principle, when close examination of the all-wise God calls it a deformity which gives the individual a self-importance, while the features of the mind are being drawn away from eternal interests. Self is the prominent object, and all the beautiful energies of the soul worship at the shrine of his imagination. The assurances he gives to others as truth are misleading and dangerous to the soul.

Lt 79, 1893

Lindsay, Harmon

Wellington, New Zealand

April 24, 1893

Mr. Harmon Lindsay

Battle Creek, Michigan

Dear Brother,

We received your letter yesterday, and I will write a few lines this evening. The American mail reached us yesterday. Elder Olsen sent us a good long letter, giving us a full history of the doings of the General Conference. I am thankful that the Lord has wrought for His people.

I received a most thorough and hearty confession from Leroy Nicola. I knew that the Lord had shut me in with him at that Minneapolis meeting, and the spirit that he and many others possessed was plainly revealed to me. My heart is rejoiced that he has yielded to the influence of the Holy Spirit. It has taken four years of striving of the Spirit of God to bring him to this. I understand that Brother Morrison, Madison Miller, and others are coming into the light where they may be a blessing to other souls. "We have not followed cunningly devised fables, when we made known unto you the power and the coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." [2 Peter 1:16.]

I am thankful, and rejoice that I can go from place to place and bear the message the Lord has given me. I considered it no small thing for me, in my condition of health compassed with infirmities, to come to New Zealand. We came in the best time of the year expecting to remain only three months. We find this a delightful climate; we think it wholesome also. This is autumn; winter begins in June. We have not seen any snow since we have been in these Colonies. I am much better pleased with what I have seen of this country and climate than what I saw in Australia. Napier, where we held our camp meeting, is a very pretty place nearly surrounded by water. It has hills and mountains, and some plains. Many have their houses up in the mountains. Some of our people have their houses up on these hilltops, and have fruit trees, and their premises are adorned with most beautiful evergreens, mostly pine.

Our camp meeting in Napier was excellent from the commencement to the close. Several decided to observe the Sabbath for the first time, and some who had left the church came back. One man named Anderson said, "The testimonies of Sister White drove me out of the church. I have been disconnected

from the church three years. I bless God I came to this meeting, for I have heard the testimonies and believe them to be of God. It is the testimonies that have brought me back to the church." He requested baptism and was as happy a man as there was upon the ground all through the meetings.

I was strengthened to speak seventeen times—once in the Theatre Royal, and had a good hearing, and this removed a great deal of prejudice, and we had a good attendance from outside. After the tent was taken down, I spoke twice in the Adventist church, a neat, commodious building. The Sunday after the camp meeting we had an appointment from Hastings, a town fourteen miles from Napier. Hastings, a small town, is situated in one of the best farming districts of New Zealand. Hastings is a little inland, and is more sheltered from the sea breezes than Napier is.

When camp meeting was first proposed for New Zealand, they thought Hastings the place, but finally decided to have it at Napier because more of our people live there. The ride from Napier to Hastings was very pleasant; the road was as level as the floor, so to speak, and several miles of it near the sea side. I spoke in the theatre to a good congregation who listened with deepest interest. The discourse was well received. There are but very few Sabbathkeepers there, four I believe.

About a year ago Brother Glass moved his family to Hastings from Napier that he might seek to do good in unfolding the banner of truth. There must be in such places as this a tent meeting to arrest the attention of the careless and unconcerned in the community. Hastings is a very pretty place, and if a church could be raised up there it would strengthen the church already organized in Napier. There are other small towns in the vicinity of Napier that have had nothing done in them.

Thursday, April 13, we left Napier for Palmerston. It was six-hours' ride in the cars. There are a few Sabbathkeepers in Palmerston. Four years ago there was an effort made by Elder Robert Hare in Palmerston, and the people turned out in a wonderful manner to hear. If right plans had been made, there might have been many souls brought to the truth. Bother Hare was not working in the right lines, his main purpose was to get the largest kind of a congregation by fanciful preaching, which differed vastly from the preaching of John the forerunner of Christ. Many signed the covenant, but when he left it was demonstrated that they believed in Robert Hare, were attracted to the man and not to Jesus Christ. Many who signed the covenant were unconverted, and when left alone they withdrew their names. But in the last four years the population has doubled, and another effort must be made and a meeting house built. This is a necessity in most places in this country.

I spoke to the Sabbathkeepers on the Sabbath and tried to comfort the little flock. I spoke words to the children, a few not of our faith were present. I felt the blessing of the Lord while I was trying to bless others. Sunday I spoke in the Theatre Royal to a good audience, and they appeared to be interested. The Lord strengthened and blessed me. On Monday W. C. White and Emily and I took the cars for Wellington. Elder Starr and wife remained a week longer to work with our people. We had very pleasant, sunshiny weather in Palmerston; but soon after we boarded the train it began to rain, and it has been raining ever since; and now it is the 24th of April. We find in Wellington a good home in the mission. We expect to return to Napier in a month, and may call at Palmerston, and another small place in our way to Napier.

Sabbath I rode out in the hack six miles to Petone accompanied by Sister Tuxford, the secretary of the New Zealand Track Society, and Sister Israel and Emily. Brother Israel and W. C. White went on the cars. We had rain, and when we reached the hall there were but few people, but when they saw the hack stop at the door of the hall they flocked in and we had a good congregation for the Sabbath. I had a most earnest, fervent season in speaking to them. I afterwards learned that four were present who once kept the Sabbath. Petone is a manufacturing village. They have a woolen factory where they make several grades of tweeds, blankets, and shawls, and the ordinary flannels. They have car shops on a small scale. But the freezing works are of considerable importance, that is where they freeze the mutton in great quantities. Frozen mutton is one of the chief exports of New Zealand. We drove to Petone on Tuesday, and I spoke in a large hall in the evening to the public. There was a large attendance.

Brother and Sister Starr have been with us two weeks, but in another week they expect to be on their way to Melbourne, to be there in time for the school opening.

It is difficult to know the best way to work in many of the places we visit, especially when they have had work done in them that amounts to but very little. We find many obstacles to be met and overcome, which thing we could not possibly do in our own strength or in our own finite judgment. We feel not discouraged, for why should we? The Lord has given us large and rich promises fitting for every circumstance and occasion. Here is one: "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not (our weakness and inefficiency); and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." [James 1:5, 6.]

This is the work, and we as individuals are required to do our part. And we have God's pledged word that He will do His part in our necessities. "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth." "For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." [Acts 1:8; 2:39.] We find that Palmerston and Wellington have been poorly worked.

The churches have so little spirituality that some of the people long for some power that they dimly discern is for them, but they know not how to find it.

Satan entered into a man by the name of McAlpine, who claimed to believe the truth, to go to the promising field of Palmerston and seek to personate some other man and give some theatrical performance. After the people had paid their entrance fee they recognized that it was McAlpine (and not Dr. Terry whom he endeavored to personate) and he was near being mobbed. He was recognized by his speech, for he stuttered a little. The fraud thought to be practiced on the people by a Seventh-day Adventist has left its stigma upon the whole fraternity.

Then comes another man corrupt at heart, professing to keep the Seventh-day Sabbath, trying to deceive the people courting was his business. He acted over the course of George Ballou, and here again is the course brought into disgrace. Now, those who have received the truth have been a very objectionable class, but the belief of the truth is doing a wonderful work for them in transformation of

character. Brother and Sister Starr made their home with one family by name of Mr. Morice. His wife keeps the Sabbath and Mr. Morice talks in this way. "I cannot keep the commandments of God. The fifth commandment bids me honor my father and my mother. I cannot do this. My father gave his children no chance for education. I can not read, (yet he is the proprietor of a large shoe store). My mother is now dead but she was a confirmed drunkard, and has given me a hereditary appetite for liquor, and I was born with these quivering, trembling nerves" (his hands and head are constantly trembling). "And how, he asks, can I respect Father or Mother?" He has children smart and intelligent.

This man and his wife attended our camp meeting at Napier, and they heard the truth presented day after day, and it took a wonderful hold upon them. She had kept the Sabbath but they found that they had everything to learn and must begin at the lower round of the ladder.

Another man and his wife were at the meeting at Napier. He had been in a responsible position, doing the highest duties as a police officer. He has been convicted, and accepted, the theory of the Sabbath; but his duties have to be done on Sabbath as on any other day, and arrests made. Now the inquiry is, What shall this man do? His wife is the mainstay of the little flock at Palmerston. He attended the camp meeting and was deeply wrought upon. He is educated and of good intelligence; his library contains the best of histories and authors. But he was a card player and a gambler, and when his wife supposed herself well situated, she found herself and five children without shelter, her property gambled away, and her husband's bills flowing in from every quarter for settlement. He has left gambling and given up drinking. He received as his wages \$25.00 per week, but he has been reduced to \$13.00 per week, and he has sent in his resignation because he cannot keep the Sabbath and hold his situation. He knows nothing but the horrors of debt. They have not known what economy is, and now this particular case is being closely watched by the world, to see what the truth will do for such a man. What can we do with him? The canvassing field is open to him, that is all the chance we can see. This, and much more of the same order I might relate, has befouled this field. We are going to do that which heavenly wisdom will point out to do. This wisdom we must have or we can do nothing.

I see the design of Satan is to put such apparent objections in the way that this field shall be left in his possession, and under his control. Now it must be taken from his hand.

The words of Christ to the self-righteous Pharisees were these: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." [Matthew 21:31, 32.] They did not repent, even when they had seen the great reformations wrought in healing the sick, in [the] transforming power of truth on human characters. The difficulties mentioned are the ones to be met in almost every place; but not in so manifest a form as in Palmerston. We think Satan has made his seat in that place to work out his deeds, that the laborers shall be discouraged and give it up.

This place, Palmerston, is an important railway center. We must seek for wisdom of God, for by faith I see a strong church in that city. Our work must be to watch, and to pray, to seek counsel of the One Wonderful and Mighty in counsel. One mightier than the strongest powers of hell can take the prey

from Satan, and under His guidance the angels of heaven will carry on the battle against all the powers of darkness and plant the standard of truth and righteousness in that city.

I was visiting below in the room of the International Tract Society. Elders Starr, W. C. White and Israel and Mrs. Tuxford and Mrs. Starr were present. We have been consulting in regard to what can be done for this city. It is an important center and scarcely a soul in it who loves the truth. Petone has a little flock of 11 who keep the Sabbath. We are devising ways and means to get [a] hold here, if possible. Our brethren have been searching for a place to hold meetings in. The theaters and halls present so many objectionable phases that we think we shall use the skating rink, which has lately been used for religious and temperance meetings. We can secure it for three pounds, ten shillings (about \$17.50) a service. They will try to get it for less, if possible. If we get a place to hold forth the Word of life, it will cost money. God will make a place for His own truth to come to the people, for this is the way He has wrought.

We have thoroughly advertised. I am to speak Sunday afternoons in the rink building and Brother Starr holds his Bible studies in the evening. How we long for workers. If in this city one or two would locate, with their families, a work on the same plan as Brother Shireman did, lift the standard of truth in an inexpensive way, and working quietly in different lines, many, many souls would be saved. Here is a work to do, prejudice is tremendous. Canright's books have been circulated freely, and this has barred the way; but I am on the ground now and the Lord will give me the message to bear to the people who are walking in darkness and have not the light. Truth will triumph; God lives and reigns. We have a living Saviour who in triumph proclaimed above the rent sepulchre of Joseph, "I am the resurrection and the life." [John 11:25.]

Brother and Sister Anderson have been laboring in Ormondville, about 100 miles from here, with good results. He is laboring among the Scandinavians. If the Lord will, I shall spend some little time with them. A letter came from them last night. Sister Anderson writes that her husband is very sick with the rheumatism, and he thinks of leaving the work in her hands for a while, while he visits the hot springs. He contracted the rheumatism in the bush (woods). Where he now is, the location is wet, and he is in consequence a great sufferer. He is an excellent laborer. I met him in Napier, and he told me I was the one who sent him to school in Healdsburg, paying his expenses to obtain an education. I was so thankful to see the result of this investment.

There is a most earnest call for us to visit Kaikoura. They have no minister. Brother Peap is their leader. He begged of me to furnish them with reading matter, and for the discourses he heard me preach in Napier. I gave him some to use now. I cannot feel it my duty to go to visit them, because there is only one means of going there, and it is by a little boat, which is obliged to anchor here a week or two, sometimes, until they have a smooth sea because of the treacherous harbor at Kaikoura. Yet I dislike to say no to such urgent invitations. They have a number of sons and, I think, two daughters. Two of the sons are at Healdsburg College, and two, I expect, will attend the Melbourne school. These boys are almost giants in height, and are robust.

They tell us Kaikoura is healthful and beautiful. They will send down their children to meet us here if I cannot go. They have built them a neat little church, and their membership is twenty-five. We see so many places to visit we know not what we shall do. To call upon all would take many months. Wherever I speak Canright's works are killed. I feel deeply over this field. How much time we should spend here is a question. If we do that which looks as if we must do, to get a right mold upon the work, we shall not see America very soon. We have made only a beginning.

Last winter when we saw that we must have a school to meet the demands of the cause, we were put to our wits ends to know where we should obtain the funds. I was suffering with prostration of the nerves, and suffering from rheumatism. Our rent was \$23 a month and water bills extra, and other expenses were still added to this, aside from buying of food. A carriage had to be purchased, and although secondhand, it cost me \$200. Nothing but what was easy of access and comfortable would be of any service to me then. And even to ride only a short distance was at times next to impossible. My hips and spine caused me such keen suffering, almost beyond endurance. The keeping of a horse, and sickness, increased our household expenses so that it dared not hardly be estimated. But to return to the school question. Some thought it would not be done; yet we knew that it must be started in 1892. Some thought all that could be done was to hold a short institute for the ministers.

We knew that there were many youth who needed the advantages of the school. While we were in such deep perplexity as to how we should be able to make a beginning, the same plan was suggested to Willie's mind that was suggested to mine, and that, too, on the same night. In the morning when he came to tell me his plan, I asked him to wait until I told him mine which was that we use the royalty of the foreign books sold in America. Although in pain, my mind was exercised over this matter, and I prayed earnestly to the Lord for light, and it came. You know that I could not well use the money that is set apart for other purposes. Of the royalty above referred to, I invested \$1000 to be used when most needed. But five hundred dollars must be used as a fund to bring to the school students who cannot and will not come unless they have help. Willie said, With this statement to place before the board, we shall have their influence to sustain us. Thus our school was begun.

It was a blessed, profitable school. It was a pronounced success. Those who ought to have sent their children to school the first term waited to see if it would be a success. We had to accept the situation and leave our brethren to walk by sight and not by faith. In thus doing they lost a precious experience. Had they exercised faith in this advance movement, and invested of their means to help develop the work, they would have received a rich experience and a precious blessing in moving forward, advancing as God had sent them help to extend and build up and strengthen the work in these countries.

There are to be a large number who will attend the school from New Zealand the coming term. I wish I could have a larger fund to draw upon, and send some young men and women who greatly desire to attend school. I can help a few and must let the rest wait. I am so sorry to do this, but the Lord knows all about it. I believe He will put it into the hearts of His stewards to send us that which we need—workers and money to advance the cause in all its branches—but my special burden is for young men and women in this country to receive the advantages, Bible lessons and religious instruction, and become transformed in character.

Never was a time when economy should be practiced as now. Satan is wide awake while men are sleeping who ought to be vigilant sentinels. Now is the time to work as never before. Christchurch, a large and beautiful city, has never been entered. The same is true of many smaller places in New Zealand. Yet we hope these places will not be entered until the work can be done judiciously and with thoroughness. The Lord will surely work for His people in New Zealand.

I rejoice in the completeness of the character of Jesus Christ. He was a compassionate and sympathizing high priest. "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted. He is able to succour them that are tempted." "We have not a high priest which cannot be touched with the feelings of our infirmities." [Hebrews 2:17, 18; 4:15.] O, to only consider how easy it is for hardness of heart to take possession of us! Jesus, the Pattern for humanity, must know from painful experience all about a wounded spirit and a broken, bleeding heart, and a burdened, perplexed, and tempted mind.

In this school Christ was taught. In this school we are to be disciplined and trained and learn to sympathize with the suffering ones of humanity. If we tell our peculiar trials to our friends, we know by the cold response and listless inattention that they know not what we mean. They have not been tried in just that way. Their life may have been one of self-caring and self-indulgence. The care, the perplexities, [that] have darkened the brow of the tired has not been felt by the friend; the sorrow that has eaten into the soul has never touched his. Now the sympathy growing out of identity of circumstances he has not. But Jesus knows all about the strength of temptation, sorrow, and grief. Then let us always tell Jesus all.

Lt 80, 1893

Caro, Margaret

Wellington, New Zealand

April 27, 1893

Dear Sister Caro,

We are made sad to hear of the unfavorable features apparent in the sickness of Brother Wilson. After the telegram was received, we had a special season of prayer for him; Elders Israel, Starr, White, and Brother Simpson being present, and all prayed. We believe the Lord hath heard our petitions He has given us His word, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." [John 14:13, 14.]

Let us believe the Lord will hear our united petitions. With Him nothing is impossible. The words spoken [by] Moses, the Mighty Counselor speaks to us, "And the cause that is too hard for you, bring it unto Me, and I will hear it." [Deuteronomy 1:17.] What a cheering, hopeful message is this. Shall not we comply

with this gracious invitation? One greater than Moses speaks these words, and it comes down along the line of ages to the Israel of God in these days. The case that is baffling to human wisdom, too difficult for the acutest skill of man, take it then to Jesus, and He who has spoken so encouragingly “bring it unto Me” will not disappoint our expectations.

That which He requires of us is simply to exercise faith in His word that He will remove all our difficulties and perplexities and make all that is complex clear, and all that is dark light. With Him nothing is impossible. One thing I know, we must rest upon the promise of God without one doubt. Look and live. “Looking unto Jesus, who is the Author and Finisher of our faith.” [Hebrews 12:2.] Here, as on a stable foundation, we rest. Faith can there act its way—often sunless and starless, while every thing in appearance is an intricate wilderness. “Now faith is the substance of things hoped for, the evidence of things not seen.” [Hebrews 11:1.]

Faith can travel through trials, endure temptations, bear and live under disappointments. Bear up under apparent forbidding providences, saying, Thou art my refuge, in Thee I trust implicitly believing His word because the eye of faith sees in Jesus the substitute and surety for men, and Jesus is the ever living witness that God is true. The promise is then to us, yea, and Amen in Christ Jesus.

The waves of trial and temptation may be rolling at our feet, and to all appearances we are sinking beneath the white-capped billows that seem to be talking with death, and our souls exclaim in anguish. Will He be favorable no more? Will the Lord cease to be gracious? Hath He in anger shut up His tender mercies? Look up upon the face of His anointed. Behold the glory of God’s verity and His truth and loving kindness and tender compassion beaming in the face of Jesus Christ, and doubt no more. Jesus lives as our representative in the courts of heaven. He is our Advocate. All is yours which His mediation secures. Never will He break His oath or falsify His word, nor alter the thing that hath gone out of His mouth. We thank Dr. Caro and yourself for your hospitality and kindnesses to us. The Lord bless you and Sr. ... [Remainder missing.]

Lt 82, 1893

Wessels, P. W. B.

Wellington, New Zealand

April 28, 1893

Dear Brother Wessels,

I am thankful to my heavenly Father for His goodness, His mercy, His long forbearance to the children of men. How often they disappoint the expectations of their Redeemer, who has provided through the infinite sacrifice He has made every needed grace, sufficient to supply every emergency.

It is required of Christ’s followers that they be doers of the words of Christ which He has spoken unto them in a variety of ways through illustrations of the things of nature, through the man sowing the seed, and the harvest. All these figures and illustrations are needful for us to contemplate, and search

carefully to understand, that we may be found not without understanding, but wise in that science which concerns our eternal interests in the kingdom of God. How intensely earnest is Satan working through his manifold temptations to lead every soul into paths not cast up, into by and forbidden paths. How essential for every one who has enlisted in the army of the Lord to heed the injunction of the inspired apostle Paul, "Wherefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet lest that which is lame be turned out of the way, but let it be healed." [Hebrews 12:12, 13.]

What is required of us to do? "Follow peace with all men, and holiness without which no man shall see the Lord." [Verse 14.] What is holiness? Doing everything with an eye single to the glory of God. Holiness is so living that men shall see your good works, and they by seeing your good works shall glorify God. This is the work of the unfallen angels of heaven. This was the life work of Christ upon the earth. Christ has made the command to every soul that believes on His name. How can the minds of those who are thus charged and commanded by our Lord Jesus Christ remain so cold and inactive, as though there were no souls to be saved and an adversary to be met and resisted?

"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." [Verse 15.] The world's Redeemer full of grace and truth stands saying, "I am the Way, the Truth, and the Life." [John 14:6.] "Ye are the salt of the earth." "Ye are the light of the world." [Matthew 5:13, 14.] All the virtue in the salt is derived from Christ. All the light that shines forth from the human agent must first be received from the Source of all light. Ye are to let your light (not be hid under a bushel) but shine to the world. Thus man fallen is elevated, ennobled, and brought up to the high level of working in Christ's lines. "Ye are laborers together with God. Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

Self must be surrendered to Christ, and then He can mold and fashion the character after His own likeness. "Be ye therefore perfect even as your Father in heaven is perfect." [Matthew 5:48.] We are to keep Christ as our Pattern ever in view, and by contemplating Christ who gave His life that if we believe in Him we should not perish. We become transformed in character. His own righteousness is imputed unto us. Therefore all virtue, all light, all that is of any value is derived from Christ, and how foolish it is for any man to cherish self-esteem and lift up his soul unto vanity. Christ is everything to us, and if we have His love abiding in our hearts, we shall cultivate love for one another.

If we are inhaling the atmosphere of heaven, and which always surrounds Christ, we will have healthfulness and fragrance and healing virtues to bring into our life and character. We want to consider how terrible it is to crucify the Lord of glory individually afresh and put Him to an open shame by cherishing pride, and vanity, and selfishness, and thus misrepresenting Christ to our world. The defective character hurts Jesus and brings no blessing to any soul. Our weakness can become strength in having the mind of Christ. In the place of cultivating roots of bitterness that are continually springing up to defile many, we should be drinking of Christ which He declares shall be in the receiver a well of water springing up into everlasting life. We are refreshed ourselves and are refreshing others.

This is the healing that makes the souls that are barren and fruitless become fruitful, and makes the desert places blossom as the rose. By their fruits ye shall know them. A Christian has not a right to the name unless he is like Jesus—Christlike in character.

Nothing can grieve the heart of Christ as those are capable of doing who profess to be Christians and yet they blight and cut souls like a desolating hail. Christian men, taking Christ's holy name and [who] are unkind, finding fault with something or someone, pointing out and dwelling upon the defects in the character of others, but [who] are blind to their own weakness and own errors, need the gentleness of Christ. Oh, that all who name the name of Christ would depart from all iniquity, and have holy and pure characters that they in words and example may honor the truth!

My heart is drawn out in love and tender compassion for every erring sheep and lamb of the Lord's pasture. The Lord is soon coming. Let us strive earnestly that we shall be found not with our old citizen's dress, but having on the white garment, even the robe of Christ's righteousness, and Christ shall say of all such, "For they shall walk with me in white for they are worthy." [Revelation 3:4.]

My brother, Jesus gave His life for to ransom you, and He asks in return your whole heart, your undivided affections. Allow nothing to hinder your progress in the divine life. Do not in any case entertain the temptations of Satan, and you neglect the things which belong to your eternal peace. Consecrate to the Lord thy substance because it is His entrusted talents—the Lord's goods for you to trade upon in the one great work of saving souls for who Christ gave His precious life. We have been laboring in New Zealand three months. We see many things that make our hearts glad, and some that make them sorrowful. Here are promising fields that have never yet been canvassed for the truth. I learn that cities have never been entered, and yet this is an English-speaking people. O, how we long to see the banner of truth unfurled in these places! The city of Melbourne, Australia, has never been worked.

Money and men are needed so much. For years they have waited for money and devoted workers. We cannot get access to the people without money, because it costs so much to hold meetings for the benefit of the public. We shall secure a place where they can congregate to hear, but it takes money to do this. It will cost just about \$200 to hold from fifteen to eighteen meetings, and the advertising of these meetings, here in Wellington. But if one soul is turned to the truth and saved as the result, it will be money well expended.

Much love to your wife and children.

Yours truly.

Lt 83, 1893

Davis, Marian

Wellington, New Zealand

May 4, 1893

Miss Marian Davis

Nos. 1 & 2 George's Terrace

Melbourne, Victoria, Australia

Dear Sister,

I am thankful to the Lord for His mercy and kindness to me. I walk better and go up and down stairs with more ease. I walk a little out doors nearly every day.

Last Sunday afternoon I spoke to quite a large audience. The people in Wellington have been, and many are yet, as prejudiced as any people I have ever met. It will take patient, careful labor to induce them to come out even to hear. We came here when the temperance question was having a great boom. Mr. Isit, a popular temperance lecturer, was holding meetings in the building we now occupy. The first Sunday I spoke on the temperance question, and the people listened with deep interest. I spoke at three p.m. At this hour the Sunday schools are in session.

One of the sons of the late Mr. Spurgeon has been holding a series of meetings, and his last religious discourse was on Sunday, and on Monday evening he gave a lecture on tact. Mr. Ballance, the late premier, was buried early Sunday morning. Much has been going on. I was not feeling as well as I would like to feel. My head ached some. We have had a clouded sky for two weeks, lacking one day. But Sunday the mists rolled away, and we had a beautiful day. This was favorable for the meetings. We do want, if it is a possible thing, that this prejudice should be cut up from the roots. We are deeply interested in this place. It seems so strange that there are not families here keeping the Sabbath. Elder Israel and wife, Sister Tuxford, Brother and Sister Mountain, and a French sister, compose the company of Sabbathkeepers in this city.

The Lord has people here I know, and I do hope we may be able to fasten their attention so that they will consider the truth from the Bible, just as it reads. The Lord alone can remove this unreasonable prejudice. The rays of the Sun of Righteousness are able to cut away the thick prejudice.

On Tuesday, May 2, I spoke in the large hall at Petone, at 7:30 in the evening. About noon eight of us left here in a hired conveyance. We had a most beautiful day, and we drove to Brother and Sister Simpson's of Petone where we opened our lunch baskets, and we had a social meal. There were twelve of us with Brother and Sister Simpson and their two children. After dinner most of the party visited the large woolen factory in Petone. I did not go, for I knew that the taxation of speaking and riding to Wellington, seven miles, after nine o'clock, would be all I could safely endure. We had a good congregation of intelligent people. I spoke upon [the] first chapter of Second Peter. The Lord gave me much freedom and His Holy Spirit, and the people listened as if spellbound. Great prejudice has been existing in this place. Brother Simpson was here today, and he said that the congregation was larger than our people have had at any time. He considered much prejudice was removed.

We had a beautiful moonlight night to ride home, but the carriage was hard and very trying to me. We did not get to bed until after twelve o'clock at night. I slept from one to five, and the next morning I felt bright and happy, just as cheerful as if I had not had the strain. This you know must be in advance of anything I have done as yet. I can step around very much as I used to. Still there is not that activity in bone and muscle that I used to feel. I hope you will be of good cheer.

I wrote seven pages yesterday on the life of Christ. (John 8.) I have not finished it yet. I have determined to drop letter-writing and put all my energies and brain in writing Life of Christ. At times there are letters I must answer. I am going to let Emily copy from my diary, and in that way I can keep up my communications with many of my friends. We so much enjoy receiving a large American mail. It is still a bright spot to look forward to. If you do not receive any long letters from me, you'll know the reason.

I have taken my bath and rested, after writing four pages and a half which I send to Brother Rousseau on this mail. I am troubled some with rheumatism, but it is not as striking by any means as when I was in Preston. We have a nice convenient place. I have two rooms upstairs, a bedroom and a parlor. Across the way is a large brick building; it is not quite completed. It is to be police headquarters; and a little above it is a still larger building which is to be used for the prisoners. The old prison house is not far from here, and every day some of the prisoners, ten or twelve, work on the buildings. Of course their warder is continually with them. On this large hill across the road are only these two buildings, and sentinels are stationed on different parts of it.

I cannot see how we can get away from New Zealand this winter. Several have embraced the truth in Napier and Hastings since camp meeting. One large flour mill closes on Sabbath because the proprietor has taken his stand on the Sabbath question. He keeps the Sabbath. We have meetings appointed for two weeks for Elder Starr and myself to labor in Wellington. I dare not worry. I must not be faithless. We must do what we can and rest the results in the hands of the Lord. The work is His—the souls of the people He died to redeem, and He will open the way that the warning can come to the inhabitants of Wellington. Brother and Sister Starr leave here in about ten days to commence their journey for Melbourne.

Yours respectfully.

Lt 84, 1893

Wilson, Mr.

Wellington, New Zealand

May 9, 1893

Mr. Wilson

Napier, New Zealand

Dear Friend:

Your letter is received, and I thank you for your response. I designed to say in my letter to you that if you would help defray one-half the expense, I would pay the balance. I will accept your promise on the conditions you specify, and I will advance the money to Carrie for I am anxious she shall have an entire change and shall have opportunities and privileges which she seems very desirous to obtain.

I fear if she misses this term she will not be able to work and will become discouraged. I shall immediately write to her and tell her my plans.

I have already pledged \$5,000 (one hundred pounds str.) to give several of the most promising canvassers the next term of school. They will not be able to obtain the advantages of the coming term unless I do this. They will not be expected to do the most efficient work without proper education and training.

This has been one line of work in which I have had a special interest. For many years in America, I have created a fund to be used in educating young men and young women that gave promise of properly representing the truth.

With Respect.

Lt 85, 1893

Kellogg, Dr. and Mrs. [J. H.]

Wellington, New Zealand

May 16, 1893

Dr. J. H. and Mrs. Kellogg

Sanitarium

Battle Creek, Mich., U. S. A.

Dear Brother and Sister in Christ Jesus,

May the Lord strengthen and bless you both. I have much to be thankful for, and I praise God for this. I am once more active, although not quite as active as when I left America. I can step off quite nicely; rheumatism troubles me some; my hips and spinal difficulties are in every way better. I can lie, with considerable comfort, on a very easy bed on my right and left sides.

Wellington is not supposed to be the very best climate for rheumatic difficulties, but I am certainly improving all the time. We are situated where sanitary conditions are far ahead of Napier, N. Z., Melbourne and its suburbs, and Adelaide and its suburbs.

Elder Israel and his wife are living just across the road; they have a good bath arrangements. I am better inconvenienced here than I have been in any other place in these Colonies.

We have done to the uttermost of our ability to create an interest in this place at no small outlay of means, and yet the prejudice seems like a granite wall. A few time we have had a congregation that was moderately large, but the people are afraid of us. Ministers who opposed Elder A. G. Daniells fought the truth like tigers, with all their satanic energies. These ministers fought the truth from their pulpits and through the columns of the papers, and although now dead, their influence still lives. The people show they have been strongly convicted and would not yield to evidence, and now they fear the peace of their hearts and quietude of their minds will again be awakened, therefore they will not come out to hear. We have thoroughly advertised, circulated tracts, published at the Echo, and leaflets. This has been very expensive business, but it is sowing the seed upon ground that has hitherto proved unfruitful, not know which shall prosper, this or that. A Paul may plant, Apollos water, but God giveth the increase.

Christchurch and Dunedin of South Island, New Zealand, have as yet nothing done in them. Brother McMasters now resides in Dunedin. Our people have a nice house of worship in Auckland. They once had a large membership; many have gone out to other fields to labor, and some have moved away. Auckland and surrounding towns are to be worked.

Palmerston, a very pretty place, has been cursed with the performances of men claiming to be Seventh-day Adventists who have poisoned the minds of the city. We visited the place and on the Sabbath I spoke in a small hall to our people, and on Sunday in a large hall to quite a good audience. Elder Robert Hare labored in that place three months and had large congregations, but his work was more after the fanciful description. He pleased the ears, and quite a number signed the covenant who were unconverted, and when he left the interest stopped and nearly all went back. In almost every place there has been very much mismanagement. In place of calling away Brother Hare, they should have placed Elder Daniells or some one of different ideas and manners of labor by his side that would have preached the Word, presenting the truth in its true importance, and the great interest then might have amounted to something, that the fruit would remain.

We have received communications from Hastings, 13 miles from Napier. Since the camp meeting one man, a proprietor of a large flour mill, has closed his mill on the Sabbath. He has a family who go with him. Two others have taken their stand in Hastings. Several are convicted in Napier and are asking for some of our ministers. Elder McCullagh is away in Ormondville, a Scandinavian settlement.

Elder Wilson has been very sick with severe cold and measles. For a time his recovery was doubtful. Dr. Caro and wife were very attentive to him. For a time his case was questionable, and a telegram came to us in Wellington to make his case a special subject of prayer, which we did; and prayer was offered in his behalf in Napier. His pulse was 103, but he dressed and has been restored. He arrived here Thursday, May 11. He shows he has had a hard siege but is now gaining fast. Praise the Lord for His goodness and mercy to the children of men.

Our public effort ends next Wednesday. Elder Starr and wife leave for Melbourne to take up their work in the school. His labors are much needed in connection with my work in New Zealand, but there is no

one to supply his place in teaching the Bible in the school. I now design to wait till they send us some minister, calculated to labor in these cities, before entering any new places. I cannot undertake a series of meetings alone. I shall do all I can in speaking where I think it will be of any use, and the rest of the time I shall remain in Wellington. I shall write on The Life of Christ. I am more conveniently situated for this, now, than at any time before. Meanwhile Sister Caro, of Napier, will remove my teeth and make me both upper and under set. I could not keep my lower teeth much longer as they trouble me some at times. I shall have to go to Napier to have this done, or else have Sister Caro come here.

Yours truly.

Lt 85a, 1893

Kellogg, Dr. and Mrs. [J. H.]

Wellington, New Zealand

May 16, 1893

Dr. and Mrs. Kellogg,

May the Lord strengthen and bless you both, my brother and sister in Christ Jesus. I have much to be thankful for and to praise God for, for I am now more active, though not as much so as when I left America. I can step off quite nicely. Rheumatism troubled me somewhat, but my hip and spinal difficulties are in every way greatly improved. I can lie on a very easy bed on both my right and my left side. Wellington is not supposed to be the very best climate for rheumatic difficulties, but I am certainly improving.

In the place where we are situated, the sanitary conditions are far ahead of those in Napier, Melbourne, or Adelaide, Australia. Elder Israel and his wife are living just across the road. They have good bath arrangements. I have more conveniences here than in any place I have lived in this country.

We have worked to the utmost of our ability to create an interest in this place, at no small outlay of means, and yet the prejudice seems like a granite wall. A few times we have had a moderately large congregation, but the people are afraid of us. In the past the ministers have fought the truth like tigers. Two of them opposed Elder Daniells with satanic energy, in the columns of the papers and from the pulpit. These men are now dead, but their influence seems to live. The people show that they have been strongly convicted, but they would not yield to evidence. Now they fear that the peace of their hearts and the quietude of their minds will again be disturbed, and they will not come out to hear.

We have circulated notices, leaflets, and tracts, which were published at the Echo Office. The workers went from house to house. This has been very expensive business, but we have sown the seed upon the ground that has hitherto proved fruitful, not knowing which shall prosper, this or that. A Paul may plant, an Apollos water, but God giveth the increase.

The city of Christchurch has had nothing done in it as yet. Dunedin, another large city, where Brother McMasters resides, has not been worked. In Auckland we have a nice house of worship. Once this was quite a nice church, but many have gone out to other fields, and some have moved away. Only a few are there now. Auckland and the surrounding town are to be worked. Palmerston, a very pretty place, has been cursed by the performances of men claiming to be Seventh-day Adventists who poisoned the minds of the people of the city.

On Sabbath I spoke in a small hall in this place to a few Sabbathkeepers. On Sunday, in a large hall, I addressed quite an audience. Robert Hare labored in this place for three months, and had large congregations, but his work was more after a fanatical description. He pleased the ears of the people, and quite a number who were unconverted signed the covenant. As soon as he left, the interest dropped, and all went back. There has been a great deal of poor management in almost every place. Instead of calling brother Hare away from Palmerston, they should have placed Elder Daniells, or some one with different ideas and manners, to labor by his side who would have preached the Word and presented the truth in its true importance. The great interest would then have amounted to something, and the fruit would remain.

We have received communication from Hastings, thirteen miles from Napier. Since the camp meeting one man, the proprietor of a large flour mill, has closed his business on the Sabbath. He has a large family who stand with him. Two others have taken their stand in Hastings. Several are convicted in Napier, and are asking for some of our ministers. Elder McCullagh is away in Ormondville, a Scandinavian settlement.

Elder Wilson has been very sick with a severe cold and the measles, and for a time his recovery was doubtful. Dr. Caro and his wife were very attentive to him. A telegram came to us in Wellington to make his case a special subject of prayer, which we did. Prayer was offered in his behalf at Napier. His pulse was one hundred three, but he has been restored. He arrived here on Thursday. We can see that he has had a hard siege, but he is now gaining fast. Praise the Lord for His goodness and mercy to the children of men.

Our public effort here ends next Wednesday. Then Elder Starr and his wife leave for Melbourne to take up their work in the school. Brother Starr's labors are much needed in connection with my work in New Zealand, but there is no one to take his place in teaching the Bible in the school. I now design to wait, before working in any new place, until some minister fitted to labor in these cities shall be sent to us. I cannot undertake a series of meetings alone. I shall do all I can in speaking where I think it will do good, and while I remain in Wellington I will write on The Life of Christ. Meanwhile Mrs. Dr. Caro will remove my teeth, and make me both an upper and a lower set. I will either go to Napier or she will come to Wellington. I cannot keep my lower teeth much longer.

Lt 86a, 1893

Kellogg, Brother and Sister [J. H.]

Wellington, New Zealand

May 16, 1893 [From copy typed August 17, 1899.]

Dear Brother and Sister Kellogg:

How pleased I would be to see and converse with you in regard to many things. I can only present such meager ideas on paper. Nevertheless it is the best that can be done.

My brother, I am not pleased to have you feel as you do in regard to Brethren Waggoner, Jones, and Prescott. Had these men had the co-operation of our ministering brethren, and had they drawn in even cords, the work would be years in advance of what it is now. It is not pleasing to the Lord for you to retain the feelings you do in these matters.

You have a special branch of the work, which is your part of the vineyard to cultivate according to your ability. And to these men the Lord has given their work. They have another part of the vineyard to cultivate. They are not fitted to do your work, neither are you fitted to do their work. To every man is given his work according to his ability. They must work in their line, and you must work in your line. They are not required to do your work; you are not required to do their work.

We are all part of the great web of humanity, thread packed against thread to bring out the pattern of the fabric and make it a complete whole. Your part of the work seems to you the all-important work. But these men are working in their line and must attend to the duties of their section of the work, which is of immense responsibility. One person cannot carry everything, and should these men attempt to do this, they would make very great mistakes which you would feel at liberty to condemn.

When God commanded the tabernacle to be built in the wilderness, each man's work was assigned him. If he left his work to engage in some other man's work, death was the penalty. In setting up and taking down the tabernacle, in moving from place to place in the wilderness, the position each was to occupy was plainly specified. Christ was the invisible General of that company of more than a million people, and there were no haphazard, disorderly movements made. Order, dispatch, and exactitude were required of each one, at the post of duty assigned him. This is an important lesson to the church, and to every man whom God has chosen to act a part in His great work.

No one is required to do another's work. Each is to do the work assigned him with exactness and integrity. The management of that great church in their journeyings in the wilderness symbolizes the management of the church till the close of earth's history, till we come into possession of the heavenly Canaan.

I am pleased that there are those who desire to be medical missionaries. But all cannot be medical missionaries <in the whole sense in which it is now carried.> There are those who must be qualified for the work to be done now <in bringing the last message of warning to all cities and in all towns, to all parts of our world.> They cannot engage themselves for a stated number of years to learn the work of a medical missionary. While some feel that this is their work, and choose to put themselves under training

for this work, others feel that they must train themselves to be faithful ministers, skillful shepherds of the flock of God, that they may bring from the storehouse meat in due season for sheep and lambs.

The Lord has need of all kinds of skillful workmen. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. ... 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, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Ephesians 4:11-15, 30-32.]

"The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Hebrews 4:12-16.]

Our perplexities and discouragements are not to eat into our souls and make us fretful and impatient with our fellow laborers because they do not carry the burden of our special branch of the work. God is not unmindful of our intense interest to see that our portion of the vineyard is cultivated, and that fruits appear and remain. Let there be no strife, no evil-thinking or evil-speaking, lest we offend God who has given to every man his work.

My brother, if you open your heart to evil surmisings and jealousy, the Spirit of God cannot abide with you. It is the business of every soul who has tasted that the Lord is precious to seek for the fullness that is in Christ Jesus. It is his work to labor in Christ's lines, and to seek in every word he utters, and in every thought he cherishes, to answer the prayer of Christ:

"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. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know

that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [John 17:15-26.]

Please read this chapter (John 17) with careful, prayerful attention, and practice the petition which Christ made to His Father. Mark the twentieth to the twenty-third verses. This unity it is our work to cultivate. Even our thoughts are to be brought into captivity to Christ, that we may bind them about, and think no evil of our brethren.

My brother, we see very much need of ministerial labor in this far-off country, but we are almost destitute of ministers. There is not one qualified to enter our cities and meet the opposition, who can properly do honor to the truth in presenting the reasons of our faith. We see that this work must be done, but there is such a lack of ministers that not one-hundredth part of the vineyard can be worked. There are cities and villages that have never so much as heard the last message of mercy to be given to the world. There is a terrible dearth of men who will hold forth the words of life to souls who are perishing in their sins. We have the world to contend with. Said Christ, "I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world." [Verse 14.] The ministers of the denominational churches are, many of them, false shepherds. They deceive the people. They misinterpret the Scriptures, and fill the minds of the people with prejudice. While our hearts feel this deeply, we can only pray and depend on the Lord to make a place for His truth.

We have but few meeting houses. There is only one in Australia, recently built in Parramatta. If there is any means to help this country, we need it to obtain facilities wherewith to make a beginning. What can be done in our cities to secure folds for the sheep and lambs? I am pressing my wants into the smallest possible compass, that we may invest every penny we can possibly spare in the education of workers, by sending them to the school in Melbourne.

It is pitiful to see the work done by many in the canvassing field in New Zealand. We have studied and devised, and now we must execute, and place men and women in the school to learn how to do the work of canvassing and giving Bible readings intelligently, to learn how to practice strict economy, and bind about their wants, and thus enlarge and broaden the work. One of the canvassers had four children in less than four years, and his wants exceed his income. Others are in a similar condition. We propose to pay for the education of men and women to the amount of two hundred pounds. We invested two hundred pounds to start the school, else it could not have made a beginning.

We call loudly for help to build a house of worship in Melbourne. They have the expense of a school, and unless help comes from the conference, we shall not be able to continue meetings in Melbourne to call out the people to hear the truth. The halls are untidy, yes, dirty, and the outbuildings without sewerage, and closely crowded up to the rear of the hall, that every available foot of land may be utilized. This creates an odor which is dangerous to health, and almost completely shuts me out of these

halls. I do venture sometimes, but it is under protest, and sickness is always the result. In London they need a house of worship, and there are great necessities here in New Zealand, which must be relieved if we would bring souls into the truth. We cannot delay the work for years. One year of advance now means two years or more in the future.

I write you this to have you see that such a call for money and for men is necessary. The work is difficult because we have not the men, and the money does not come. Ten thousand dollars were voted for the Australian field, but this is a mere mite when there is so much to be done. I have been urging the people in Battle Creek and others, where they have established meetinghouses and institutions, to give character to the work of present truth, to bind about in the place of adding building to building, and let the money come here that we may make a beginning. Help us, that we may have facilities to work with. The halls with their ruinous prices are beyond our reach. Elder Starr sent to Dunedin to know what would be the price of a hall in that city for one night. The message was returned, "Ten pounds. Nothing less." If we cannot have help to erect houses of worship the work will not, cannot, advance. In America there are so many churches to help lift the work in its various branches. Here there are only a few churches, and most of the members are poor and unable to pay more than a meager tithe. I feel sad at the sight of this picture.

My brother, our stay here must be prolonged. We cannot leave the field as it is. We will be compelled to add the third year to the two we specified. Poverty and distress are in our large cities in Australia. Seventeen thousand persons have moved out of Melbourne to keep from perishing with hunger. Some of our own people can find nothing to do. Some who have commanded thirty and forty dollars per week, as tailors or cutters, have nothing to do. The brethren and sisters have found them sick and suffering for bread to eat.

I wish to call your attention to one point. We receive no outside donations. Our churches here are not favored as in America with donations from outside parties. If there are men and women in America who donate to the Orphans' Home and the Old People's Home, we thank the Lord for this. Let thanksgiving ascend to God that He has inclined the hearts of men and women, who are able, to give of their means for these institutions. These buildings stand, making their calls, and will draw money, when not one dollar would be given to advance religious interests. The demand made constantly upon the treasury is keeping it empty. I see no help for us in this field, for if those in America are solicited to help personally, they will say, "Oh, there are home interests which demand all our money. Australia and New Zealand are so far off. We see plenty of places where we can devote our means nearer home." These words have been literally spoken.

There is a great work to be accomplished. The Lord has chosen men whom He has called to work in His vineyard. Let each do his appointed work faithfully; but in no case must he consider his branch supreme, to absorb the time, brain power, and money which is necessary for the healthful growth of other parts. Let there be unity of spirit and action, a binding together, Christ being the great Center.

A great mistake was made when the Tract and Missionary work was instituted. The whole interest seemed centered in this one branch, until it absorbed every other interest. Dearth and spiritual death in the churches was the result.

Each worker in every branch of work in the Lord's vineyard must have a head and a heart sanctified through the truth, to enable him to see not merely the part of the work which is under his supervision, but its relation to the great whole. When the workers are consecrated to God, they will reveal the love of God for their brethren who work under the unseen, divine Master worker. "We are laborers together with God." [1 Corinthians 3:9.] No worker, high or low, must discourage his fellow workers.

If we could discern the exultation of Satan when his temptations are received, when a captious, fault-finding, uncharitable spirit is revealed, there would be less judging one another. The human agent can do nothing of himself. He can work as Christ worked only as he co-operates with divine intelligences. If he realizes their sacred companionship, he will not yield to the suggestions of the enemy. He will not permit his mind to be stirred up to a state of dissatisfaction and half-smothered disaffection toward his brethren. Others will not hear from his lips regrets and complaints. When the imagination is sanctified, the soul will be surrounded with a healthful atmosphere.

My much-respected brother, I dare not but speak to you plainly. Do not, for your soul's sake, allow others to place before your mind the supposed deficiencies of those who love God and His chosen workers. The real efficiency of the church rests upon a few whose moral powers may be taxed unnecessarily by bearing the burdens and counteracting influences of suspicion and doubt. It is your duty to surround your soul with an atmosphere that will invigorate the spiritual life of all who inhale it. We need to cultivate faith, hope, courage, and large love. The peace of God is for your soul. Let it in to rule in your heart. Then you will have moral efficiency to discharge your responsibilities. This you can do only through the daily endowment of the Holy Spirit, which will impart a divine efficiency, a calm, subdued dignity, to all your ministry to relieve suffering. You will testify that you have learned of Jesus.

My brother, you need a daily baptism of brotherly love, love that will not savor of dissension, but love like that which in the days of the apostles made the whole company of disciples of one accord. This will have a telling influence upon others. It will bring health to mind, body, and soul. It will bless others, molding the characters of children and youth, for joy, peace, courage, hope, and divine charity have power to propagate themselves. These attributes have their influence upon human minds, and especially upon the mind of children and youth, transforming and assimilating their young, impressionable minds and hearts by divine grace.

Christian principles will thus be conveyed to the souls of others. You will be a living channel of light. This involves patient, protracted, incessant effort; but through Christ you can conquer. Come close to your brethren. Cherish faith and confidence in them, and they will give you strength. If the workers earnestly and trustfully commit the keeping of their souls to God in intelligent, appropriating faith, with a gentle, loving spirit, what a bright light would shine forth from them.

I have written to Elder Uriah Smith words that I wish you could see. The course which has been pursued toward Elder Jones has been an offense to God. When Elder Jones wrote his article in regard to the

formation of the image of the beast, Elder Smith, without one word of communication to A. T. Jones, put it in the paper. Elder Jones was in the same city, and Elder Smith could have had access to him at any time to talk the matter over. But without saying a word, he published an article directly in opposition to Elder Jones's article. We have had to meet this here in Australia. Souls are in temptation and darkness by reason of it. Our last conference in Melbourne did these tempted souls no good. "Why," one asks, "should these two men conduct themselves in this way, and present their dissensions to the world?" Unbelievers have taken advantage of it. Ministers not of our faith are handling the matter and making all the capital they can out of it. Why, with the Bible in our hands, should we depart so manifestly from its direct precepts? Why should we play into Satan's hands, and give him opportunity to triumph?

We have every evidence that the Lord is using Elder Jones, Elder Waggoner, and Professor Prescott; and with this evidence before us, it pains my heart that you, my brother, should feel impatient and bitter toward them, and refuse to draw in cords of love and unity with them. Strife must cease. We must have unity. Representative men must respect one another, and work in harmony. You have a most responsible position, and the Lord will greatly bless you if you walk in humility before Him. But do not, my brother, expect every mind to be constituted like your own. Do not expect that your brethren will see everything in the same light, and attach the same importance to some matters, that you do, for you will certainly be disappointed.

There is no need of contention. There should be no evil-thinking or evil-speaking. "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 (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." [Colossians 3:12-15.]

I greatly desire that you shall heed the words of God. You put your whole soul into whatever you take hold of, and if you think your brethren are remiss in their interest and duty, you afflict your soul. Your interest is identified with a grand and noble work, and you think that every one who claims to believe the truth should feel as deeply as you, and work in your lines. You feel that many err in not manifesting an interest in the things which you see are of such great importance. There may be many who are deficient, but do not judge them.

Do not, my dear brother, bring your own soul into condemnation, and fret and murmur and complain over these things. You have not to answer for their neglect. And just as surely as you get into the habit of complaining, a root of bitterness will spring up, whereby many will be defiled. Leave the Lord to deal with these cases. Do not talk of that which looks to you objectionable in these men. There are many things that are praiseworthy. Dwell upon the precious qualities in them.

If you think you discover wrongs that need correcting, follow the Bible rule, and kill the root of bitterness before it shall have time to grow up and defile your own soul and the souls of others. Satan desires the souls of these men. He desires your soul, that he may sift you as wheat. Try to help one

another, strengthen one another, and the blessing of the Lord will rest upon you in large measure. Upon him that overcometh, the richest reward is bestowed.

Brethren Prescott, Jones, and Waggoner are fallible. You are <fully as> fallible. They may err in some points. You also may err in some points. Do not let any bitterness enter your soul, for it will do more harm than you suppose. The end is near, the Lord is soon to come, and you need to have your life insured. This will be the very best life insurance policy that was ever instituted. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. ... Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [2 Peter 1:5-8, 10, 11.]

I feel the deepest interest that you should take stock in this life insurance policy, for thus you may have a title to the immortal inheritance and secure eternal life in the kingdom of God. Heaven is worth everything or nothing to us. Through the grace of our Lord Jesus Christ you can stand complete in Him. I am pained for you. I hate to have you unhappy. It distresses me to have you afflict your soul. But there is One whom you grieve more than it is possible to grieve me. It is your Redeemer who owns you. "These things have I spoken unto you," He says, "that my joy might remain in you, and that your joy might be full." [John 15:11.]

I know you are full of responsibilities and anxieties. Your position is of such a character that this cannot be otherwise. Then unload from every unnecessary burden. You need Christ's comfort and peace and love every day, and He will give it. He wants you to believe in Him that He may be by your side in every critical operation. He can give you His wisdom. He can co-operate with you and give you success. But you must trust in Him. Complain of no one. Cease every murmur, and let the praise of God come into your heart.

You must not think that theory is evidence of your acceptance with God. Your assurance is the Word of God. Believe that the Lord identifies His interest with suffering humanity, that He knows your burdens, and will lift with you if you will only trust Him. He cannot yoke up with you while you fret and complain against your brethren. But you will be victor if you take Christ as your companion, and live and speak as if you were directly in the presence of the divine intelligences.

Oh, what a triumph Satan would have if you should fail or be discouraged! Talk light. Talk hope. Do not feel that you are compelled to bear any man's sins. Christ is the sin-bearer. Every soul is His property. You grieve the Spirit of God when you find fault and fret. It hurts your soul and grieves away the Spirit of Christ.

A few nights since I was conversing with you in my dreams. You were worried and nervous. You were talking to your brother and then to someone else, and your words were not as kind and considerate and just as they should have been. Speaking to you as when you were a youth, I said, "John, you speak

unadvisedly. How can you expect to save Willie's [W. H. Kellogg's] soul? You must watch for his soul as tenderly as you watch over the diseased bodies of your patients. Willie must have a chance to secure the insurance of his soul for eternal life in the kingdom of God. Jesus loves him; He died for him. Be very tender to Willie. The Lord will have mercy upon him and blot out every transgression if he will come to Him. His soul is precious."

Every Christian physician has a cure for souls, whether he desires to have it or not. He can be a great blessing and an imitator of the Lord Jesus. But the temptations that come to a physician are great, for he is often pressed beyond measure, over-worked, over-worried. But if he will commit the keeping of his soul to God, as unto a faithful Creator, he will find rest and peace. A soothing influence from Jesus will come to him.

Infidel physicians abound. They refuse to be illuminated by the light which irradiates others. <They exalt self,> and they lose spiritual and eternal advantages. But medical practitioners who have the influence of the truth upon the mind and heart are skilled in the use of remedies for the sin-sick soul as well as the body. They can with the wisdom of heaven speak words that will cause melody in the soul because of spiritual growth.

You are a shepherd of the soul as well as a physician of the body. You need divine aid, and you may have it if you will come to the Lord as a little child. You may have a rich experience. But you must not wear yourself out by over-worry and over-taxation. If you are balanced by the Holy Spirit, you will seek first the kingdom of God and His righteousness. You will place yourself in a position where the truth for this time can come in clear distinct rays of light to you. You will see the truth as it bears upon the present time, and your experience will be in complete harmony with the message of the third angel.

"After these things I saw another angel coming down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." [Revelation 18:1-3.]

While this message is sounding, while the proclamation of truth is doing its separating work, we as faithful sentinels of God are to discern what our real position is. We are not to confederate with worldlings, lest we become imbued with their spirit, lest our spiritual discernment become confused, and we view those who have the truth and bear the message of the Lord from the standpoint of the professed Christian churches. At the same time we are not to be like the Pharisees, and hold ourselves aloof from them. Christ was the Majesty of heaven, the Redeemer of the world. He saw that the only way in which He could reach humanity was to be made a little lower than the angels.

Lest a wrong impression of Christ should be received, the apostle states, "Thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the

angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

“For it became him, for whom were all things, and by whom were all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.”
[Hebrews 2:7-12.]

“Great is the mystery of godliness” [1 Timothy 3:16], discerned only by the faith of those who like Moses endure as seeing Him who is invisible.

Dear brother and sister, we cannot keep our eyes fixed upon the things that are seen, and yet appreciate eternal realities. We need, and specially you who are so bound up with the afflictions and necessities of humanity, to keep the eye of faith beholding the eternal and unseen, that you may become more and more intelligent in regard to the great plan of God to bring these suffering ones to discern the value of the human soul. You are to esteem the reproach of Christ greater riches than the treasures of Egypt.

Discouragements come to you, I know, and trials press upon your soul, and you almost forget that Jesus is your helper, and that His eye is upon you every moment. In the working out of your plans for the blessing and relief of humanity, ever bear in mind that it is not you who are doing the work.

Christ requires you to wear His yoke and lift His burdens. The great and sympathetic heart of Christ is ever identifying itself with suffering humanity. You cannot of your own self do anything. Regard yourself as an instrument in God’s hands, and let His mind, His peace, His grace, rule in heart and life.

Be God’s thread to work out His design. You can never handle yourself. You can never place yourself in position with any success. You must work as an agent co-operating with God. “Work 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.” [Philippians 2:12, 13.] Here are the combined elements, God and the human agent, both working harmoniously.

The Lord has graciously spared your life to work in His lines. He does not want you to work, yourself, independent of the only power which can work successfully to accomplish His designs. Then do not fret, but trust, looking unto Jesus, the Author and Finisher of your faith. Do not be in too much of a hurry. That which you can do without great taxation to your physical and mental powers, do, but do not feel that you must take so many cares and burdens that you cannot keep your own soul in the love of God.

The vineyard is the Lord’s; the work in every part is His, and He would have you so labor that your physical, mental, and moral powers shall be preserved. Bear in mind that you are co-operating with heavenly agencies. Do not allow the enemy to have the least partnership in the firm. Receive your orders from God, and in no wise be discouraged because you can only do the work of a finite agent.

The Infinite will work with His power to give you efficiency. Do not think you are left to do impossible things. Do not expect impossible things of others. Paul may plant, and Apollos water, but God giveth the increase. "Of old hast thou laid the foundation of the earth; and the heavens are in the work of thy hands. They shall perish, but thou shalt endure." [Psalm 102:25, 26.] "They all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou are the same, and thy years shall not fail." [Hebrews 1:11, 12.]

Lt 87, 1893

Haskell, S. N.

Bank's Terrace, Wellington, N. Z.

June 13, 1893

From Emily Campbell, Mrs. White's secretary, but containing an Ellen White letter. Elder S. N. Haskell

Pacific Press

Oakland, California

Dear Brother:

Sister White read me just a few lines of your last letter. And it was about Bro. Smith sending to Oakland for your mail. This seemed strange and we could not fully understand it. We thought there was a mistake.

During the months of March and February Fannie Bolton was having vacation, and we feared the papers were not supplied with a sufficient number of articles. Therefore it was decided that they (Review) publish the articles we sent you and Bro. Colcord. We wrote three letters in regard to this matter; one we sent to you requesting you to hand the articles to the editor of the Review, and one we sent to Bro. Colcord requesting him to hand the article that was sent to him to the editor of the Review, for publication. And the third letter we sent to the editor of the Review which was as follows:—

Kaeo, New Zealand

February 23, 1893

Editor of Review and Herald

Battle Creek, Michigan

Dear Brother:

Please get the following articles from Elder S. N. Haskell and W. A. Colcord, and publish them:

“Liberality Fruit of Love.”

“Sin of Ananias.”

“Duty in Ministering to the Poor.”

The above were sent to Elder Haskell by last mail; and the article entitled, “Should Christians be Members of Secret Societies” was sent to W. A. Colcord by last mail. In the rush of sending the last mail we did not consider about the publishing of these articles; but now we think it advisable to have them published.

Yours truly,

Ellen G. White

Hoping this may explain the matter, we remain

Yours respectfully,

E. C. Campbell

Lt 88, 1893

Custer, John

Bank's Terrace, Wellington, New Zealand

June 5, 1893

Mr. John Custer

Napa, California

Dear Brother:

I thought I would address a letter to you. We are seeking in every way possible to advance the cause of present truth in Australia, and New Zealand. There is much work to be done and but few workers and little means to do with. It has seemed to me that our brethren and sisters might help us to get a start, a beginning. They could do this by helping us build humble places of worship and establish schools which are a positive necessity, if we make advancement. Those from other churches came to our meetings, but the halls hired are very expensive and illy ventilated. We have to hire and venture something. Prejudice is strong, but no firmer than we have had to meet in many places in America. Satan is very active to hedge up our way, but the truth will triumph.

The Lord will make a place for the truth in many hearts. It costs money to hold meetings in hired halls. If we could have a humble place of worship here, that the people who are dissatisfied with the churches

could attend, and they could see a place in which to worship God without going to the skating rink (although sometimes used for religious meetings as well as temperance meetings) which is owned by a brewer who makes and sells liquor, I am sure we would stand a better chance to get a good congregation.

I know how it was when the work was started in Oakland. We could not make headway, until we built a meeting house. There are but few who believe present truth who own their homes, either in Australia or New Zealand. The help will not come to us from outside parties, and believers are poor. We are praying over the matter. The first term of school in this missionary field was started in Australia by my giving \$1000 of royalty from books. Young men and women who give promise of becoming laborers have no money to use to enter the Bible School. We have started a fund for this purpose, and therefore have been enabled to send some, quite a number, to the school last term and this.

All here need to be educated for the work. Many things have gone in a haphazard way, because they have not had the advantages of ministerial institutes, which would have educated and drilled workers to enter the harvest field. Many of these young men and women offer themselves to enter to the field; but we dared not advise them to do so, until they had learned the trade to be workers together with God. Until they could have proper instruction to become Bible workers and canvassers, they could not do proper work.

I have thought you might be able to donate of your means to help us at this time. Last year I appropriated \$1000.00. This year I again appropriated \$1000.00 of royalty from books to educate workers from this field. I am deeply interested, and I feel that I cannot return to America until I see the cause of present truth firmly established. We are doing all we can do. If you would do something for us we would be very grateful. The work is the Lord's. The cause is the Lord's, and the gospel field is the world.

This field is so distant from America that our people seem to think, some of them at least, that money is about lost to be invested in foreign countries for missionary purposes. But I do hope the Lord will move upon hearts to consider that there are large cities of English speaking people who have never heard the truth. Many of these cities in New Zealand have had no labor done in them. We must see the banner of truth unfurled in these cities. Will you please advise with Brother Haskell in reference to these matters?

We will now close this short epistle, hoping the Lord will move upon your heart to do something for the cause in this mission field. Property in Australia, especially in New South Wales, is away down because of bank failures. Now is a favorable opportunity to buy property for our school building as well as for meeting houses. We could have a school building built to serve for school, home, and meetings and missionary rooms, if we could have the means to start the buildings at once.

I praise the Lord that my health is much improved. I have since coming to this country written thirty hundred pages of letter paper, and have labored hard in speaking. During the four months that have passed, I have spoken fifty-four times; that is since we have come to New Zealand. I am now trying to write The Life of Christ.

I'll say in concluding that we shall be grateful for any sum you may send us.

With respect.

Lt 89, 1893

Olsen, O. A.

Wellington, New Zealand

June 8, 1893

Elder O. A. Olsen

Battle Creek, Michigan

Dear Brother Olsen,

I received and read the letters addressed to Willie and to me. I am not at all surprised at your letter—of seeing so much to do—and that you were being pressed beyond measure. But as I have given you, as a conference, the light which the Lord has been giving me for the last twenty years on this subject, what more can I say.

If there is so wide a departure from the Lord's plans, then the sure result must follow. I would, if before the conference, inquire from whence they received their wisdom; certainly not from God, for He does not contradict Himself.

Before the General Conference, there was more responsibility placed upon the general workers; but the president of the General Conference had need of the best men, to be connected with him, that the believers in the truth could furnish him; and he must in no wise be deprived of his help. Now, they have ignored the principles the Lord has given them over and over again, and that is to bring in men and place them in responsibilities as Christ did. After Christ sent out the twelve disciples, He sent out seventy men to go everywhere preaching the kingdom of God, the gospel of truth, and He was in the world to follow after in every place where these men should be sent.

All tell of the descent of the Holy Spirit, in your conference. I believe the testimony. Did you or our brethren think, after all this manifestation of the Spirit of God, that those who received this blessing were less capable of being trusted than before this light and power from heaven was bestowed, that you went back to bring [in] the very men, in nearly every place, and selected no new ones who could be coming up and obtaining an education, as to how to take care, learning the trade under direction?

You are chosen as president of the General Conference. This is quite enough. You, of yourself, cannot possibly do all [that] this means. You should be able, with your experience, and under the influence of the Spirit of God, to educate, a large number of workers.

I read of a man who employed a director to keep twelve men at work. The one who employed these workers came on the ground, and saw twelve men looking down into an excavation that was being made. He did not see the overseer. He drew nearer and looked down and saw the director hard at work, but the twelve men only looking on. He called him up and paid him for his time and discharged him and said, "I hired you to keep twelve men at work. I pay these twelve men for their time. I find you, one man, at work and the twelve idle. I have not employed you to do the work for which I pay twelve men. I employed you to oversee these men, and instruct them, and to see that every man is doing his duty. I will now find another director."

Now, I do not see, with the light of the experience of the past, how you can repeat the same mistakes, with the result of such plans and devising before you. You have the sad result of Elder Butler's case before you. If he had been willing to follow the light given him of heaven, and unload, placing the extra burdens upon others, then he would not have become unbalanced in mind, and his help, which is so much needed today, would not have been lost to the work.

My dear Brother Olsen, if I had my letterbook which I had in Europe, I would send to you warning after warning that was given to Elder Butler. Notwithstanding these warnings, he went on and on pursuing an opposite course until the result followed which you know. I have given you similar warnings about bearing too many burdens. When our conference placed on you so many burdens, they evidenced a lack of faith in God. It is positive unbelief. We have, as a people, been earnestly praying for the Lord to raise up laborers for the harvest. Then, can you not take them, and in faith place upon them responsibilities? Perhaps they will show lack of wisdom; nevertheless, they should be educated to bear responsibilities. If you continue to load down yourself, and those who bear heavy burdens, and bring no new men in to lift the loads, the present burden-bearers will soon be gone, and who shall we have as directors? We would be obliged to take the haphazard work of new uneducated recruits, and no one to direct them as overseers. Will you look at this matter as it is? I am pained at that which I know is a device of Satan to kill off yourself and others, just because men do not hear and obey the warnings the Lord has given them. I looked with intense interest to see not less than a score of men to share the burdens, but lo, the heavy loads were weightier than ever. [They] are placed on a few who were already bending and fainting under that which they carried. I would say to the General Conference, I do not admire your judgment, and I feel pained at your misjudgment. What do you propose to do?

Willie is not with me. He left Wellington in response to an urgent plea from the Australian Conference Committee one week ago last Friday. He said at Sydney. I consented to be left here, for I knew he was needed at Melbourne. I suspect the work there will require two months of his time. The interest to hear the truth in Wellington is small. There is a little interest in Petone, seven miles from here.

I received a letter from Bro. Philip Wessels saying that we should begin to build our school. He donated five hundred pounds sterling. He thought others might do something towards it yet. He wrote an excellent letter. It was all alive with cheerfulness, happiness, and thankful praise to God. He said he would send the money to Australia to Battle Creek to be sent. I would enclose you the letter, but I've sent it to Willie. I feel so thankful for this much. I wish it was a much larger sum.

Willie sent you a long letter last month, so I'll only send you a short one now. My heart is filled with gratitude to God for His lovingkindness and goodness to me. I've been unable to write part of the time on account of infirmities. I feel such exhaustion, and my head would not work. But the Lord is good. I am trusting in Him who has never failed me, and He will not disappoint me now. Good is the Lord and greatly to be praised. I will not be discouraged, because Jesus is my everlasting Friend.

Lt 91, 1893

Hare, Edward

Bank's Terrace, Wellington, New Zealand

June 12, 1893

Mr. Edward Hare

Turner St.

Auckland

Dear Brother:

I enclose in this letter to you a copy of a letter to W. F. Caldwell. I will explain so you will understand my reason for sending it to you. I suppose you know why this Bro. Caldwell came to these Colonies. Well, he is in the dark and we are trying to help him. Please read the letter I have written him, and that will give you some idea.

I received a telegram from him last week, from Melbourne, and he said he was waiting for me to advise him. We telegraphed back for him to wait in Melbourne, and that I would send letter. But I afterward received a long letter from him which he expected that I would have received a few days sooner than I did. In his letter he gave me instruction to telegraph an answer to him before the ninth, as he was expecting to leave Melbourne the ninth on his homeward journey to America.

If he heeded my telegram, he is in Melbourne yet. But fearing he may not have heeded it, we enclose a copy of a letter to him in this letter addressed to you; and we shall be indeed thankful to you if you will take it to the boat next Sabbath, when it arrives in Auckland from Sydney. Or if you can find his name on the list of steerage passengers on the American steamer to San Francisco, you could address it to him. We should prefer to have you hand it to him if it is possible

This brother is terribly in the dark (he seems like a good man but is deluded), and we are trying to help him. I have written two articles on this subject which will appear in print ere long. We are sorry to trouble you.

Yours truly.

Lt 92, 1893

Kellogg, J. H.

Bank's Terrace, Wellington, New Zealand

June 14, 1893

J. H. Kellogg, M.D.

Sanitarium

Battle Creek, Michigan

Dear Brother:

Your interesting letter received. How thankful I would be if there were a medical missionary in Wellington, or nurse who could take proper care of the sick. There is a Sister Glover, a sick sister, who would be benefited by such treatment. Sister Glover keeps the Sabbath, and her husband, who is a proprietor of some engineer works, believes the truth, but has not the converting power of God upon his heart, and does not obey the truth. Sister Glover's case seems hopeless. She suffers much with lung difficulty. I know if we had any one that could give the water treatment, hot and cold to the spine, and hot fomentations, she could be relieved of much of her pain. Sr. Tuxford called to see them, and Mr. Glover told her that he had sat up and watched over her so much that he was about worn out. He is very attentive to her.

A judicious nurse or medical missionary would do so much good. We are not one of us able to go and act as nurse. She does not want any one not of our faith. She says the unbelievers come in and talk their worldly talk, and she has no interest in any of those things. She knows she must die, and she wants those around her who will not distract her mind from Jesus. Mr. Glover is trying to act the nurse.

If we could have one fully calculated to educate and train persons to nurse, much good might be done. Mr. Glover has just sent for Sr. Tuxford, and she expects to sit up tonight. I have not been well for a couple of weeks, else I should have visited her. I am thankful that I am not crippled with rheumatism. I can get around nicely now, but my right hip will not permit me to walk much. Efforts have been made to obtain for me a rolling chair, such as you have at the Sanitarium. I hope I will not be compelled to purchase one. I can walk a short distance without inconvenience, and go up and down stairs well. When the weather is fine, and when I am obliged to drop my writing for a little rest, I go out for a drive. Sometimes I go two and three times a week. It costs me 7/6d., that is about two dollars for each drive, and we can drive from two to four hours for this price. We generally go at nine o'clock and sometimes we remain out until one o'clock. They furnish us a very easy phaeton and good horse. I enjoy this very much.

In the March mail I think I sent you a copy of a letter that I had written to Stanton of Montana. Well this confederacy of error sent over here a man full of zeal, and with pamphlets treating on this new light. They claim to have the third angel's message. And they call the S.D.A. [Church] Babylon, and their cry is to call all God's children to come out of her. They have, as you will see, used my name and testimonies to give influence to their erroneous positions. I think this is taking bold steps, but I am doing what I can to counteract these errors. The man sent to this country is about thirty-seven years old. Bro. Starr has seen him, and says he appears to be perfectly honest. Bro. Starr met him in Hobart, Tasmania, when he was on his way to Melbourne. He says he feels like treating him kindly, and he feels like helping him to see his mistake. He told him what he thought of his message. His name is Caldwell.

Since writing the above, a message (telegram) came to me from Caldwell. It said, "Waiting your advice. Caldwell, Melbourne." After much thought, I sent a return telegram "Advise with Starr, letter on way." I had written thirty-two pages upon this subject, and sent [them] to Fannie to prepare for circulation. You shall have the matter as soon as ready; but it will be three days more before it will reach Melbourne, and several days added to that before he can have it to read. These men get so uneasy, and in such a hurry, I question if he can be held long enough to get the matter.

As the Sabbath was drawing on, June 9, the mail from Melbourne was delivered to us. It brought to us a long letter from Bro. Starr; and Bro. Caldwell wrote out the evidences, as he called them, for his accepting this so-called new light. He unfortunately fell in with Stanton and has been carried away with his "Loud Cry." He states that he has been all melted down with the kind treatment he has received at the George's Terrace School. All have treated him kindly and courteously. He said when he was at Battle Creek that they shunned him and showed him as little attention as possible. I think there is a way to treat those that are in error, for some who are honest, may err from the truth. We should always be prepared to represent Jesus, else we are not Christians. We are not only to be Bible readers, but doers of the Word. For we are to live by every word that proceedeth out of the mouth of God.

Paul wrote to the Galatians, in Galatians 6:1, [2], "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. Bear ye one another's burdens and so fulfil the law of Christ." I have been much pained when one is deceived and falls into error, that they are too often left out in the cold, without making decided efforts to recover them. To censure them, and call them dishonest is not the way to do. "Ye which are spiritual, restore such an one in the spirit of meekness." If this work has been done, and they will not hear, we must go forward in warning the church of their defection. But has there been the opening the Bible with prayer and earnest interest to recover the erring? If not, then there has been a positive neglect of following the counsel of God. Certainly these men have been weaving a very plausible fabric although it is error; but the erring should be treated with tender love for Christ's sake. "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.]

Also in Matthew 18:15-17. "Moreover if thy brother shall trespass against thee, go and 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 may

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 man and a publican.”

These special directions should be followed. The rules laid down are plain and explicit; but how few obey these rules, how few are doers of the words of Christ. How large a number neglect the very plain directions given, and as the result many souls are lost. How much we, as individuals, need tact, mercy, and the love of God. “The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked.” [Proverbs 10:11.]

I am sure we have work to do in these lines. We must do it under the influence of the Spirit of God. There must be no harshness of spirit manifested toward those who become deceived. While we stand stiffly for the truth, we are to be sure to exercise the meekness of Christ. Self must be hid in Christ. Self must not be puffed up. Self must not become exalted. We are on test, on trial. Whatever may be our position, whatever our influence, it will be augmented fifty-fold if we act the principles of truth in our daily life. We are forming characters that we are to take with us in the future life, and we cannot be careless and excuse defection of character in ourselves. Do the best we can, and we often give offense, and cause pain and misapprehension; but if we keep an eye single to the glory of God, we shall have tact and wisdom. Angels of God will be close beside us, and sometimes in human form, but we see them only as men. These angels have stood by your side again and again, and you knew them not. Unseen angels have on occasions held and guided your hand; and could your eyes be opened, you would have seen that heavenly intelligences were cooperating with you. Ever bear this in mind.

You will meet with persons who are jealous and sensitive, and too often they make you impatient; but remember that Jesus bears with them, even those who have pampered their pride into morbid activity, and their spirit is like an inflamed wound; it will not even bear to be touched. Our Master, Christ Jesus, was often misunderstood and unkindly judged, and if you follow in the footsteps of Jesus, [you] realize the same experience. But if we study to show ourselves approved unto God, we shall avoid, as far as possible, anything that will stir up the feelings and leave disagreeable impressions, remembering we are working out characters for the future, immortal life. The Lord God will teach and guide us individually. If we seek Him with all our heart, He will be found of us. But let us not forget that He is no respecter of persons.

Let us hear what Christ hath to say unto His followers, “Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Matthew 5:43-48.]

Since writing the above, Sr. Tuxford has returned from Sr. Glover’s. The physicians had a consultation and consider her case hopeful, but deferred giving their opinion until they had an examination of the

matter they pumped from her stomach. Sr. Tuxford used the hot water bag and it eased the pain. A medical missionary could do good. If we could only have medical missionaries for the large cities, that would be capable of training nurses for usefulness, what a vast amount ... [Incomplete.]

Lt 93, 1893

Harris, Brother and Sister [J.]

Bank's Terrace, Wellington

June 1893

Mr. and Mrs. J. Harris

Lincoln Street

Ponsonby, Auckland, New Zealand

Dear Brother and Sister:

I have prayed much for both of you since you left us, but when praying I cannot make it appear that you and Willie are together. I seem to have conviction you are not journeying together to Melbourne. I sincerely hope you have not been listening to the suggestions of the enemy and decided to remain in Auckland. In that case you will not have the opportunities and privileges that I have felt it was my duty to make in your behalf, because I am convinced that it is the very thing the Lord would have you to do. I know that the time is short. I know that we have but a little time to work, and we want all our powers brought into the service of God.

How soon the way may be hedged up by the powers of darkness, moving from beneath upon the living human agents who serve under his black banner, we are not able to say. This we do know, that the powers of darkness are working fast and strong to bring about the last crisis. Christ is addressing yourself and wife, "Follow Me." The soul of Sister Harris is as precious as your soul. I greatly desire that she shall have opportunities to obtain a better knowledge of the only true God and Jesus Christ whom He hath sent.

I have a deep yearning of soul for both of you. Jesus Christ paid the purchase money of His own precious life, giving Himself to a shameful death of crucifixion upon the cross that He might save your souls. And there is nothing that I would not do to be able to cooperate with Jesus Christ that your souls might be saved. I greatly desire that you, my brother, should become a worker in the cause of God; but it is positively essential that you have a more thorough education to do your work acceptably in the sight of God. You need to learn your trade from the great Teacher, that you may labor in wisdom to draw souls away from the pit to Jesus Christ their Redeemer. You may learn, my brother, to be a successful, humble, and faithful Christian representing Christ in your character.

I know your wife has had many discouragements in her experience, and if she had only loved and trusted in her Saviour she would have received comfort and know that He loved her, and that knowledge would have given her strength to do the duties devolving upon her, because she trusted in her Redeemer. He knows her every weakness, her every trial; He is acquainted with her fears and doubts. She considers it a hopeless task to live a Christian life, and the enemy of God and man is taking advantage of her unbelief to draw her away from Christ to the world. But peace and rest is not to be found there.

All the presentations of Satan in worldly inducements are as false today as when he tempted Eve in Eden. Jesus wants to save you both. Will you turn away from His invitations and neglect this great salvation? Jesus is acquainted with the strength of Satan's temptations. He clothed His divinity with humanity, became a man of sorrows and acquainted with grief. He was tempted in all points like as we are, that He might know how to succor those who should be tempted.

When the love of Jesus is lost from the soul, the love of the world rushes in to supply the vacuum. Omnipotent power alone can dislodge it from the human affections. The apostle inquires, "Who hath bewitched you, that ye should not obey the truth?" [Galatians 3:1.] Having lost that organ of spiritual vision which should keep another world in view, counterbalancing the affections, would have preserved the mind and heart to love and glorify God. The present world and its alluring, deceptive presentations would not be allowed to tyrannize over the mind and soul with the advantage of a power which is ever visible, ever at hand, soliciting the mind to find happiness in this life. Our Saviour seeks to correct this evil. He comes to save the one lost sheep, the one world fallen. He enters the busy world where nothing is heard but worldly speculations, and lifts His voice like the trump of God, and seeks to break the spell of infatuation, and exclaims, "What shall it profit a man, if he gain the whole world, and lose his own soul?" Or "what shall a man give in exchange for his soul?" [Mark 8:36, 37.] A short period of time, at most, and death will force the human being away from his chosen idols. The world and all in it must be left. But what will compensate for the loss of the soul?

The work of the world's Redeemer is to bring the nobler world within range of the spiritual vision, and He bids you seek a home in that city whose Builder and Maker is God. The Lord of life and glory would have every one seek most earnestly for that future life, which measures with the life of God. He takes us to the threshold of heaven, and bids us look that we may see it flushed with living glories. He tells them, I died that you might make this your home, and enjoy its glories through the ceaseless ages of eternity. And has He designed that the infinite grandeur of the future life should incapacitate us for the essential duties of this life? No, but by beholding the glories of heaven, we should be better qualified to perform the duties of the present life.

He would seek to impregnate every moment of this life with the endless results, a crown of glory that fadeth not away. Weeding this life of its vanities, He would have every human being cultivate every power of their being to enjoy all that is useful and precious in this life, being good and doing good, laying up a heavenly treasure for themselves in the future life.

I entreat of you, my brother, my sister, not to view the Saviour and eternal realities in a vague sort of a way. You are called of your Redeemer to work for time and for eternity. I know that perils are in your pathway. You have reached a period in your history when very much depends on the choice you will make. The Lord is opening the way where you may greatly improve your relation to Him. Opportunities are placed within your reach which leave upon you both an accountability you cannot evade. The Lord is opening before you a way that you may be connected with His chosen people who love and serve Him. The Spirit of God would open the spiritual eye to discern the treasures of life in His Word, and a flood of light may be seen poured upon every page rich with history, and illuminated with [the] glory of a suffering, dying Jesus, that you may through faith come under the rainbow of promise that encircles the throne of God.

The Lord Jesus came to our world, not to belittle one iota of the claims of the law of God, but to reinstate the holiness of the divine Word which the human instruments had degraded to serve the purposes of Satan. He came to uphold the rectitude of the divine government, and through the giving of His own life makes it possible, through His imputed righteousness, for man, fallen by transgression, to keep His commandments and live, and His law as the apple of the eye. And He, through His death, brings in everlasting righteousness and life that all may claim who will believe in Him as their personal Saviour. Had not Christ become our Substitute and Surety there would have been no hope for any one of us—no atonement for sin, no fountain open for sin and uncleanness, no pardon, no acceptance, no peace, but only fear and woe and lamentation.

But Brother and Sister Harris, we have an intense desire that you shall be saved, and if you are finally overcomers it will not be by your having your own will and your own way. You are tempted, Sister Harris, “that no one careth for my soul;” but do not let the enemy deceive you with his temptations of this character, for it is not truth. There are those who do love you and care for your soul, and do have an intense interest that you shall have the comfort, peace, hope, and joy that your Redeemer has purchased for you, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] Then having done so much for you, will He leave you neglected and uncared for? He is the Author and Finisher of your faith. The most infinite God loves you with that depth of love that Calvary alone can express.

He gave Jesus to come to our world as a man, His divinity clothed with humanity; and He for our sakes became poor, that we through His poverty might be made rich. It was decided in the council of heaven that His human nature should endure all the temptations wherewith man would be beset. He was the exalted and loved Commander in the heavenly courts; but with the full consent, in counsel with His Father, entered into an agreement, in unity with His Father, to secure the salvation of all in the world who would believe in Him. By the most solemn, irrevocable bonds He engages to take the penalty of the transgressor upon His divine soul and die, the Innocent and Just for the guilty and the unjust. He entered freely into a bond to cancel the mighty debt incurred by transgression of the law of God, and by this transaction He delivers those bound in slavery to Satan, by their faith in Him.

This infinite sacrifice in behalf of man invested the throne of God with unsurpassed glory in that He made His only begotten Son the Substitute and Surety for fallen man, that every repentant, believing

soul in Jesus Christ as their personal Saviour should stand before God acquitted, justified, as though he had never sinned. Oh, what love, what matchless love evidenced for humanity! The world's Redeemer humbled Himself to humanity to be tried in a much greater degree than it is possible for man to be tempted, that He might know how to succor all who should be tempted. What part of the price did He withhold? He gave Himself for us because He loved us; constrained by this love the Son of God, the Prince of heaven, gave His soul, His body, His life, and in this sacrifice He gave all that He possessed in heaven and on earth. This was to save us when we were enemies to God.

It was a whole, a perfect sacrifice. Nothing was wanting on the part of the Father or on the part of the Son. And then what is required of the sons and daughters of Adam? To believe in Jesus as One able to save unto the utmost all who come unto Him. His merits, His righteousness, are imputed to the undeserving, and His purity and holiness are the sacrifices offered to God in behalf of the sinner, and as a sweet smelling savor, come up fragrant and acceptable before God. Oh, what love, what matchless love!

He was the Majesty of heaven, the Lord of life and glory, yet He humbled Himself as a man, lived a life of self-denial and self-sacrifice. He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of peace was upon Him, and with His stripes we are healed. Let us, as we behold this great plan of redemption, bow our souls in humility before Him, and as we contemplate this amazing love, let gratitude flow from our hearts continually. Shall we yield without delay our cold, hard hearts, to be melted by His goodness, His sympathy and love? Whatever streams of creature love may become cold and dried up, shall this cause the heart to love Jesus less? Is your soul cast down within you?

Does Satan try and tempt you? Give your mind and heart to Jesus. Satan will tempt to draw you from Christ's side in attractive paths. Will you change leaders? Is it safe for you to withdraw yourself from under the banner of Jesus Christ? Will you place yourself under the black-stained banner of Satan who murdered the Son of God? Have your feet become weary in walking the path cast up for the ransomed of the Lord to walk in? Jesus' love never fails. He says, "Follow me." "They that follow me shall not walk in darkness but shall have the light of life." [John 8:12.]

You need now to put forth every energy that you shall not fail of the grace of God, but make your calling and election sure. Then your life is hid with Christ in God. You are prepared to die, or qualified to live to glorify God. Jesus loves you, and will you withdraw from such love? Will you not rather be willing for Jesus to lead you, for He will lead you upward in safe paths. Let the surrender of yourself to Jesus be full and entire, as His surrender of His precious life for you. Then will you be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of God which passeth knowledge, and be filled with all the fullness of God. Anyone who will be saved in the kingdom of God can obtain the victory only through the merits of Jesus Christ.

The apostle Paul said, "God forbid that I should glory, save in the cross of Jesus Christ, by whom the world is crucified unto me, and I unto the world." [Galatians 6:14.] Here is brought to view a double crucifixion. It is a crucifixion to the believer to be compelled to separate the affections from those who love and enjoy the pleasures of the world, and it is a crucifixion to these pleasure-lovers to have their

relatives separate from them in their worldly associations. "Come out from among them, and be ye separate," saith God, and "touch not the unclean thing, and I will receive you. I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.]

Will you comply with these conditions? Shall you choose Christ and heaven as your portion in this life? Is the promise not rich and glorious that you shall become members of the royal family and children of the heavenly King? Will you make any and every sacrifice that you may join the heavenly family above? "Choose ye this day whom ye will serve." [Joshua 24:15.] "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] Will you refuse Him and choose the world? The world crucified Jesus. They are choosing today between Christ and Barabbas. Many have made their choice and others are deciding their destiny. Which will you have, Jesus or Barabbas?

We need not be horrified at any crime of cruelty and monstrous wickedness that is perpetrated by a world who would not receive and confess Christ, but reject and crucify Him. We read in the secular papers the police reports, the grand juries' decisions. History is being made in our cities and towns in regard to iniquity of every stripe and type. Should we be surprised, when the world would not receive Jesus but crucified Him, at the development of every stripe and type of iniquity? He was the Life and Light of the world, yet the world knew Him not. But we know Him; He is our precious Saviour. He is our risen Saviour. He proclaimed over the rent tomb of Joseph, "I am the resurrection and the life." [John 11:25.] The world would not have Jesus. "But as many as received him to them gave he power to become the sons of God." [John 1:12.]

The world that could reject the divine, personification of the Infinite God, are repeating the same history as transpired when Jesus was in the world, refusing Jesus but choosing Barabbas. Shall we be on the world's side of the question? There can be no confidence put in human nature only as it is refined and sanctified through faith in Jesus Christ. The world is not to be trusted. The love of the world brings to us no peace. The Lord would have both of you place yourselves, not in the great thoroughfare of the world, not in harmony with its customs, its practices, but the voice of exhortation comes to us individually, "Come out from among them, and be ye separate." [2 Corinthians 6:17.]

Place yourselves in the most favorable position possible for the development and cultivation of Christian character. Place yourself in connection with the light shining from heaven. I beg of you both to choose Christ as your Saviour. And choose for your companionship the society of those whom the Lord is teaching, leading, and guiding. Let not Satan have his way and his will that he may through his temptations sift you as wheat. I beseech of you to have respect to the recompense of the reward. We have a Saviour who has ascended to heaven to be our Advocate, and to prepare mansions for us. He says that He will come again. He will take us to Himself, that where He is we may be also. The Lord has bought you with the price of His own blood. "Ye are not your own, ye are bought with a price; therefore glorify God in your body and spirit which are God's." [1 Corinthians 6:19, 20.]

We know that it cannot be the duty of Brother Harris to leave his wife and his children, for it would not be the least use for him to do this. We could not advise him to go to Melbourne alone, and could not accept him on these conditions. We want you to stand by his side and be benefited with the influences

and light which will shine upon both of you. I can assure you that you will meet with those whose acquaintance you will prize. They will be a comfort, a hope, and a blessing to you. They will love your soul for Christ's sake. You will be where your husband can come to you and be with you, and help in caring for and training your dear little children, that they may have precious opportunities to receive blessings in instruction that they would not otherwise have.

We want both of you to go to Melbourne, and it shall be made as pleasant for you as possible. And as soon as you can safely go, do not delay. Eternal life is worth a lifelong, persevering, untiring effort, and you both want to shine as lights in the world. You must have, my sister, an experience in religious things, if you [will] have happiness in this life or in the future life. You can have this now in the hours of probation. You have been in spiritual sickness, but the Lord would have you in spiritual health.

I again address both of you: You need much more of the grace of Jesus Christ than you have had. Brother Harris has many things to learn to be a successful laborer together with God. You, Sister Harris, can be a great hindrance to him, and you can be a great blessing, but it will not be in consulting your own way and will. God loves you both. The little children need the wise discipline of the father combined with the mother's instruction, that their characters shall be molded not after the world's standard, but the standard God has given in His Holy Word. You will need to learn of Jesus, and watch unto prayer. There will be thus supplied high themes of conversation by the fireside, of Christ and His love, of the salvation of the soul, of eternal interest. Human love should draw its closest bonds from divine love.

Family religion must be maintained for your own good, and for the good of your little ones. It is the duty of both of you to combine faith and works to educate and train your little ones to love Jesus. Said the Searcher of hearts about Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [Genesis 18:19.] Abraham would cultivate home religion, and cause the fear of the Lord to circulate through his tent. Brother Harris, you have not in firmness and decision occupied your position in your family that you should. There must be, as you value your soul, no betrayal of sacred trust and truth on your part, no yielding to any guide but One.

Brother and Sister Harris, you are the Lord's property. You have brought children into this world without any will or choice of their own. Now it is your special duty and study to seek to place these children under the most favorable circumstances to form characters for the future immortal life that they shall be shielded as much as is in your power from influences which will bring them from the side of Christ into the ranks of Satan.

These little ones are God's property. Wake up, father. Wake up, mother, to the present and eternal interest of your children. Do not regard this matter of little account. Jesus died for them. Parents and children are God's purchased possession. By the combined influences of authority and affection rule your house. Allow no influence to interpose and take either wife or children from your side. The will of God must be paramount in your home. Unitedly you can say, "As for me and my house, we will serve the

Lord." [Joshua 24:15.] When the love and fear of God reign there will be restfulness, peace, and joy; but to follow and be controlled by any other principle will leave hearts unblessed.

Every family should call on the name of the Lord. Spread out His Word before Him and ask, "What has God said?" For that is the rule from which the way and will of the children, nor engrossment of worldly things on the part of the parents, can warrant any departure. Oh, inquire, How does God, our Owner, whose property we are, instruct us to act? What is His mind at any perplexing point? Once learn the will of God, and go forward in His holy name.

In much love.

Lt 94, 1893

Hare, Elsie

Wellington, New Zealand

July 17, 1893

Mrs. Elsie Hare

Kaeo, New Zealand

Dear Sister:

Your letter was received with pleasure. I thank you for writing, also thank you for the nice present you sent me, the silk net. It is a good fit. I was much pleased with the good spirit which was evidenced in your letter. I am very pleased and thankful to our heavenly Father that His Holy Spirit has been moving upon your hearts to decide that John should go to school. It will be best for him, and for you in the end. I knew his peril, for the Lord had impressed this upon my mind and opened before me his great danger. And now the Lord has been pleased to work in His providence in bringing around matters so that he is now in attendance in the school. Let us still supplicate at the throne of grace that John may be while thus favorably situated, soundly converted. There are excellent traits of character in John if they could be developed and trained, and be brought to his Saviour. But while in the company he has been keeping only hopeless ruin was before him. We will now exercise faith that he will give himself to Jesus, and love and serve Him.

You must miss your children; but you have quite a little flock requiring much patient instruction, much persevering teaching, line upon line and precept upon precept, here a little and there a little. In your efforts to patiently discipline and bring up these children in the nurture and admonition of the Lord, you are doing the greatest, grandest work ever committed to mortals. You cannot do this of yourself, but you can do all things through Christ strengthening you. Cling to Jesus, walk in all humility of mind before

God. Watch unto prayer, and you will have grace because He has promised it. How thankful we should be that we are not left to stumble our way alone. Jesus the precious Saviour leadeth us.

When tempted, when sorrowful, take it to the Lord in prayer, and believe that He hears you. Believe ye receive the things ye ask for and ye shall have them. I am so glad that we have not to walk the narrow path alone. You are a teacher in your family, and then, bearing this responsibility, be as well a learner. Daily learn in the school of Jesus meekness and lowliness of heart, and how to wear His yoke. The Lord will bless every one just in accordance with their capacity to receive and make a right use of His rich and heavenly gifts. Learn then of Jesus, my dear sister.

We must daily trust in Jesus as one who knows our every weakness, one who has a heart that can feel the deepest sympathy, for His heart was ever touched with human woe. In all our afflictions He was afflicted. He was tempted in all points like as we are, and He knoweth how to succor those who shall be tempted. Thank God for such a Saviour. My heart is filled with gratitude and thanksgiving every day. Let us cultivate that faith that works by love and purifies the soul. Let us educate our lips to praise God. Let us not cherish murmuring or complaining or fault-finding, for it always tends to soul poverty.

It is our privilege to establish habits of looking unto Jesus who is the Author and Finisher of our faith. He hath promised to be the widow's God and husband. You need in seasons of trial all the support and consolation which can be drawn from righteous principles, from fixed religious convictions, from an abiding trust and confidence in One who loves you and hath said, "Lo I am with you alway." [Matthew 28:20.]

Let the heart go out in strong earnest yearning for the Spirit of God, educating your mind and heart to unwavering trust and holy endeavor, of increasing strength, of faith and willing cheerful obedience. For your children's sake this is essential, that they may be in their home in an educating school, their mother the kind, patient loving teacher. Jesus will help you as you learn your lessons how to be a faithful child of obedience to God, to educate your children to do His will by being obedient to His wise directions. O, what may we not accomplish in Jesus Christ if we set heart and soul in the work to be a faithful servant of Jesus!

You can educate your children to love and to do the will of Him who first loved them, and died that through His death He might save every soul who would believe in Him. Teach them the simple lessons of faith; establish yourself in habits of trust, committing your soul to His care and guidance, and you will grow in grace and the knowledge of our Lord and Saviour Jesus Christ as sure as you surrender your soul, body and spirit unto Him to do and suffer His will, as well as to enjoy His love and His rich blessings. You want, dear sister, to feel your constant need of the love and grace of Christ. In your own heart you may have it. Thank the Lord it is our privilege to have this indwelling, abiding Christ in the soul, and to know that you always have an unchanging Friend.

You need more than human, finite energy to give wisdom in words of counsel and commands to your children. You are certain to need the fortitude and courage and divine assurance, the fulness of divine life, every day. You need to place yourself in the channel of light, employ all the means of grace heaven has provided to increase and strengthen moral power in your own soul. You have found great comfort in

religion, and you need to drink deeper of the fountain of living waters, that you may lead your precious little ones to drink also of the streams of the Water of life.

You need, and I need, that the spiritual wisdom shall be cleared and intensified to behold the scheme of redemption as we have never viewed it before. We want that our hearts should feel the mighty throbs of a Saviour's love. In searching the Scriptures, in feeding upon the words of life, O consider it is the voice of God to the soul. We may be confused sometimes over the voice of our friends; but in the Bible we have the counsel of God upon all important subjects which concern our eternal interests, and in temporal matters we may learn a great deal. Its teachings will be always suited to our peculiar circumstances and calculated to prepare us to endure trial, and fit us for our God-given work.

O, study the Bible with your children; you have a little flock of lambs in your own house, and you may be a faithful shepherdess. You may lead them into living green pastures, yourself being first led beside the living waters. O, repeat the heavenly treasures of truth over and over again, that your children shall become acquainted, familiar, with its sentiments, and treasure them up in their hearts, and the heavenly precepts made to govern the whole life. May the Lord bless you and your little flock at home, and the children that are abroad is my prayer. "Sanctify them through thy truth, thy word is truth." [John 17:17.]

The revealed truth is the only instrument by which they could be sanctified and saved. "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.] I have faith in God that He will be near you and lead you, and guide you if you will commit all to His keeping.

Much love to yourself and your dear children.

© 2023 by Ellen G. White. All Rights Reserved.

Lt 95, 1893

Waterman, Cora B.

Wellington, New Zealand

July 20, 1893

Miss Cora B. Waterman

Barrow, Wisconsin, U. S. A.

My Sister:

I have received two letters from you and have a desire to relieve your mind if I can. Your position was a very remarkable one, and God gave me a decided message for you. I did not consider from the facts

presented that your case was without hope; but your perception of what constituted right and wrong was so low in the scale that it was entirely unsafe for you to be traveling and be canvassing and giving Bible readings, and be exposed to temptations. [You are] one who could not distinguish in the Word of God what sin is, in giving your body to be polluted by a man, whatever may be his profession, and claim to be relieved [forgiven]. This matter was shown to me to be a heinous sin in the sight of God, and yet your senses were so benumbed and demoralized that you would continue to canvass for our religious books and give Bible readings, and you committing fornication.

The law of God proclaimed upon Mount Sinai, "Thou shalt not commit adultery" [Exodus 20:14], and yet you who transgressed that law in so marked a manner were teaching others the Bible. God did not accept your labors. You ask if the Lord gave me that letter to give to you. I say He did. The Holy God of Israel will not serve with your sins. That message was given of God. If you have had, since that message was given, a new sense of what constitutes sin, if you have become truly converted, a child of God in place of being a transgressor of His law, then there is no one who will be more pleased than myself.

I could not present your sin before you in too strong language. I had presented before me several, living in different states, who were engaged in the canvassing work who were unfit to have any connection with the work of God. They would dishonor God and bring the truth into reproach. They would make light of sin. They were dishonoring their own bodies. But not one among the number was having so little sense of what sin was, as you. Any one pursuing the course you did, and belied apparently to the criminality and degradation of such a course, was just terrible. You had not a sense of the aggravated character of sin.

The message was given Jonah to Nineveh, that in forty days it should be destroyed. Nineveh repented, and God spared the wicked city, because kings and nobles humbled themselves greatly before God, and the Lord gave Nineveh chance for repentance. If the Lord in His great mercy treats your case in a similar manner, O, I shall be so thankful. If He grants you probation in which to manifest that repentance that needeth not to be repented of, because you see and sense the real nature of sin, that you abhor yourself because of your sin, and have an abhorrence likewise of the sin, the Lord is gracious, of pitying tenderness and loving kindness. "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.]

I believe you have confessed your sin, and that God will pardon the sin as He has promised. The only drawback in my mind is that the very same want of perception of what constituted sin, in the prostituting of your body, giving it up to the use of an adulterer, a whoremonger, and you connected with the work and cause of God giving Bible readings, as though the Lord would serve with your sins while you were engaged in His work and voluntary seeking the embrace of an adulterer [is still a weakness with you].

I presented you with the matter as presented to me, and tell you that God abhors all such things. If your moral sensibilities are quickened, it is through the converting power of God. If you are transformed in character, the Lord knows all about that. And if you have through repentance been uplifted to reach a

high and holy standard, I cannot myself say the Lord will not regard your case in the same light He regarded Nineveh.

Said the king of Nineveh, "Let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." [Jonah 3:8-10.] Read this over carefully, and if the Lord trusts you with His work, I have not a word of objection. This is all I can say to you.

Now, please to take your case to the Lord, and if you are in communion with Him, He will hear your prayers, and will guide you in judgment. My hearts pities you. The first time the sin was committed, it was done without so much time for meditation; the second sins were committed after time to meditate, after time to consider the matter in the light of the Word of God, in the face of the seventh commandment. That you should voluntarily submit your body to the man who led you astray, and you engaged in seeking to enlighten other minds in regard to the commandments, is a most decided exhibition of depravity, and reveals a character as presented to me untrustworthy, and you were incapable of discerning why you should not go right on with the work as you had done.

But I leave the matter where it is. I could say to you to go to trustworthy persons in the conference (not men but women), and talk with them; but I am inclined to think that should you do this, you would be giving publicity to those things which would cause all to be removed from you; and they would not encourage you or accept you to engage in any branch of the work, when they should understand the matter as it is. I must now leave this matter between you and your God, and please do not trouble me any more with it. I have no disposition to expose you, but leave you to develop character. I pity you and hope that you will move in discretion, and become altogether that which God would have you.

Lt 96, 1893

Piper, Brother and Sister [I.]

Napier, New Zealand

September 27, 1893

Mr. and Mrs. I. and M. Piper

Petone, New Zealand

Dear Friends:

This evening, I have received a letter from you, making inquiries in regard to Nina Piper. I will write all particulars as you requested me to do. When on the train on our way to Napier, Nina had a violent attack of nose bleeding. I understood at once that something was not right. I made inquiries and learned

that she had not been regular in her monthly periods and had scarcely any show. We saw that she bloated and looked very large, but did not menstruate as she should, and we felt troubled about her. We knew that if she was careful for a time, and would take treatment, such as sitz baths, and a remedy I gave her for this very difficulty, she would probably come out regulated and right.

After knowing the above, I concluded that it would not be safe to take Nina with us where at times she would be more or less exposed when we travel, either by train or steamer and when attacked with such violent nose bleeding, we could not give her proper treatment. We counseled with Nina and told her all about this.

We were expecting to go to Auckland, and I was in uncertainty as to what to do. I did not like to have Nina separate from us, and yet I did not think it wise to take her too far away from her home, fearing that exposure of traveling on cars and boats, and continual changing, would make it impossible to do those things for her, at the right time, that I knew ought to be done. Unless Nina could be regulated in the matter referred to, it would not be safe to place her in school, for it might cost her her life. I had no intimation of this state of things when I proposed to take Nina with me. We are so situated that we cannot give proper care to one that needs treatment that should not in any case be neglected.

When we were at Paremata, just out of Wellington, Sister Tuxford proposed to Nina that after we were gone Nina remain with her, and then when Grandma Charlton should come to Napier that Nina accompany her. This Nina considered would be a good plan, and before she would have fully entered into it, no doubt, she would have consulted you. And yet Nina thought that her parents would be in harmony with this plan. But when I asked Nina to go, this consideration was not referred to you. About two weeks ago it was supposed that we would not have our camp meeting in Auckland, as had been anticipated last fall, on account of the plans being changed. Then I wrote to Sr. Tuxford, asking her if she still desired Nina to accompany her mother, and if so we would let Nina go with her from Hastings to Napier and remain with her at her home in Napier for the present. Since the plans were being changed, we did not know but we might be called away to Melbourne. We knew the work could not be hard at Sister Charlton's home, as there would only be the two of them. And at the present, this was the best opening we could see for Nina. I could not bear the responsibility of Nina's case, and would not have taken her in the first place if I had known about this. Nina is the same good, helpful girl as she has been. I love the dear child, for she is a Christian and of an amiable disposition, but when I need one to help I must have one who will not be a constant source of worry. I gave up my niece, who was my nurse and treatment girl, because she did not seem to have sound health, and I left her in good care at the school in Melbourne. I cannot have the responsibility of taking those with me who through a little exposure might endanger their health. I do not demerit Nina in the least.

Since the above decisions were made, we received a telegram from Elder Olsen, the president of our General Conference, and he expects to be with us at our New Zealand camp meeting. It is decided that we hold our camp meeting at Wellington, and we do not expect to go to Auckland. The camp meeting will begin about November 23, and we shall be in New Zealand until some time in December.

I do not want you to think that Nina has not done the right thing for we have no fault to find with her at all. We would be glad to have Nina with us, but we cannot possibly give her the attention that is needed. We thought with special directions she could do much for herself, and exercise is no injury to her, if she will do those things that she ought to do, and which she can do, in the little family of two at Sister Charlton's. Nina is a precious, dear good child and needs to be cared for now and placed under the most favorable circumstances. I promised Nina that I would write to you, and now I have given you full particulars.

Lt 97, 1893

Friends in Hastings, New Zealand

Gisborne, New Zealand

October 16, 1893

Dear Friends in Hastings,

Beloved Children of God:

I will write you a few words. We had a very pleasant passage to this place, and when we arrived found that there was an appointment out for me to speak the first evening. We had a very intelligent, though not large, congregation. I spoke to them upon the necessity of keeping all the commandments of God, just as God gave them, and explained why we were Seventh-day Adventists. We kept the seventh day because that was the very day God had specified as the day of His rest, whatever interpretation man may place upon it; and placing the first day, in the place of the seventh day, did not convert it as the Sabbath the Lord had set apart and blessed and sanctified the seventh day. Our only security is to take the language of the Bible in its true specification, and obey the fourth commandment just as it reads.

To worship God on a common working day upon which He has placed no sanctity, in our ignorance is not sin, but when light comes to us showing us what is truth, we are to give up error and accept the truth. If God plainly states that He requires one thing, and we present to Him another, claiming for ourselves that it makes no difference, we deceive our own souls to our own ruin, for God will not be trifled with. We see that it is essential that we should every one show our colors and stand fully and entirely under our own standard, which is the commandments of God and the faith of Jesus. We are not to do just as the world does and think that this is all that is required. We are to adhere strictly to the Scriptures and are under obligation to God and man to present the subject to others just as God has specified. Not the hearers of the law are just before God, but the doers of the law shall be justified. We do not wish to hide our faith or drop our standard because the world will look upon us with disfavor. The favor of God we should prize highly above gold, yes, above fine gold. We are not to meet the world's standard, for Christ declares the world knew Him not, and because they knew Him not, they will not know His followers. [John 1:10.] We are Adventists. We believe our Lord is soon coming in the clouds of heaven with power and great glory. Said Christ, just before His crucifixion, "Let not your hearts be troubled; ye believe in

God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

We believe in a personal Saviour, and that He is coming to our world the second time to be admired in all those who believe. This is our faith, and we are waiting and watching for the appearing of our Lord, and we would be found obedient children to His commandments. We will not evade them. We will not explain them away, but we will be doers of His commandments.

I would present to our people the necessity of standing in moral independence in God. Being not ashamed because we keep the fourth commandment just as it reads for this is an honor to every soul. It is those who evade the truth, who accept a spurious sabbath instead of the genuine, that need to be heartily ashamed of their keeping a day that He has not placed His sanctity upon, and of their departure from God's commandments. I wish all our friends seeking after the truth could see this subject in the true bearings and never for one moment feel to beg pardon of the world, because they will be loyal children to do ... [several lines illegible].

Sabbath forenoon, October 14, I spoke to the people from (John 14), presenting before them the manifest love of God for all the world, and [how] when we draw nigh to God He always responds and draws nigh to us. Not one takes a step toward Jesus, but He advances toward them. I presented the dangers of a half and half service. This kind of serving God is no satisfaction to our own souls, and in no way pleases Him who hath bought us with His own precious blood. Children as well as the parents should give themselves without reserve to the Lord and He will accept them. The Lord came near to us, our hearts were softened by His Holy Spirit, and it had a subduing influence upon the hearts of all present.

We see that the prejudice was very great, and Satan was working to the strength of his power that we should have no influence in this place. The ministers we find in every place we have tried to labor refuse to search the Scriptures with a teachable spirit, having prejudice at the door in beginning their investigation of the Word of God. They feel indignant at the proposition to come with sincere, candid minds to investigate evidences. Like the Pharisees, they are determined to close every avenue whereby light should find entrance, and they then try with persevering effort that they may induce every one to treat the message and the messenger whom God sends with contempt. They are ... [last page illegible.]

Lt 98, 1893

Vickers, George T.

Gisborne, New Zealand

October 21, 1893

Pastor George T. Vickers

Covington, Louisiana, U. S. A.

Dear Brother,

I am awakened this morning at three o'clock with deep feelings, and impressed by the Spirit of the Lord to arise and write words to you from the Lord. "Look and live." [Numbers 21:8.] "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:14-16.

"And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." Numbers 21:4-6.

"And the soul of the people was much discouraged because of the way." [Verse 4.] The Lord does not remove all difficulties and trials and hardships from the people. He would have them put their trust in Him, the unseen, the invisible God, who is their helper. They had become so accustomed to the pillar of cloud by day to cover them as a canopy, and the pillar of fire by night, that this was treated as a common thing. They did not consider that the only begotten Son of God, One equal with God, was accompanying them, and He had done wondrous things for them in their journeyings, notwithstanding their perversity, and rebellion and murmuring.

"Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for My name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off. ... And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Exodus 23:20-25.

Here was the promise of God and the one great object of His care and guardianship, which was this church in the wilderness. He had given Egypt for them, laid the land desolate with plagues that it became a wasted land, to deliver them and make them His own heritage. The people did not appreciate the goodness and mercy and love of God toward them. The Lord, their Redeemer, their Guide and Leader, they did not appreciate; and when brought into straight places, they were discouraged because of the way.

"And the people spake against God, and against Moses, wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light

bread." Numbers 21:5. The Lord had fed them with bread from heaven, even with angels' food, but they appreciated it not. The Lord had hitherto held in check by His own power the reptiles and beasts, that they had not hurt them; but He removed His restraining hand and let these poisonous serpents do as they would have done all the way if the Lord had not restrained them.

"And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." [Verse 6.] This had the influence to call them to their senses, and awaken their paralyzed thoughts to their course of action. "Therefore the people came to Moses and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people, and the Lord said unto Moses, Make me a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Numbers 21:7-9.

Who was it that gave the directions to Moses? It was Jesus Christ speaking to them from the pillowy cloud. There were the suffering, dying ones under the deadly sting of the serpent, wounded and bruised, and the promise was that whosoever looked upon that serpent should instantly be healed. And all who did look the promise was verified to them. But if any said, What good will it do for me to look, I shall certainly die under the serpent's deadly sting and continue to talk of their dreadful wounds and declared their own case hopeless, they would have died.

This simple act of obedience was life and salvation to them, and every one who looked lived. Now Christ says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." [John 3:14, 15.] Look upon Jesus who was lifted upon the cross for you and you shall live. Christ is speaking to you as certainly as He spoke to the children of Israel through Moses.

Will you look unto Jesus who is the great healer of soul and body? "Behold the Lamb of God which taketh away the sin of the world." John 1:29. Just as long as you look at your sins, talk and bemoan your deplorable condition, your wounds and putrefying sores will remain. But take your eyes away from yourself, and fasten them on the uplifted Saviour. This is your only hope. The Lord Jesus speaks to you through His Word, through His humble instrument, and bids you look and live.

"He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth the Spirit not by measure unto him. The Father loveth the Son, and hath given all things unto his hand." John 3:33-35. Now hear these words from the lips of Jesus Christ, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

The Word of Jesus Christ is everything to the one who believes it. "Come now, and let us reason together saith the Lord: 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. This is the Word of the Lord, will you accept it? Will you believe His Word? If not, how will you believe any words I may speak to you with my pen, the only medium of communication?

Here again are the blessed words of one who was oft afflicted with the sting of the serpent, "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." Psalm 32:1-2.

Now transgressions are forgiven, sins are covered. "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great water they shall not come nigh unto him. Thou art my hiding place, thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." Psalm 32:3-7.

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. ... The Lord redeemeth the soul of His servants; and none of them that trust in Him shall be desolate." Psalm 34:18-22. "I sought the Lord, and He heard me, and delivered me from all my fears." Psalm 34:4. You will find only accumulated pain and distress as you look to your condition, talk and mourn over your wretchedness. I will seek the Lord on your behalf. In His name I rebuke the enemy, the adversary of your soul.

Arise in the strength of Jesus, for you have no strength, and be free. Has the Lord Jesus spoken truth to you from the Word, or falsehood? Your feelings have not to do with this matter. Have you faith? Look and live. Where, you may say, shall I look? Away from your miserableness, away from the serpent's sting, to an uplifted Saviour who declares, They "that cometh unto Me I will in no wise cast out." [John 6:37.] Behold Jesus. Behold the Lamb of God, which taketh away the sin of the world. No longer make your feelings your ideal, and bow your soul and entire will and all your powers to serve your feelings, and worship your feelings as God.

"Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:10. Christ has borne your sins, for God laid on Him the iniquity of us all. You are under shelter of the sure refuge, under shelter of the atoning sacrifice.

Said Christ in response to the accusation of the Scribes and Pharisees, "Why eateth your Master with publicans and sinners?" "I am come not to call the righteous, but sinners to repentance." Matthew 9:11, 13.

If you feel yourself to be the greatest sinner, Christ is just what you need, the greatest Saviour. Lift up your head and look way from yourself, away from your sin, to the uplifted Saviour; away from the poisonous venomous bite of the serpent to the Lamb of God who taketh away the sin of the world. What will it avail all your groaning, shrieking in your agony, torturing your soul. You may study and entertain your ideas, what will condemn, and what will save. Put your thoughts away. God's thoughts, God's words, amount to much.

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the

Lord thy Redeemer.” Isaiah 54:7-8. Why will you carry your burden of sins when Christ has become your burdenbearer. Roll your sins at the foot of the cross, unload, unload. “He taketh away the sins of the world.” [John 1:29.] Listen and hear what this voice saith. “I even I, am He that blotteth out thy transgressions for mine own sake, and will not remember they sins.” Isaiah 43:25.

Your character is pronounced a sinful one, then accept the remedy. God has provided for you a sin-pardoning Saviour. What if the children of Israel kept looking at the poisonous serpent’s sting, exclaiming, “I am undone,” shrieking and groaning in their terror over their inflamed wounds. “How inconsistent,” you would exclaim. “Truly there was the brazen serpent uplifted. Why did they not look at that symbol of Christ, the world’s Saviour and live? How strange that he should not do so simple an act when it would save his life.” I address myself to you, Seek no longer your own feelings. Listen to the invitation, “Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon.” Isaiah 55:6-7.

Why should he forsake his thoughts? Because they are not correct and true. He is tempted of the enemy to believe God has, because of his sins, given him up to the will of the enemy, that God will not pardon so great a sinner. All these thoughts are dishonoring to God, whose he is by creation and redemption. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.]

You are one of the “whosoever,” and your unbelief of God is the cherishing of thoughts that lie at the foundation of feeling that your case is hopeless. God says, “For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth out of My mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.” Isaiah 55:8-13.

“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.] My poor discouraged, doubting brother, I address you as one of the world for whom God gave His Son. He loves you. He will save you if you will receive His gift, even His only begotten Son. God revealed His glory, which was His character to Moses, in answer to his earnest prayer. “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 sin, and that will by no means clear the guilty,” who continue in sin and defy God by continual transgression of His law. Exodus 34:6-7.

These words are addressed to you, “Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay

upon His God.” [Isaiah 50:10.] God is love. Repeat it under every temptation. Repeat it. God is also [as] just as He is merciful; as true as He is gracious and will by no means clear the guilty. Just as you are will God accept you, for there is not the least hope of your being better until you come to Jesus for pardon and sanctification.

You mourn your life away in unbelief and bitterness of soul, but the sin-pardoning, sin-cleansing Redeemer is fully able to save the vilest sinner from his sins. God has given Jesus to you as your Saviour. Will you receive the priceless gift? God does not ask you to feel Him your Saviour, but to believe He died for you, that His blood cleanseth you from all sin. You are bitten by the serpent, and Christ is lifted up as the serpent was lifted up in the wilderness, “That whosoever believeth in Him should not perish but have everlasting life.” [John 3:16.] Here is the simplicity of saving faith.

You must cry no more. You must hang down your head no more as a bulrush. You must look to an uplifted Saviour and believe He saves you, be your sins ever so grievous. All the drugs, all the medicine, manufactured in the world could not save one poor soul bitten by the venomous serpent. God has a remedy for the sinner. “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.] Believe in the Lord Jesus Christ and thou shalt be saved. Christ the world’s Redeemer said of the scribes and Pharisees: “And ye will not come to me, that ye might have life.” [John 5:40.]

O, how he longed to save them! Will you now believe? While we were yet sinners, not waiting to make ourselves good, Christ died for us. Will you believe in God? I have authority from God to command you in the name of Jesus Christ of Nazareth to believe He saves you now. Feeling has not to do with the matter. Christ says “Look and Live.” [Numbers 21:8.] Now break with the enemy who has kept you under his hellish shadow so long and so firmly. Whatever you feel is not to control you. Believe God loves you, for He hath declared it.

Come and cast your burden of sin and guilt just where Jesus wants you to place it—at the foot of the cross. Then be free. The Sin-bearer has taken your burden. When Satan tries to fasten the burden upon you again, take your Bible and read, “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [John 3:16.] Satan is answered. You would not, could not, repulse him by relating your fearful doubts, your unbelief, your terrible horror that you are lost; all this is music in his ears. He wants to make you as miserable as himself; but when you look away from yourself to the Lamb of God, and proclaim, “Behold the Lamb of God, who taketh away the sin of the world” [John 1:29], the controversy for that time is ended. He was wounded for my transgressions, He was bruised for my iniquities, the chastisement of my peace was upon Him, and with His stripes I am healed.

Trust not one moment longer to your feelings, but to the immutable word of God. Will you receive the gift of God, which is life, eternal life? All the legacies, all the sorrow and woe you bring with you and compass your soul with, will not give you one moment of relief. What does your estimate of sin avail? You must accept God’s estimate. It is heavy indeed, and the guilt if you bore it would crush you, but a sinless One takes your place, all undeserving bears your guilt, and accepting the provision God has made, you the sinner are free standing before God in the merits and virtue of your substitute. You then

have a sense of sin, and godly sorrow takes the place of hopeless discouragement and grief. You turn from in with hatred and grief, and with true scriptural repentance go to God for help.

Jesus says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28. Do not, O, do not think any human being is of more tender compassion, and more loving than He who has died for you. Do not turn from Jesus the divine, to the finite. I cannot remove one stain of sin, but I can bid you hope, for God's Word bids you hope. I can tell you to tell your heavenly Father all your troubles, as a child would tell his parent. Tell the Lord just what you will do, because He has given you Jesus.

Present to the Lord His word, For God so loved the world, etc., saying, I believe Thy word, I accept that love. Tell Him, O God, thou hast laid all my sins upon thine only begotten Son. Tell Him you cannot take these sins upon yourself, for you have been trying to do this and they are crushing your soul. And now you will believe that your iniquity is laid upon One who can bear them.

Repeat in full confidence, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matthew 7:7-11. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14:13.

Now, take the word of Jesus Christ as more sure and valuable than any word that can come from a human agent. Thank God with your whole heart and soul and voice that you are barricaded with the rich promises of His infallible Word, that the wicked one shall not touch you. The Lord is your God. He will reveal Himself unto you for His own name's sake. It is the very simplicity of the truth in the rich promises of God which is not comprehended. The assurance of the Holy Spirit to every needy soul seems too good to be true. Nothing that God can give you will be withheld, for He has given you all heaven in the richest gift, Jesus Christ. Will you receive Him?

