

Ellen White 1893 Manuscripts

Ms 2, 1893

What Must I Do to Be Saved?

Parramatta, Sydney, Australia

January 29, 1893

Luke 10:25. This is a wonderful and an important question. There is nothing of any more value to any one of us than this question. If we lose heaven we lose everything; it is a terrible thing to lose eternal life. It is too expensive a business to sin. This was a straightforward question, to the Master who knew how to deal with human minds. The Pharisees were listening to condemn Him. The Saviour turns the question back to the lawyer, verses 26, 27.

I ask you what reserve you can make in this. Business occupies mind and attention and separates the soul from God. Who is our heavenly Father? He is the One who is weighing moral worth. Psalm 50:10, 12. Well, it is not money that raises you one jot in value with [the] God of heaven, neither worldly honor. That case is decided when “the earth shall reel to and fro like a drunkard” [Isaiah 24:20]; then we shall want to know that we have a clear title to the heavenly inheritance. Can you read your title to mansions in the sky? How perseveringly the Saviour labored for your salvation.

The gospel was first preached in Eden. Genesis 3:15. Satan cannot touch the head; praise God for that wonderful work of God in the salvation of man! There is victory for man. The devil will use your mind if you give it to him. When Christ came into our world [to] break every yoke, He did not rank among the highest, [or] richest. He was from Nazareth. He worked at a carpenter’s trade; He honored labor. Does He not know all about His subjects?

There was a certain man that pleased God; a messenger was sent to him—an angel from heaven. See Acts 10:5, 6. Is it possible that God knows just where we live? Cornelius offered prayer with all his offerings. Cornelius did not fully understand the work of Christ—a clearer light was to be given to him, brought by the human agent. The divine agency co-operates with the human agency. We may ignore it; we may reach the world’s standard; if we do, we miss the mark. God can give light. You accept one ray of light, and it prepares the way for another ray of light, “coming forth as the morning.” [Hosea 6:3.] It is as though gleamings are coming: Just follow on to know the Lord, whose coming forth is as the morning. It will shine brighter til it shines as the sun at noonday.

To the question, “What shall I do to inherit eternal life?” we answer, serve God with all the powers of your mind. [Luke 10:25-27.] Jesus Christ paid the price for the redemption of man, paid the price for the sins of the whole world. Why do we not come? John 3:16. God’s love for man led Him to save man from perdition, to establish his feet on the Rock of ages. Christ made the infinite sacrifice, that we might have the life that measures with the life of God, an eternity of glory and bliss.

Before crossing the broad waters of the Pacific, I felt as though there were some souls here that I could help by the message God has given me. Eleven months I have been a sufferer, but Jesus was with me. We are represented as pilgrims and strangers seeking a better country, even an heavenly. Why devote all the time to money matters, it will not save you. Our little probation here is not to gratify and glorify ourselves. We need not stumble at a single thing.

Some may say, "I certainly would be a Christian if it were not for those in the church." Would you offer such an excuse in the judgment? You would not dare to present such an excuse.

See John 3:16. It is your business to believe. Supposing there are tares among the wheat. Remember the church militant is not the church triumphant. We feel like Jeremiah, that we could weep day and night. [Jeremiah 9:1.] Some are stumbling blocks—signposts that point the wrong way. Such do not represent Christ. We cannot afford to do that.

Jesus is our Pattern. He laid aside His royal crown to come to our world. Do we recognize His power? To many He was as a "root out of a dry ground." [Isaiah 53:2.] Why? Because they were wedded to sin. Three years and a half were all this world could endure of the ministry of Jesus. Jesus had spoken to patriarchs and prophets to warn them. He saw that the nation was imitating the customs and practices of the world. Our churches do that today.

Anything that diverts the mind from God assumes the form of an idol, and that is why there is so little power in the church today. The line of separation is not made plain; it is difficult to divide and separate. Which shall we worship, God or the world? How much time [do] we devote to prayer? Jesus looked upon our world with terrible sadness. Why do we not take His glory? How much could man endure without the heavenly assistance? An angel came to Daniel to communicate with him. Daniel could not bear the light. The angel strengthened him, "Be strong, yea be strong." [Daniel 10:19.] He took the appearance of man.

Christ knows the difficulties that beset our pathway. Won't you praise Him for that? Christ came to save us, that humanity might teach humanity. Behold, on Jordan's banks how His prayer cleaves His way to [the] throne of God. The brightness of the Father's glory encircles the Son of God, then follows the voice of the God of heaven: "This is my beloved Son in whom I am well pleased." [Matthew 3:17.] Christ has opened [the] way for every bereaved heart to highest heavens. Who is it? Our substance, our surety. He takes our sins. He bore them in his body.

God does not want any poor soul to bear the sins of any. Christ is the sin-bearer. Do not be overanxious as to what your brother should do. Christ said to Peter's inquiry, "What is that to thee? Follow thou me." [John 21:22.] You that have been feeding upon what is worse than what the swine fed upon—the mistakes of others—why won't you feed upon something more beneficial? We cannot be saved in our sins. Let Christ take them and the vacuum be supplied with His righteousness. There is healing in His wings. See Matthew 23:37.

There is the will, and if placed on the side of God's will, an atmosphere will surround you that will win souls to Jesus Christ. Christ saw that Satan had had his own way, and that His time had come to

represent the Father. Christ was a light amidst the moral darkness, [the] suffering and distress which ended in the crucifixion of our Lord and ruin of the nation. Christ stood alone in the world. He came because Satan declared that no one could keep the law of God. Jesus showed how that man could keep the law of God. Christ passed over the ground where Adam fell. There is abundant grace for man to be an overcomer; his only hope is in Christ.

Have you touched Christ? When the woman in the crowd touched Christ, He said, "Who touched me?" "Why," Peter exclaimed, ["the multitude throng thee."] Mark 5:27; [Luke 8:45]. Jesus said, "Somebody hath touched me." [Verse 46.] The woman that was purified turned toward Him and told her pitiful story. She was made sound in a moment. Does He save you this day? Seek Him that is mighty. Choose between the Prince of Life and [the] prince of darkness. Study the words of Christ. There is no "guess so" there. "Ask and ye shall receive, Knock and it shall be opened unto you." "If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit" [Luke 11:9, 13.] Thank God for that.

During the eleven months of my affliction, I was enabled to write, and I have sent to America 2300 pages besides what I have written to Europe [and] Africa. I hung memory's hall with pleasant pictures. I know Christ.

Satan is determined to hold the minds of men, and it rests with you whether he shall have a place in your mind or not. It rests with you whether you shall have a place in the new earth, and a part of Abraham's farm. [To] every soul that is trying to serve God: Satan will try to eclipse God's glory. Christ says, "Without me ye can do nothing." [John 15:5.] Under whose banner are you standing? If you are under the banner of Prince Immanuel you have bound yourself by a solemn vow to be a faithful soldier. A soldier cannot run away from the battle. Let us be faithful soldiers.

Christ has planted the cross midway between heaven and earth. [The] Father steps from his throne with thousands of thousands and ten thousand times ten thousand and thousands of thousands of angels [and] approaches with solemn tread to the cross of Calvary. The Father bows His head, It is enough, I accept the sacrifice.

The only interpretation of sin is "the transgression of the law." [1 John 3:4.] [When the sinner says,] "I have broken it," he looks up to [the] cross of Calvary, and rolls it off on the very foot of the cross. What is it? Why mercy and truth have met together and righteousness and peace have kissed each other. O, praise Him with your voice! Let things animate and inanimate praise God! Satan says, You are a sinner. And the individual looks up to the cross and says, It is because I have sinned against God. Are you saved? You can come to Jesus, and He will save you. He is drawing you to look and live. Look to [the] Lamb of God.

There is joy in the presence of the angels over every sinner that turns to God. Satan would throw his hellish shadow across our pathway, [but] God has put a new song into our mouth, even praise to our God. God wants us to be happy. He wants us to believe that He forgives our sins and takes away our unrighteousness. We can make melody to God in our hearts. Jesus is not in Joseph's new tomb.

It is court week with us, and He is pleading our cases with the Father. Wonderful work of God! Hebrews 2:16. His human arm encircles humanity, and with His divine arm He grasps the throne of the infinite God. He came to earth that was separated by sin from the continent of heaven. There is a ladder, with God above it, and the angels of God ascending and descending upon it. They are ministering agents for God. "Ye are laborers together with God." [1 Corinthians 3:9.] Religion never degrades the receiver. 1 Corinthians 15:51. 1 Thessalonians 4:17.

How does He come? In judgment. A crown of glory decorates His brow, [a] robe whiter than [snow], [His] feet are as fine brass, and on His vesture written, [King of kings, and Lord of lords.] He searches creation through. Are we getting ready for judgment? Should death come to you, are you ready? Let every one of us pray that our sins may be pardoned and that we stand clear. God grant that we may be ready and cleansed from every stain of sin.

Ms 5, 1893

Diary, January, February 1893

Parramatta, New South Wales, Australia

January 26 - February 4, 1893

We left Melbourne Thursday, January 26, for Sydney, and arrived safely the next day. I cannot explain to you the nearly complete exhaustion in which I found myself after I had completed my journey. Yet I spoke Sabbath forenoon to a good number of our faith. The house of worship was full, and I had freedom. Sunday night I spoke in the town hall which was well filled. I had strength and grace to put forth the effort, and the Lord helped me. Tuesday and Thursday evenings I spoke to the church; and in two days wrote the long testimony for Brother Hare.

Thursday forenoon I sent for Brother and Sister Hare, and read the matter I had been writing for them. I greatly feared that Bro. Hare would not receive the message in the right spirit. He looked so glum over it, but when he came to the meeting at night, he seemed changed; a different atmosphere surrounded his soul, and his wife seemed different from what she had done. I felt relieved. Just as Brother Hare was helping me into the carriage, which was high and hard to get into, he said, "I hope you will be faithful to my folks," and smiled. I think he thought I had been faithful to him.

It is with much difficulty I have written the above; for four nights I have not been able to get to bed before 11 o'clock and am up at five; there was not fresh air, and my heart troubled me. The room was good, but the air did not come, because it was not. I have not had my usual complements of sleep, but mean to make it up when I get on the steamer.

Thursday, before speaking, I rode out with Sister Hughes, Brother Steed, and Brother Starr eight miles to a beautiful locality called Castle Hill. Brother Steed was telling us about a man by the name of Martin who embraced the truth; he was a wealthy man, and owned much land; his wife was a Wesleyan Methodist; she opposed him so bitterly and persistently that he gave up keeping the Sabbath. When thus far in the relation, a team stopped, and lo, there was Mr. Martin; he jumped out of the carriage,

and shook my hand heartily. I saw he had a good face and clear blue eyes, an Englishman. After a short conversation we drove on. When we returned, we found the daughter waiting at the blacksmith's shop. She called to us and said her father requested us to call on him. We did so, but the wife did not make her appearance. The oldest girl was kind and communicative and showed us around the garden. We were treated to rich grapes, nectarines, peaches, and lemonade by Mr. Martin, who has a fruit farm. That night for the first time Mrs. Martin attended meeting with her husband, and I was impressed to speak decidedly on the Sabbath and the law of God.

After the meeting, Brother Steed said to me, "The Lord led you to speak as you did on Thursday night in reference to the commandments. There was a man present, who has been a missionary, who has been opposing us bitterly, and you took up the very objections he has used against us, and made all very plain. He came to see me this morning, and said, 'Well, Mrs. White has put everything in altogether a different light than I have ever heard or thought of before. If it is as she says, I do not want to be opposing God and pulling down that which God is building up.' He said he was going to look into the subject."

February 4

Yesterday before going to the station for Willie we went to take a short ride. Brother Reekie had hired a livery team and wagonette, and we piled in with our baggage. In about thirty minutes the train would be in, and then we were going to the boat with our baggage. I saw that the horse's head was held very high, like our Jim's in California, and I asked Brother Reekie, "Is this horse safe?" He said, "Perfectly." I looked at Sister Starr, and said to her, "Sister Starr, I cannot sympathize with you in your fear to ride after a spirited horse."

It was only a few moments, as we were going down a thoroughfare, the horse began to kick, and Brother Reekie turned him in to a side street, out of the press of carriages; but he kicked and kicked, his heels went crushing through the dashboard. I said to Sister Starr and Emily, "Get out, get out, as quick as you can." Sister Starr's lips were white, and I was thoroughly frightened. Brother Starr jumped over the wheel, and was at the horse's head, but his head was held so high Brother Starr could not without great effort catch the bridle and hold him by the bit. Thud, thud went his steel-clad heels into the carriage.

Sister Starr and Emily were nearest the door, but they did not stop to open it; we all climbed over the closed door and tumbled out in good order without bruising an ankle, and were ever so thankful to be out of the fracas. After a time the horse stopped his kicking. My spring seat was placed on a rock by the wayside, and we all were, with our satchels, seated there half an hour. The horse and wagonette were taken back to the stable, and the owners were reprimanded by Brother Starr for hitching up a horse that was too long for the shafts. Another horse and carriage were provided for us, and Brother Reekie picked us up by the roadside and we went to the depot for Willie. We met him just in time, and all went on board the boat, and stowed our baggage in our stateroom and in the hold of the boat.

We went to Brother Reekie's, [at] the mission, and had dinner with them, then I was taken over to Sister Hardy's boarding house. On the way we saw Brother Steed, who said that day Mr. Martin had taken him all around the country near Parramatta to secure a favorable place for the tent, and they were

successful. They inquired if the farmers wanted a tent pitched in their vicinity. O yes, everyone was anxious to have the tent set up, and some said they could secure a congregation of two hundred and fifty. Brother Steed said if they could have a congregation of fifty they would be satisfied. Then Mr. Martin said his wife and a minister's wife, a Primitive Methodist, were out to hear me Thursday evening. They did not speak one word in opposition, but seemed sedate and thoughtful. This Primitive Methodist said, "Mrs. White goes deeper than we do; she is thorough."

We think the work has but just begun in this country. The report of the past year's work in Parramatta has extended far and near, and made a good impression upon many minds; so there is a healthful state of things, and the work can be carried on just as well another year as in the past year. I am fully decided that our home will be in Parramatta when we return from New Zealand. The climate is much better than Melbourne. And I shall not feel that I am going away from the interest if I leave Melbourne, but going directly into the harvest field where there are sheaves to be gathered for the Master. I have a testimony for the people. If the Lord be with us, there will be scores of souls brought to the knowledge of the truth.

The fright yesterday affected me some. The angels of God preserved us, also that wild horse might have caused our death. This morning I had the nosebleed as the result of the shock.

I have attended meeting in Sydney this morning at nine o'clock. The meeting was appointed early, that I might have an opportunity to speak before taking the boat. Before speaking I was depressed, kept wishing that I had no appointment, but the hack came for me on time, and I went. The Lord indeed was by my side, for the ideas that came to me while on my feet had not previously been my subject of thought. After I had spoken an hour, I learned that the time was changed, the boat would not leave the landing until two o'clock, so Brother Starr talked awhile.

I praise the Lord for His goodness and mercy to me, for I know that special help was given to me on this occasion. The Lord is good; the precious subjects of Bible truths are full of marrow and fatness. I spoke from the words of Christ, Matthew 13:12-17. The last verse, "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." I presented the case of those now living upon the earth as highly favored above all people because of the precious light of truth, advanced light, hidden truths unfolded to us in our day. I felt the subject matter intensely, and I know I had the Holy Spirit to bring things to my remembrance. O, I thank and praise the Lord; he gives strength and power to the weak, to those who have no strength.

I have seasons of great temptation when infirmities press me, and inconveniences are felt, and I suffer in consequence. I think, Am I really in the way of my duty? Is it not time I retired from active labor? Then when I stand before the people in my weakness, and the Holy Spirit impresses me, as this morning, in so forcible a manner after a battle with the enemy, and I feel and know a witness is present and a divine helper, then I am sure my work is not to close yet. My mind is clear; the truth is forcible because the Lord is my helper. Let us be of good courage in the Lord. Lift up Jesus at all times, and keep Him lifted up

before our minds, that faith may grasp His might; wait only upon the Lord, for He is strength and efficiency. Bless the Lord, O my soul; praise His holy name.

Ms 6, 1893

Sermon/Thoughts on Isaiah 58:1-3

Auckland, New Zealand

February 11, 1893

Isaiah 58:1-3. This shows the condition of blindness in the church, and why prayers are not answered. But there is a recipe given, and we want you to appreciate it, without money—free in the Word of God. Verses 4-8. Now if you first observe that kind of a fast. Verse 8. That is thy righteousness. It is the imputed righteousness of Jesus Christ. [But] have [we] that righteousness that goeth before us? The glory of the Lord is sure to be our rearward, because we do the works of Jesus Christ. Work in His lines; we are not working in our own lines; but we are working in the lines where Christ works.

“Then shalt thou call, and the Lord shall answer.” [Verse 9.] What a statement! Verse 10. Not tearing to pieces. “Then shall thy light rise in obscurity, and thy darkness be as the noonday.” Light again. “And the Lord shall guide thee continually”; we will not have to follow our own judgment. Verse 11. Wonderful, Wonderful prescription! I bring it to this church in the name of the Lord God of Israel. It is a prescription for the sickness and maladies of the body, and for the sickness and maladies of the soul.

The living water that fails not was presented to the woman of Samaria who was living contrary to the Word of God. See John 4:9-15. She did not see anything very flattering in Jesus. “Art thou greater than our father Jacob?” [Verse 12.] Now you can see it is the very same Scripture, “Whose waters fail not, springing up into everlasting life.” [Isaiah 58:11; John 4:14.] Nothing less than the grace of the Lord Jesus Christ. We should sit at the feet of Jesus. “I am the bread of Life.” [John 6:35.] Learn constantly of Jesus Christ. Springing up in us into everlasting life.

If this well of Water is in us springing up into everlasting life, our associates will know it. As Christ imparts to us the life-giving water, all around us will be refreshed as well. It is impossible to have Christ in our hearts and not to reveal it. There is a softening subduing influence that comes from us to them. Not in lifting up the finger unto vanity. Not in esteeming ourselves before everybody else. Neither are we to clothe ourselves with sackcloth and act before the world as if we had no hope.

To what church or people do you belong, if Christ is formed within the hope of glory? What is that glory? Character. Not a hidden thing like the precious ointment that was sealed in the bottle that was never broken. We know not the sorrows that many have; heart troubles, home troubles. It takes more than four walls to constitute a happy family. Be careful to keep the treasure house. Do not pore over trouble. Speak only words that will heal, soothe, and bless.

Sins must be put away. The Lord is coming, and you have but a little time to have that water that is springing up into everlasting life. Here are [the] heart-sick and sore that we should comfort. All the

vacant seats in this church should be filled—and would be filled if the light that was in you was not darkness. Souls would come and acknowledge the truth. In your social meetings you should let it be understood that God is here, that heavenly intelligences are working upon human minds. You need not come to indulge in harsh and uncourteous words.

Christ has ten-thousand times ten-thousand and thousands of thousands of angels working for the human family. The work that they have to do in the counsels of heaven is to see where we need help. None will have to fight the battles of the Lord in our own finite strength. Make room that Christ may be enthroned in the heart. <If you fill the whole space with your own spirit and self-sufficiency, then there is no room for Jesus.> Christ should shine through the human tenement. Then what? The glory of the Lord is your rearward. We carry the divine credentials. What is it? Why God has sent His Son into the world. John 3:16.

There is work to be carried on right here in our world. It is important that the standard of truth be elevated which calls souls under its banner. Now the work that we have to do is to search the Scriptures. Precious Bible! Special directions are given. Colossians 3:1-3. If you have been buried with Him by baptism, you no longer live in sin. “Ye are dead, and your life is hid with Christ in God.” What a precious refuge. We are not to talk of ourselves, our words, nor our actions. By abiding in Christ we reveal to a sinful world what Christ can do for us. Verses 4-8. You will not cling to one darling sin even if it is as closely allied to you as the right arm; you will die to it. Verse 9. Have you considered that your criticisms have been as splitting of hairs and <yet you thought > that you must ventilate it? And carry on such work where you invite the presence of angels, in the sight of the whole universe of heaven. Consider this matter.

Unsanctified words should never be heard in this church that you have dedicated to God. Instead of this you should praise God. And when you worship God, talk of His love, and talk of His power. You have no right to treat one another with the least disrespect.

Measure the cord, if you can, that has been let down <from heaven> to lift man up. The only estimate we can give you of <the length of> that chain is to point you to Calvary. Do not seek to oppress one another. God has not put the measuring tape in our hands. You want to love one another as Christ has loved you. When one once gives place to an angry <spirit>, he is just as much intoxicated as the man who has put the glass to his lips. Learn the eloquence of silence, and know that God respects the purchase of the blood of Christ. Educate yourselves: we must learn every day. We must come up higher and higher and closer to God. Clear the rubbish away from the King’s highway. Make a way that the King may walk in our midst. Put away filthy communications out of your mouth. See Colossians 3:8.

Christ says many shall seek to enter in and shall not be able. See Matthew 7:21. And again, Lord, Lord have we not taught in thy streets? Some branches have never knitted to the true vine. They have died <in the process> and are to be taken away. Other dry branches have united fiber by fiber to the true vine, until they partake of the nurture of the parent stock, and they flourish. When religion comes into the heart and we put ourselves into <connection with Christ,> we can rise to the highest elevation of character. Do not say I do not know this. You must educate yourselves <until you do know this.> Many

of us will stand before legislators, before kings and nobles. And we want to come to them in intelligence <of truth.> It will be a question of life unto life or of death unto death to them. Our way is pointed out so plainly. God wants you to go forward and upward, to reach the highest standard.

(Related [the] story of [the] German lady [who] when eighty years old learned to read History of Sabbath and the English Bible by comparing [a] passage of German Scripture with one of English.) She reached her second childhood and began to work anew as a child would <to read the truth.> Now let us do what we can, and God will help us. Colossians 3:12. If you are the elect of God, do not make Him ashamed of you. Represent Him to the world. You are a new man in Christ Jesus. "Bowels of mercies, kindness." Now that is what we want to act. We want to manifest this kindness in our homes before our children. If we humble ourselves God will exalt us. Here is the recipe to heal dissension which grieves God and Christ and the heavenly intelligences. Verse 13. What a powerful argument. If Christ should have no more forbearance <than the human agent does,> we should be extinguished. We do not sense it.

At times you want to haul one another by a short bridle, [but] that will never answer in the world. When this church is converted, the world will take knowledge of you that you have been with Jesus. When the officers came to take Jesus, His disciples formed a circle around Him as they generally did when He was teaching them. This teaching has come from age to age to our own time. We have it all. As the officers came forward to take Christ, they stepped back. Never man [spoke] like this man. Then they were taunted. But that is the impression they [the world] will get of Christians. You will represent [the] character of heaven.

Talk of the country to which you are going. You are pilgrims and strangers here. We have to live in hired houses here. Do we show to the world that we are rich in faith and heirs according to the promise? Talk of heaven and heavenly things. Love the precious and the eternal. Away with your self-esteem. Learn lessons at the foot of Calvary's cross. Communicate to whoever is around you. Now, your atmosphere is a heavenly or satanic one. I will hail the heavenly atmosphere. I will talk of the preciousness of truth. I will talk of His power, and by beholding, reflect light and become channels of light to others. Verse 14. Stand complete in Christ Jesus.

You are bound by the golden chain of love to Jesus Christ. Verse 16. Express it in clear distinct tones. Know what the Scriptures say. You are to cultivate your knowledge that you may be sharp to discern in the garden of God. Not to relate any mournful stories. We are not Catholic priests. You are to go to Jesus Christ and tell Him; He understands your case fully. Matthew 11:28. "Here am I." Will you live to that receipt? Here I am, ready to [do Your will.] Suppose that instead of passionate words we begin to use mild words.

You cannot get too much knowledge. Do you dare to neglect it? Put on Christ. Put on His holiness, His loveliness. He reforms the nature. New men and women in Christ Jesus. He will put a new song on your lips, even praise to our God. Do not drop a word of stubbornness. God help us to sow in joyful notes. Come in with us, and we will do you good. But you cannot do good when you are in strife and confusion. What is this people going to do? Isaiah 58, verse 12. What is that? The broken law of God. [Verses] 13, 14. What is our work? You can be a restorer of the paths to dwell in.

When the gates of the city of God will be opened will [we] be enabled to walk in? May our sins go beforehand to judgment. The investigative judgment takes place before Christ comes. We should weep between porch and altar crying, Spare thy people. Let them call upon the Lord. "Let the wicked forsake his way." [Isaiah 55:7.] And he will have mercy upon him. Clear the king's highway. Let your sins go beforehand to judgment. It is a case of life or death. May God let His blessing rest upon you that you may see light in His light and rejoice in His love.

Ms 8, 1893

Sermon/Are We Doers of His Word?

Auckland, New Zealand

February 9, 1893

John 14:12-18. Now we have the rich promises of God in His Word, if we shall keep the truth. Verse 15. Then the promise is ask in His name and He will give it us. Precious promise. If we do not keep God's commandments, we are not His children. "Thou shalt love the Lord thy God with all thy strength." [Mark 12:30.] ([John 14] Verse 21): Hath the light upon His commandments. ... Verses 22, 23-27. Brethren, do we keep the commandments of God? Are we doers of His Word? (John 14:21): What a wonderful statement that is! Are we cherishing the precious spirit of love?

How stands the case with us? "As I have loved you." [John 13:34.] How much? I laid aside my crown, that I might come to the earth, that humanity might touch humanity. Love one another as Christ has loved us. If we do this, the world will know that we are of Christ. "Love as Christ has loved us." "By this shall all men know that ye are my disciples, if ye have love one for another." [Verse 35.] John 15:12-17. We want you to see that professing to keep commandments of God is not an evidence that we keep them. Love to God and love to our neighbor is required.

Talking of ourselves and making ourselves a center we lose hold upon Jesus Christ. We feel intensely upon this subject. John 17:19, 20. Here is their work. The argument is in the last clause of (verse 21), "That the world may believe that thou hast sent me." (Verse 22), "And the glory which thou gavest me I have given them; that they may be one, even as we are one." What is that glory? Character. Changed from glory to glory; from character to character. We become assimilated to Christ. The glory which God has given Him He has given to His disciples.

Ms 9, 1893

Sermon/True to Principle. Sunday, 4 p.m.

Kaeo, New Zealand

March 5, 1893

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might

not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my Lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.” [Daniel 1:8-10.]

“Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.” [Verses 11-16.]

Now, they ask for ten days to prove their plain diet, and ten days prove to the prince of the eunuchs that their diet was better than the king’s diet. Their simple diet, free from wine, and highly flavored meats agreed with these captives, as their countenances proved. It gave them a clear brain and active mind that they might acquire knowledge, and reach a high standard in knowledge. “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.” [Verse 17.]

If we do not go out into the customs and practices of the world, how much better. Some advocate there is such a high state of knowledge in the world to obtain. Just as the enemy came to Adam and Eve, and presented to her that if she would do as he said she would have such wonderful knowledge. The enemy wrought to counteract the works of God. May the Lord God of Israel be our strength.

The Jews were cautioned not to practice idolatry, nor to intermarry with the heathen. But they disobeyed God, and were punished again and again. God designed that the name of the Lord God of Israel should be brought to the knowledge of the idolatrous nations. The Jewish nation was building up bulwarks that nobody would get light out of them. The Lord lets them go into captivity, in order that the knowledge of the Lord God of Israel may be extended in the earth.

“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. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.” [Verses 17-19.]

Let us weigh the whole matter. “And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.” [Verse 20.] How much better? Was it double? It was ten times better. We want you to take in this matter, which shows us that our habits of eating and drinking have much to do with our intellect. After God has placed us in certain circumstances, He will guide and lead Himself. He never wants us to dare.

Many cannot bear a dare. But Daniel was placed in the king's court. He sized the matter up and down. And "purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank." [Verse 8.] Daniel did not reason as many of the youth reason in this age of the world—that he would not have success unless he did [as] that others do. This vain philosophy is the reasoning of many minds. What we want to see is young men of moral strength.

Mothers should educate their babies in their arms after correct principles and habits. [They should] not allow them to pound their heads on the floor. A child never straightened in my arms but once. Let the mothers educate them in their infancy. Commence with the songs of Bethlehem. These soft tunes will have a quieting influence. Sing them these subdued tunes in regard to Christ and His love. I have had the care of children and I know what I am talking about. What right have parents to bring children into the world to neglect and to let them grow up without culture and Christian training? Parents should be responsible. Teach them control; teach them that they are to be managed, and not to manage. Some infants are being constantly fed, which creates a feverishness in the stomach. Let the infant have its regular hours of eating. Educate it to correct habits.

Never irritate the nerves of a child. When fretting commences, children read the expression. You let gloom [show] on your countenances, and children read that. Mothers and fathers, you are living in danger if you neglect your children. Every day there are lessons to be learned in the school of Christ. I must know that Jesus Christ is my Helper and Friend. Christ is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children. If you ask, you expect He will give you what you ask. Hang upon the merits of the crucified and risen Saviour. It takes more than four walls to make a happy home. How can we bruise one another, and then offer praise? No; you are to remember that home is a sample of heaven.

Children will imitate their parents. There should not be one word to irritate their fine sensibilities; their character is worth more than gold. You want that character to be refined. Everything that is connected with the household should be fragrant. You are to prepare them for the society of heaven.

Some women think it necessary to girdle and lace their waist as though it were not made small enough. That is why we see the difficulty of such short breathing, that little breath. You place such ones as secretaries, and when they read, it is almost impossible to hear them. They have such a little, sharp voice. What is the use of disarranging God's order? Do not for Christ's sake crowd your heart; it is the machine of the whole body. It is the habitation God has given us. David said, "I am wonderfully and fearfully made." [Psalm 139:14.] Do parents consider that they are laying the foundation for an early death? I am sorry to see those broad shoulders and small waists. It is wrong not to let the human machinery do its work.

You need to learn at the cross of Christ. You are not to reach the world's standard, but place your hand in the hand of Christ. You must have peace among yourselves. You must not have strife in your household. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of

righteousness is sown in peace of them that make peace.” [James 3:17, 18.] It is gentleness and peace that we want in our homes. Everywhere we look are the devotees of fashion.

Have parents a sense of their responsibility before God? The children will pattern after their parents. They will even try to imitate their step and tone of voice. What kind of an example have you given to your children? Have you set them the example of tobacco and liquor using? These introduced into the system sets up a warfare. There is no natural appetite for tobacco in nature unless inherited. After they have nearly died (from the first attempt) they use tobacco. Suppose we should impose that on you as one of God’s ordinances? You would say that you wanted no such ordinances. What does tobacco do? It is your god.

When your tobacco is gone are you in a condition to pray? No, you could not say a sincere prayer, because your mind is exercised for the want of your tobacco. Some of you must be steamed up under the inspiration of your tobacco. The same is true of some who use liquor. Remember, God does not serve with your sins. Here is the liquor question. What a curse it is. You know it like handling fire.

God sent an angel from heaven to the wife of Manoah. And the angel of the Lord said, “Now therefore beware I pray thee, and drink not wine nor strong drink, and eat not any unclean thing.” [Judges 13:4.] That which composes [the] blood of parents, goes to their posterity.

It was said of the forerunner of Christ, “He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost.” [Luke 1:15.] God wanted the forerunner of Jesus Christ to be a steady ruler. He turned many from their sins to righteousness. He would not drink wine nor strong drink before he went before the Lord to do a special work.

The work of Nadab and Abihu was to kindle the fire. In the sacred service the common fire was not to be used, but they used the common fire; and the Lord let fire go forth that consumed them, because they did not respect His service. They partook of the strong drink, and it confused their brain; and they thought there was nothing particular about the orders of God. When any partake of the strong drink, they should know that they are held responsible for all they do under its influence of the stimulant. He made a law that those in sacred office should not touch wine nor strong drink that they might do justice to the widow and the fatherless.

Today you may well say, What shall we do? We say lead your children to God. Look to God and learn lessons of Jesus Christ. What hope have we for the race in its present condition? “But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking.” [Matthew 24:37, 38.] What doing? Eating and drinking, and marrying and giving in marriage.

We see the time of the sacred figures are nearly used up. Look at the condition of our world today. Read the terrible crimes that are printed in our newspapers. Fraud and debauchery are carried on to an alarming extent. Many of the clerks cannot be trusted. We read of robbery in all lines. Many of them are church members, and use this as a cloak. What kind of a condition is our world in?

You should educate your children that this state of things shall not come into your families. There is a remedy in the Word of God, and if closely followed they will avoid these evils.

Satan came to Adam and Eve in Eden and held a conversation with Eve. He said God was restricting her from knowledge, and so flattered her that she listened to all his suggestions. God did not want her to know evil. God wanted them to be instructed in good only. But Adam and Eve fell, and the garment of light no longer covered them. Adam hid himself and did not go to meet God. God used to commune with him. The following are the words of the first gospel sermon, and it was preached in the garden of Eden. "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." [Genesis 3:15.] Satan cannot touch the head, nor the reason unless we give it to him. By [our] stepping on his ground, he gets possession. He cannot read our thoughts.

What wonderful promises are made to us in the Word of 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.] That is what the Lord gave Jesus for. The law of God had been transgressed. It could not be changed to meet man in his fallen condition. Jesus Christ, the maker of the law, came to our world in the image of God, and died that we might have eternal life. The law is a transcript of God's character. No more could the law of God be abolished, nor one precept of it altered, than you could tear away the throne of the infinite God. Christ who stood at the head could rescue men from the power of the enemy. He was the foundation of the whole Jewish economy. Type met antitype in Christ when He came to our world. Type met antitype on the cross of Calvary.

When the Jews heard Christ deliver His sermon on the mount they thought He was going to pass by the law, but on their astonished ears fell these words, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." [Matthew 5:17.] He fulfilled every specification of it. To "fulfill" does not mean to do away. We read in (Matthew 3:15), "for thus it becometh us to fulfill all righteousness." To have abolished the law would have been to immortalize sin. There was nothing in [the] law that needed changing or altering. Christ showed that the Law took hold upon the thoughts and intents and purposes of the heart. We should prepare for time and eternity.

Look at the liquor stores everywhere. They sell to those who sell their reason. Why so much agony and distress? It is because Satan has the controlling power. Those things are indulged in that create an appetite for liquor. There are things indulged in, [in the] homes of many, that create a desire for strong drink. The lawmaking powers give liberty to the sale of intoxicating drinks. How does the universe of heaven look upon these things? Do you think they will be weighed in the balances and not found wanting? There is legal killing. The Saviour of the world gave his life to show the immutability of the law of God. Every one that puts the glass of liquor to his lips is selling his reason. No drunkard can enter the portals of glory. If men paid respect to the ten commandments of God, there would not be the distress and misery that we see in our land today. We are not under bondage to the law. We are free in Christ.

We stand free because we obey the law.

Appetite has a controlling power upon men. Christ overcame, and we may overcome. Christ was led by the Spirit into the wilderness. He fasted forty days and forty nights. No person could be any more severely tempted than was He. Satan said to Him, you need not hunger here. The Devil said, "If thou be the Son of God, command this stone that it be made bread." "And Jesus answered him saying, It is written that man shall not live by bread alone, but by every word of God." [Luke 4:3, 4.] Satan might have lived in heaven if he had obeyed the word of God.

Satan, finding himself baffled on one point, tempts Christ on another point. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." [Matthew 4:5, 6.] The devil had put him there, and Christ would not throw Himself down.

Christ never asked God to work a miracle in his own behalf. "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." [Verse 7.]

Then Satan's last masterly effort was to be made. "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of this world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Verses 8-10.] Christ would not serve the devil. Why Satan fled from His presence. Divinity flashed through humanity, and Satan could not stand in the presence of Christ.

Here the second Adam passed over the three leading temptations whereby man is beset. Satan saw the angels of God coming into the field. "I have trodden the wine press alone; and of the people there was none with me." [Isaiah 63:3.] An angel's hand soothed the Son of God and gave Him to eat. Christ redeemed Adam's disgraceful failure and fall. Every son and daughter of Adam would be safe if they would take hold of the crucified and risen Saviour. Christ makes it possible for every one of us to come off more than conquerors.

It was the divine nature combined with the human that enabled Christ to overcome. The angels have charge over us. As God gave power to Christ, He will give it to us. There are "ten thousand times ten thousand, and thousands of thousands" of angels. [Revelation 5:11.] Neither son nor daughter of Adam need go into iniquity. When Christ bowed in prayer on [the] banks of [the] Jordan, His prayer cleaved through the heavens, and a dove, in appearance like to burnished gold, encircled the Son of God. What does this prayer mean? It means that you are accepted in the Beloved.

The mystic ladder that Jacob saw represents Jesus Christ. Its base was on the earth, and its topmost round reached the throne of infinity. The angels of God were ascending and descending that ladder of shining brightness. It is our work to be partakers of the divine nature. We are not to fold our hands and wait in idle expectancy. God calls upon every one of us to stand at our post of duty. There is not any too much to any finite mortal. We want to do as did Daniel, who never wavered one line from principle. He was an active statesman, but he always found time to wait upon God. Would that we had more Daniels. Those that use tobacco and liquor are unfitted for their work.

Every judge who sits in court as a judge should abstain from every intoxicant. We see men defile themselves with this narcotic which nearly always leads to drink. The engineers on the railroad, and on the steamboats use this weed and strong drink. It is the fashion, the custom everywhere. It is best for somebody to be right. What are the youth that are before me going to do? We know not how many may sit in legislative councils. Educate them and train them that they may have clear brains. God said that the judges should not take wine. The world has come to a point where judges, as well as others, do not heed the warning. The commandments of men are taught for the commandments of God. And the consciences of men are forced, and that is what God never did. I have decided to keep God's law.

How shall you train your children? "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.]

Eating and drinking, marrying, and giving in marriage is carried to excess. There are marriages that God approves of, but there are many that are an injury to those that contract them. The world is filled with corruption. Let us teach the commandments of God to our children. Let us do our duty before God. Teach your children the precepts of God when they go out and when they come in. Do this and God will bless you in doing so. I call upon parents that have children, What are you going to do? Take every child and place him where the bright rays of the Sun of righteousness shall shine into his soul.

Do not let the rising generation be given over to the enemy. There are many in disobedience to God's commands now. But you can begin to teach them line upon line, and precept upon precept. When sinners entice you, say a square NO. What are you doing to improve your minds? How many of you load your book shelves with trashy novels? This kind of reading is unfitting you for usefulness—weakening the brain powers.

God commands you to make the most of your talents. You are to improve every talent. Satan has the control of those who give themselves to novel reading, and many do not know it. We talk to you of Christ. Ask Isaiah who he is and he will tell you. "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, Counselor, 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 David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth." Isaiah 9:6, 7.

The tobacco habit beclouds so many minds. Why do you not give up this habit? Why not arise and say, I will serve sin and the devil no longer? Say, I will let alone this poisonous narcotic. You never can do it in your own strength. Christ says, "I am at thy right hand to help thee." [See Isaiah 41:13.] There are places where card-playing is carried on. You cannot afford to visit those places. It leads on from one point of ruin to another, until you ruin soul and body. God is disappointed in you. Jesus Christ is disappointed in you.

Some of you think you cannot do without tobacco. But you can. How do women get along without the use of it? The brain of women is composed after the same order as that of men. What answer can you give to Jehovah for this indulgence? Some of you drink rum, use tobacco, and read the trashy novels of the day, and yet say you have no time to read the Bible. The Bible is the garden of God; it contains truth,

solemn sacred truth. O what perverted appetites! Christ brings eternal truths to view in the Bible. You have to war against principalities and powers.

The world is so slack and common and cheap. Sacred things are brought into the very dirt. Even children talk about getting married. You must educate their minds. Educate them to hold themselves sacred. Place your mind and plans on God's side. You should welcome Jesus Christ as a guest into your homes. You want [the] love of God in your hearts. Dig deep into [the] mine of God. Educate and train your souls for the future life. Here are lambs of Christ's fold. He will require them at your hand. You should have your minds pure, clean, and holy that God may impress them. We want to cast our glittering crowns at Jesus' feet, and touch the golden harp, and sing songs to [the] Lamb of God. God grant [that] you may be there.

Ms 11, 1893

Sermon/Search the Scriptures. Pavilion, 6 a.m.

Napier, New Zealand

Tuesday, March 28, 1893

Our blessed Saviour said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. Our Saviour knew just what the disciples would pass through. They witnessed the body of the Lord hanging between the heavens and the earth, treated as a sinner, though undeserving. They had taken His body down and laid it in Joseph's new tomb. Never had they realized so much the worth of a living Saviour as in their great trial. They had not appreciated the value of the Saviour. In this, their great sorrow, was just when they needed Him.

A report came that the Saviour had risen, but they did not believe it. If they had searched the Scriptures, their hopes would not have been buried in the tomb with Jesus. Their minds had hardly grasped the idea of a Saviour suffering. Afterward, as two of His big disciples journeyed toward Emmaus, they were telling of their troubles, instead of searching the Scriptures to see if these things were so. They were talking with one another, and were sad. Jesus drew near. Their faith was so small they had not expected Him, and did not recognize Him. He said, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" (Luke 24:17) They turned to Him and said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him." Luke 24:18-20. While treading the rough way with them, He was opening the prophecies to them. They did not understand the Scriptures. It drew toward evening, and as Jesus was about to pass on farther than their abiding place, how tenderly they invited Him to abide with them, "for it is toward evening, and the day is far spent." Luke 24:29.

How tenderly they felt toward the One who was reviving their hopes. In His conversation with them He said, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:25, 26) "All," not a little here and there. These disciples could not endure to be separated from Him who had instructed them, but they wanted more, so they constrained Him to abide with them. As He sat at meat with them, and took bread, and blessed it, and brake, and gave to them, He raised His hands. They noticed it was the motions of Christ, and in His hands they saw the signs of the crucifixion. "And their eyes were opened, and they knew him; and he vanished out of their sight." Luke 24:31.

Now they knew for themselves that their Lord had risen, and they did not remain in their home to rejoice over it themselves; the good news must be carried to His disciples. They started the same hour, and returned to Jerusalem. They did not mind the roughness of the way nor the darkness of the night, for now they knew their Lord had risen, and they were infused with a spirit of hope, and they could give the trumpet a certain sound. They knew just where to go to find the disciples.

They were in an upper chamber, and alone for secrecy, and they had the door closed. The two disciples soon found access, and they communicated to the assembled company the wonderful news that Christ had risen. But the disciples did not believe their report. They had not believed the women who had brought them the same report, that Christ had risen. But lo, Jesus enters, the door being closed, and He is now in their midst, and He ate before them, and then He went on explaining and opening the Scriptures before them, beginning at what was written in the law of Moses and the prophets.

Why did He not work a miracle before them instead of opening the Scriptures to their minds? "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:44-47. How precious was the presence of Jesus to them! He was with them forty days and forty nights before His ascension.

We do not study the Scriptures as much as we should. Instead of spending our time in studying the various themes of the day, we need to devote that time to the study of the Scriptures. We want to come with our Bibles on our knees before God and ask for wisdom from God to comprehend the treasures of truth. We cannot have root in ourselves unless we do this; for everything is to be shaken that can be shaken. The devil is working in a special manner with the popular churches to pick flaws with the Bible and with those who are working in Christ's lines, and infidelity prevails everywhere. It is the mystery of iniquity, the superhuman working of Satan, bewitching human minds with his power.

The heavenly angels are also at work to take hold of reasoning minds, and their power is mightier than the hosts of darkness. There are minds that are dealing with sacred things who are not in close connection with God and who do not discern the Spirit of God. Unless His grace transforms them into the image of Christ's likeness, His Spirit will leave them as water leaves a leaky vessel. Their only hope is

to seek God with all their mind, heart, and soul. Then they will lawfully strive for the mastery. Satan will steal the imagination and affections if you give him a chance.

Among the ten virgins only half were wise. We must not trust to mere theory, but [use] the oil of grace, that our lamps may shine so that the world will take knowledge of us that we have been with Jesus and learned of Him. Satan is watching that he may find the mind in an unguarded moment and so get possession of it. We do not want to be ignorant of his devices, neither do we want to be overpowered by his devices. He is pleased with the pictures that represent him as having horns and hoofs, for he has intelligence; he was once an angel of light. To these that trust in their intelligence he will make believe that they can correct the Scriptures. You are going to meet this infidelity in high places.

You need the Holy Spirit of God, the divine power to co-operate with you to discern the track that the devil is preparing, and escape it. He is going to lead the religious world captive (2 Thessalonians 2:11). How dare they to lay their sacrilegious hands upon the Scriptures! We must bring the Sabbath of the Lord to the front. It is so plain, and so decided. It is a sign between the children of God and the children of the world. Please read (Exodus 31:17): "It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

When Christ delivered His memorial Sermon on the Mount, He gave the exposition of His own law. The Pharisees thought He was dishonoring the law, for their traditions so covered the law that it could not be kept. Christ was bringing right principles before them, and these words fell upon their astonished ears: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. If men with reasoning faculties pass over what the Lord Jesus Christ says, it becomes us to stand where we can defend the honor of the law of the Lord God of Israel. We can do so by presenting the truth as it is in Jesus. The enemy has ever labored to disconnect the law and the gospel. They go hand in hand.

We know not how soon we shall be singled out as not being law abiding citizens, because the prince of the power of the air is getting possession of the minds of men. We can choose between obeying the powers that be and dishonoring God, or disobeying the powers that be and honoring God. If we obey God, His Holy Spirit is resting upon us, and we are not fighting with our own assertions, but with "It is written." All we have to do is to go back to the fourth commandment. Read the testimony of Jesus Christ that not even a little dot was to be altered, but it is just as written by the finger of God on the tables of stone. We should love the truth because it is truth.

It makes every difference whether we are on God's side of the question or not. You may be summoned to the courts, and in these emergencies think on the Saviour's promise "that I am there." We cannot stand on sliding sand, but we can [stand] on Christ Jesus. And we can stand there though the whole world may be arrayed against us.

Don't bring your suppositions to the Bible, but lay your ideas at the door of investigation of the scriptures. Take the mighty assertions that God has given and you are safe. A certain man who kept the Sabbath, but did not believe in the second coming of Christ, said, "I made a center that it was not so,

and then the scriptures proved to my mind that the second coming of Christ was not near." Are you going to make a center of Sunday as the Sabbath, and then come with unmitigation to the Scriptures? If you do, you will surely hear a voice, "Believe not in the fourth commandment as it reads."

But I tell you to build your holy faith on it, because it is the everlasting Word of Jehovah. As John has a view of the people of God, he says, "Here are they that keep the commandments of God." "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." [Revelation 14:12; 11:19.] Every one has his eye directed to the sanctuary where the commandments of God are. Right over the ark of His testament is the mercy seat. Written over the throne of God is His bow of promise. Why, the commandment-keeping people, they shall not perish, but have everlasting life. Here is the bow of promise. God has covenanted, and He will be with His people. How dare any give the trumpet an uncertain sound, as they do when they say Sunday is the Sabbath, when God has not given them one syllable to say so? But He says, "I will not alter nor change the thing that has gone out of my mouth." [See Psalm 89:34.]

Ms 12, 1893

Sermon/Thoughts on Isaiah 8:9, 10. Pavilion, 9 a.m.

Napier, New Zealand

March 28, 1893

My mind has been much exercised of late, and I want that every one should stand in his lot and place.

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us." Isaiah 8:9, 10; and also read verses 11-20. I have had a considerable burden since coming to this country. When our people wanted me, and asked me to come to this country, I considered it too much of an undertaking to travel so far in my feebleness. To comfort me they said, "Sister White, you will have no such burdens to bear as you have here, for every one will believe your testimony. You will have nothing to meet as here." I have met a firmness and determination not surpassed in any other country. I am here, and the burden rolled upon me. I see I must talk with men. The leaders stood in the way of the work. Matters were laid open very clearly to my mind. When I had to tell individuals that "you did this thing," and without one single human intimation that such was so, you may be assured that I had to set my face as steel before them. I felt so distressed at [the] track laid open. There was not harmony among the workers. There were things contrary to the Spirit of God.

Some were working on lines that had no connection with the ministry of Jesus Christ. The work of the shepherd is to work for the sheep, but instead the sheep were looking for the shepherd. Some of the ministers were studying on other lines, and phrenology was one of them. Then some would take up the

subject of the organism of man, and the organism of woman. When these things were presented to me as God regarded them, how terrible they were neglecting the sheep.

How deeply I felt for New Zealand. There are souls hungering and thirsting for the Word of life. Canvassers need to be instructed in every line. Such a laxness, and looseness, and how things are going on. The great ease, the fraud, and the McCalpin case. Brother Hare, I ask you, Who covered up the course of his action? That is one thing that accounts for the empty seats we met in Auckland. God is in earnest with us, and I have felt terrible over these matters. We must work in God's lines, and unless we learn them the delusions of the last day will come upon the people.

Read what is recorded in Joshua when Achan had stolen the Babylonish garment and wedge of gold. Achan takes the property appointed to destruction, and hides it. Israel knew nothing about it. The sin of one man caused Israel to be beaten before the enemy. Something more than prayer was required. They were to get up and cleanse the camp of Israel. Please read Joshua 7:14-20. Achan had taken what was appointed to destruction, and God's Spirit searched him out. I want to tell you, brethren and sisters, we [had] better examine our own cases before we shall undertake to examine anybody else. Anything like fraud as of that man must be cleared away. God knew about the Babylonish garment. The searching Spirit of God searches out the hidden things. God gives His people sufficient to heed in warnings and admonitions, and sometimes to bring them to their senses, He sends affliction and suffering. It becomes us to act upon every ray of light given.

How I labored for the Australian Conference a year ago; how I longed to see the Spirit of God move them. There were dishonest practices to be put away. After hard labor there, I would reel on my way home. But I was obliged to flee to save my life. And for eleven months I suffered from a severe attack of fever and rheumatism. But God revealed Himself to me because I was in the line of my duty. We afterwards went to Adelaide, and I have been able to bear my testimony ever since. It was as plain to me as the handwriting on the wall at Belshazzar's feast. There were witnesses to the transactions that took place. I could see them as plain as a picture presented before me. I knew it required more personal effort.

When Nathan presented the terrible sin to David, David saw how terrible it was, and said that thus and so should be done. Then Nathan said, "Thou art the man." [2 Samuel 12:7.] If David had been living close to God he would have seen the application. We want to ask ourselves, What is my position spiritually? Have I been working in God's lines? Have I been moving in such a manner represented as a laborer together with God? We should be rooted and grounded in the truth.

A certain minister in California was tampering with phrenology, while carrying on the ministry, as a means of making money. He falsified in many respects, and discouraged souls by his course. He even said to some married couples that they were unfitted for each other. God never gave him such a commission.

What I want to know is what kind of a heart have you? The devil had a splendid head, but he had an envious heart. There is no excuse for the rebellious heart that came in Satan, and that iniquity is unexplainable.

This minister said, I shall have to use phrenology in order to get out of debt, and he was receiving from \$15 to \$18 per week. I said to him, "I rebuke your spirit in the name of Jesus Christ of Nazareth." He thought he could [do] such wonderful things, and he made a young man think the same, and he went home and lived upon the earnings of his poor mother, and has never done that wonderful thing yet. He was going to tell them of themselves. Those who practice this work do a hundred times more harm than good.

Ministers are granted credentials that they may instruct people in the word of God. And they can overcome their hereditary and cultivated tendencies. The phrenologist would tell them about marriages, etc., and confessions were made by women such as they would confess to a Catholic priest.

These things have been opened before my mind, and I can assure you that I have not one particle of faith in phrenology <as it is not handled. It has become a fraud.> We have a higher work than this. It certainly cannot be said of those who practiced these things, "And thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." [Isaiah 58:8.] They do not know what the glory of the Lord is. There is a power from beneath acting upon the minds of many. And there is going to be such a state of criticizing. Even the Bible is not taken as a standard. They would dare to tamper with the Law of God, and change the Sabbath of the fourth commandment, and have adopted Sunday, instead of the Sabbath of the Lord which is to endure as long as the heavens above and the earth beneath. Matthew 5:17. The Pharisees had the Sabbath of the Lord loaded with human exactions. And the words of Christ cut through the slime and rubbish of human inventions.

Christ Himself came to explain the law, and He presents the Sabbath on its original basis. He said, "I am the Lord of the Sabbath." [See Matthew 12:8.] The Bible truth is not hid from anyone, unless it is hid to them that are lost, because they will not take the plain statement of the Word of God. Antichrists appear. Satan and evil angels counsel to do away with God's sign. They said, "We will take Sunday, and make the world believe it is the Sabbath of [the] fourth commandment." When they will compel all <to keep it,> that is the mark of the beast and his image. All the lying signs and wonders, and mass of corruptions and slime, are the imprint of the satanic. They show blindness that is inconceivable.

God has said, "Thou shalt keep the Sabbath of the Lord thy God." [See Deuteronomy 5:12, 14.] Yet some say it makes no difference <what day we keep.> We want to show that it does make a decided difference. The Word of God is made of no account by such.

Christ is seen to come. We must preach the third angel's message. Use the Bible, which will transform character.

The wife of the minister who used phrenology as a means to bring in more money, said, "My husband is capable of standing in the highest positions." It was astonishing the influence that he had over human minds. But he did not walk in the light as God would have him, and today he is selling brushes as a means of making a living.

I said to a Brother Butler, "God desires that you should preach his truth." But said he, "Look at my head, I have no power of faith, and I <can> never go <and preach,> and I am just as full of infidelity as I can

be.” But I told him that God had shown me that he should go and proclaim the message. He did go, and after he had labored some time, he said, “Sister White, the hollow in my head is all filled up.” It was because he had been cultivating faith and working in God’s lines.

You may say it was due to phrenology, but it was due to the transforming <grace and> power of God. Those who engage in this <work of reading character by the head practice all kinds of deception under [the] profession of knowledge.> [They] may try to reform character, but they never do it. Preach Christ, and present the Pattern, and work in His lines, and then you ... [incomplete sentence.]

In the early days the first angel’s message, one poor <man> that was foolish was impressed with the truth, and he went to a learned Elder and repeated the following words, “Elder G., Behold, the bridegroom cometh, go ye out to meet him.” <[Elder G. said,] “Give us your reasons, Brother,” but he presented no reasons> and kept on repeating these words instead of trying to give proof for the soon coming of the Lord, for he of himself was unable to give any reason. But he repeated the words, “Behold, the bridegroom cometh; go ye out to meet him.” [Matthew 25:6.] And the Spirit of God rested upon them, and Elder G. fell on his knees and confessed his pomp and pride before the Lord.

God sent this poor man and brought the learned man to his knees and his position before God. (1 Corinthians 1:20): “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?” See also verses 21-25; also verses 26-31 [and] 1 Corinthians 2:1. The apostle Paul could meet oratory with oratory, philosophy with philosophy. He could meet people on their own ground. Now he says, “For I determined not to know anything among you, save Jesus Christ, and him crucified.” 1 Corinthians 2:2. [See] also verses 3-10.

God alone can transform character. Jesus Christ came into our world to bring back through the mighty power of the cross of Calvary that which was lost. Verses 7, 8; verse 12. “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” 1 Corinthians 2:12, 13. See also verses 14-16.

We want you to sense these things. We want you to understand the working of the Spirit of God. Ephesians 1:17-23. Let us put our mental powers to the strain. Christ came to this world to establish Himself as the Center. Luke 11:31. We can say as Christ said to Nicodemus, “Except a man be born again, he cannot see the kingdom of God.” [John 3:3.] We want you to see what Christ is and what God is. We believe [we] have the most wonderful truths that men ever knew, and yet many allow a dish of fables to be the man of their counsel.

Many of the canvassers have not known the spirit of conversion, there has been a letting down to a low level. We are presenting the cup full of the preciousness of God. Not the wine of Babylon—doctrines of error dealt to the kings of the earth. But the Holy Spirit of God. Will you drink it? Your souls are worth saving. 2 Timothy 2:10-19, 22-26. Our minds can be in captivity to the will of Christ, and He can put His own superscription upon us. Now let us bring our thoughts into captivity to the will of heaven. By beholding we become changed from glory to glory, from character to character. We want to show that

we place an estimate upon humanity, humanity that is under the controlling power of the influence of God. And we want you to stand to the front. We intend to speak the words God has given us, and that is what you need. You have never fallen upon the Rock and been broken, and this is why you have not felt the power of Christ.

Let everyone see that you are weighted with the power of the truth. Things have not been managed properly. The truth has been hid by man's inventions. We want to know what you are going to do about this matter. We want God to walk through our camp. There should be the shout of the King in the camp. We should not lay hold of these things with the tip ends of our fingers; but be rooted and grounded in the truth. Seek the Lord, and search the Scriptures as you never have before. Do not drop one discouraging word. Look to One that can save you to the uttermost, that you might have the glory of the Father that loves you as He loves His Son. Could you not put away iniquity and sin as you look at these words? You bear the credentials of his course of actions. We ask you to wash in the fountain open for Judah. Humble yourselves, put away levity. You want to bring the solid timbers into your character. (The) searching Spirit of God will go through the congregation and cut away the fleshly tables of the heart. Christ writes His Spirit on our hearts. He will walk through our midst. Limit not the Holy One of Israel.

And behold them changed by phrenology—NO! And behold them changed from character to character, from glory to glory, to make them children of obedience.

Ms 13, 1893

Sermon/Diligence in Service. 9:30 a.m.

Napier, New Zealand

April 7, 1893

Every branch of the work is worthy of diligence. In the Scriptures we read, "Not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] Nothing could be more applicable to the canvassers.

One year ago last November I wrote some things in reference to the work and its branches. There is great danger in this country of not feeling the sacredness of the work, and therefore mingling the chaff with the wheat. We have the most important truth ever committed to mortals to give to this world. [There is] much danger of mingling self with the work, so that our own ideas would be so mingled with the truth of heavenly origin, and have a counteracting influence in place of decided influence of power from God. If we do not show that the truth we profess is of so much importance, if it has not a decided influence upon characters, we make it of none effect and make it a lie. We deny Christ by not evidencing that the truth has power upon us. There needs to be a constant uplifting of the standard, here a little, and there a little.

In the office in Australia there were things of this order, and in various positions, and some felt that they dare not correct the evil lest these men would drop the work. We should not fear for the work in that way, for Christ said on one occasion, "If these would hold their peace the very stones would cry out."

[Luke 19:40.] If there is nothing that we can do, we can heed those placed in authority. Why should we go if we cannot work with them at all?

Everywhere there seems to be a reckless spirit of time and means, as though moments were not of any special consequence. Not everyone has been “diligent in business, fervent in spirit, serving the Lord.” [Romans 12:11.] There is no use to enter this work unless every man does his best. The many holidays that you have have been represented to us as a demoralizing influence upon this country. So many feel that they must have so much time.

Oh, you may say that your work is not so important as mine. You take some of the little pins out of the machinery and see how it goes. I knew of a man who failed to put only one little pin in a saw. And when the machinery began to operate, that saw flew hither and thither, and as a result one man was deprived of two limbs. And that was because of one little pin being left out. Everyone is to be as particular in his lines as I am in mine.

The Lord declares, “He that is faithful in that which is least is faithful also in much.” [Luke 16:10.] That should be of the highest satisfaction that even the little things are noticed. Here the heavenly angels are looking upon us; we are working in sight of a holy God, and only with work well done will we pass the grand review. Any work done negligently, the heavenly intelligences have marked with “unfaithfulness.” Unless those negligent workers repent, they must face this in the judgment. Those who have responsibility may be deficient, and [being] unconsecrated [may] rise against it. The work in such cases had better be left untouched because it demoralizes the work. It places imperfection everywhere, and discouragement. This unfaithfulness spoils the field for better workmen.

You cannot do work in true integrity without the armor on. When you have on the whole armor, success will attend your efforts. It is of the highest consequences that every work shall tell. There must be urgency of prayer; there must be self-denial and self-sacrifice. There must be a copying the Pattern, Jesus Christ. Everything that is worth doing is worth doing well. Do not let a particle of unfaithfulness be in any of your work. You are the human agents to carry the truth, and human souls are dependent on your faithfulness. Give yourself to Christ, and when the worker is renewed by the Spirit of Christ the work must be received.

There is little true value placed upon time in this country. People have no idea of the value of time. I am generally up at three a.m. or four. When I was in Europe I would rise at three o'clock. I have entered my 66th year, and my right hand writes a great deal. I feel that every subject in the Word of God is of such vast importance, and when I realize that certain ones need help, I dare not be indifferent. There must nothing be left undone on my part. And I write on the lines to help them. The last year, during my sickness of eleven months, I have sent away 2500 pages. I must treasure these truths of the Word as gold, and communicate these truths to others as they have been communicated to me.

Christ said, “Why stand ye here all the day idle?” [Matthew 20:6.] Many have no sense as to the value of time, but this negligence can and should be overcome through the transforming grace of Christ. The work of God will elevate you if you will be elevated. Many think they must live to please themselves else life is of no value. They indulge in this pleasure and that pleasure. It is their custom to live up to the last

edge of means. God wants every man and woman to do his best. If you all economize you can save a little here and there.

When I was only fourteen years old I knew what it was to economize and save money. I learned a trade, and we could only earn about a shilling a day. In place of putting it all on our bodies, we saved it, that is, a little at a time until we had six pounds sterling. We gave it to our father, and no one bought me any clothing after I was twelve years old.

When the message came of the Lord's soon coming, and the calling for men and means, you may be assured it was a privilege for my sister and me to hand over the six pounds to father, telling him to invest in tracts and publications to send the message to those that were in darkness.

God wants us to work and do our best. It is perfect laziness to be satisfied with something to eat and wear. We must be educated to industry and work with an eye single to the glory of God. If you have not judgment to know how to spend means, go and advise with someone that knows how to economize. We used to hand our money to Mother and say, Buy that quality of clothing [so] that we can pay for our own clothing and have some left for the missionary work. And she would do so, and thus they encouraged us into lines of work. It is the duty of everyone that touches the work of God to plan and devise and learn economy.

There is so little sacredness attached by many to the most glorious truths ever committed to mortals. Angels desired to look into these wonderful things that are opened to us so freely. You are just as much doing the right kind of service at work in the field as you would be to open the Scriptures to others. You have no time to lose. Seek to bring the solid timbers into the character building.

Unless those who are supposed to be missionary workers are faithful, the sooner they are dismissed the better it will be for them and the cause of truth. The slipshod workers may expect dearth wherever they go. To every man is committed his work. You are expected to train that talent. To the one that neglected to train the talent it was said, "Take him and cast him into outer darkness." [Matthew 22:13.] Here is the judgment of God against the slothful servant. He said of God, "We knew thee that thou wast an hard man, reaping where thou hast not sowed, and gathering where thou hast not strawed." [Matthew 25:24.] He lied against God. He did not know God at all.

We beseech of you for Christ's sake not to be negligent. Seek to redeem the time. We want to have the best address. If there are those who do not care to improve in tact, in grace, in ability, then dismiss them. It is an injury to them to hold them. Select others, the best you can find, and prove them. They should not enter the work with the idea to carry out their own way. They are in service, and when they are not willing to serve, let them choose another work.

Consecrate yourself every day. The Lord can make you free, and if you keep praying you will find that you will not need such an abundance of holidays. Your moral taste will become refined, elevated, and ennobled. You will have the angels of God to cooperate with you. You can repeat the promise, "Ask and ye shall receive, seek and ye shall find." [Matthew 7:7.] When you make an entire surrender to God you shall have precious, clean, profitable thoughts. And when you come to one whom you wish to save, the

Spirit of God gives you the right words to say, and the heart is reached. We feel an intense interest to help souls, and Satan has an intense interest to ruin them.

Christ says, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." [Matthew 11:28.] This is a most blessed promise. To lay our worriment down, and rest in Jesus. Heaven knows all about every one who improves and becomes refined. How do they learn it? By coming in contact with obstacles. Why are the muscles of the blacksmith's arm so powerful? It is because he wields the heavy sledge. You want to so exercise yourself that you shall have spiritual sinew and muscle. The more tax you put upon yourself, your mental qualities, to do unselfish service, the more you will improve and the more talents you will gain. When obstacles confronted Christ, He did not fail or become discouraged. It was said of Him, "He will not fail nor be discouraged." [Isaiah 42:4.]

Because the human instrument submits to Christ, The Lord Jesus that died for us means to do everything He can for each soul that comes to Him for strength and efficiency. Christ says, "They that follow me shall not walk in darkness." "Walk in the light while ye have the light." [John 8:12; 12:35.] Move forward. If you do not improve in methods and tact by exercising your faculties [to learn] how to work better, when will you increase in efficiency? Every leading of the Spirit of God will always lead you to better efficiency in time. To the one with five talents it was said, "I will make thee ruler over many things." [Matthew 25:21.] The one-talented man was expected to do his best also. "I will multiply the one talent." But he robbed God of that time, and wasted his Lord's goods. The record says, "He gave to every man his work." [Mark 13:34.] How? "According to their several ability." [Matthew 25:15.]

God measures every talent, and our ability, and knows just what to lay upon us. We are not to nourish ourselves and study for ease. Here are men that are faithful, then the word comes, "Entrust him with great responsibility." And he proves faithful to that trust. And the word comes again, "Bring him up to a still higher standard of responsibility." And through grace he grows to the full stature of a man in Christ Jesus. Did not the Saviour know all about Cornelius? Yes, He knew just what to do for him.

How much could be said to the young people. How many ways they might improve in lines of economy. Just to put a little into the treasury now, and a little again, would soon amount to considerable. We should not spend our pence in buying ribbons or sweets or pleasing trifles. We should count our pence over and over again before spending.

My parents taught their children that it was a sin to be idle, and father said he would supply us with yarn if we would knit for the poor. And we did so, and drew quite heavily for supplies of yarn. I never allow my hands to be idle. I know we can do a great deal more than we think we can. We do not know how much God has before us. We should be willing to put the whole heart into the work. You need not expect the heavenly agencies will work unless you place yourself in line. And then to have "well done" said to you at last! Christ will pronounce "Well done" on those only who have "well done." [Verse 21.]

Sermon/Christ Our All in All

Petone, New Zealand

April 22, 1893

John 14:12-18, 19-23. Here is the test, "If a man love me, he will keep my words." [Verse 23.] Verses 24-26. Here we are told what the Comforter is. Verses 27-30. The Prince of this world apparently gained the best. Verse 31. "But that the world may know that I love the Father, and as the Father gave me commandment, even so I do." That is, He carried out the whole plan devised in the heavenly courts. Here is "Christ" that paid the ransom. He died for every son and daughter of Adam. He left His royal crown, and laid aside His royal robe, and clothed His divinity with humanity. What would He have [to] gain by His poverty? That you might have life which measures with the life of God. That you might have the mansions which he said he had gone to prepare. John 14:1-3.

He told His disciples that He rejoices, because in His sufferings He cleaves the way to the throne of God. Is it a cross to you who are believers? You do not want to be of that company who would be ashamed of their Lord. There is truth for somebody in this world. Christ would have the chambers of the mind open that the bright light of truth might shine into the chambers of the mind and soul temple.

John 17:2, 3. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given Him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." That is eternal life. Because Christ is the Redeemer, will not save any soul, but we must lay hold of Him by living faith. That is, we are to know God <by an experimental knowledge,> and Jesus Christ whom He hath sent. We cannot know Him without loving Him.

Why did not Jesus come in bright array? Why did He not come clothed in the panoply of heaven? But He clothed His divinity with humanity, that He could take [part] with the human family. He knoweth how to succor those who shall be tempted. Before Him is opened the strongest temptations ever [to] come to man. He could always hear the little children that wailed out their distress in suffering and disease. In the wilderness of temptation He met the wily foe face to face. Satan came upon Him with all his power. And after Christ had fasted forty days, Satan said to Him, "Command this stone that it be made bread." [Luke 4:3.] But Christ met him with "It is written." Just so we must present to the tempter, "It is written, That man shall not live by bread alone, but by every word of God." [Verse 4.] We that do live by the Word must not hang our souls on any human being.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." [Matthew 4:5, 6.] That would have been presumption for Christ to have cast himself down. How few can stand a dare. We see this acted out in children. They fail to understand the temptation. They will venture their ambition. They want to receive honor. Satan dares them that he may have full control of mind and body. But Christ said, "It is written again, Thou shalt not tempt the Lord thy God." [Verse 7.]

We must not put ourselves on the enemy's ground. We are only here as probationers. We must not act as though there was no tempting devil. There are temptations that come to us, and we cannot accept them and give them a place in the mind unless we peril our souls. We want to know that our feet are in safe paths. You who associate with the disobedient and worldly-minded better heed the injunction, "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.] Is this not encouragement enough for us—to have living connection with the God of heaven?

When you go where sin is, and place yourself on the enemy's ground, you just place yourself where the angels of God do not preserve you from the evil influence. We are to know that Christ is constantly by our side. We are to put all our trust in Christ and say, "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Hebrews 7:25. We do not want to go on any pinnacle and throw ourselves down.

Then the devil takes Christ to an exceeding high mountain and passes the kingdoms of this world in a panoramic view before Him, and says, "All these things will I give thee, if thou wilt fall down and worship me." Divinity flashed through humanity, and Christ said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." [Matthew 4:9, 10.] Our duty is to live by every word that proceedeth from the mouth of God. We ought to be gaining the choicest experiences continually.

We cannot neglect this great salvation, unless at a tremendous loss to our own souls. Let me ask you, Was it convenient for the Lord of glory to die, the just for the unjust? Every step from the manger to Calvary was marked. Was it convenient for the Lord of glory to be taken by the mob in the Garden of Gethsemane? It was there His pale and quivering lips repeated these words, "O, my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." [Matthew 26:39.] Why, Christ and the Father were one. He knew the offensive character of sin. He knew the wrath of God was upon Him because of the offensive character of sin.

The sins of the whole world were upon Him. He said He came not to do His own will, but <the will of His Father.> [John 6:38.] The mysterious cup trembled in His hand, and the destiny of a lost world was balanced. Three times was that prayer heard. But he consented <to drink the cup.> Why? He became the substitute and surety for man. He could have had legions of angels <at His side in a moment,> but no, He must tread the wine press alone. The satanic horrors of darkness were there, but He was victorious. You can overcome in the name of Jesus, and gain a crown, not merely a laurel that would fade. What temptations the Son of God had. He was forced from one tribunal to another.

Pilate brings forth Barabbas, that notable robber and cruel murderer; and beside him stands the Son of the infinite God, in agony and distress of mind, but He bears the superscription of the divine. The image of God is upon Him. Barabbas is by His side and the question is asked, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" [Matthew 27:17.] But the hoarse cry is raised, Release Barabbas and crucify Christ. It was the chief of the people, the people that claimed to know God that said, Release unto us Barabbas and crucify Christ.

When Pilate said, What shall I do with Jesus? Hear their hoarse cry, that He should be crucified. I want every one to take in the situation. I want you to go over that scene. What dependence can you place in human nature that is not under the control of the influence of God? The world knows Him not today. The line of demarcation is plain and distinct between those that keep His commandments and those who do not. We cannot serve the world and please God.

Christ came to our world that He might take it and place it in a proper position. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." [Matthew 6:33.] We must have that faith that works by love and purifies the soul. Do you not think that Satan uses those who serve him to tempt us? We must not be tempted by their enchantments. We must search the Scriptures for ourselves. Do we want to be on the side of the world with those that said to release Barabbas; but crucify Christ? Is there one here who has been drawn away with the enchantments of the world? What we want is a Saviour. We want to acknowledge Him before men.

The peace of Christ is of great value to us. Are we ashamed of Him, [through] whom, if we should come [to Him], we may have life in the kingdom of God? Are you consecrated to Christ? We ought to be consecrated to the "Lamb of God, which taketh away the sin of the world." [John 1:29.] We want to be fashioned after the similitude of the Lord Jesus, and not after the similitude of the world that said, "Away with Jesus, but release unto us Barabbas." [Luke 23:18.] If we do not belong to Christ, we shall be classified with the murderers and unbelievers.

The Apostle Paul inquired, "Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth." [Galatians 3:1.] It is said of Satan that he was exalted because of his beauty, and he fell. I feel such an intense interest for your soul's salvation.

I left my home in America that I might speak the words of life to you people in these Colonies. We want you to lose sight of everything but the great Center. We want you to bind to Jesus Christ. Connect by that chain of living faith. You know not how soon your life's record may close. Have you made your peace with God? Does Jesus abide in your soul by living faith? "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.]

Do not keep that padlock on any longer. You want to know that the God of heaven will acknowledge you among the faithful, that you may hear the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." [Matthew 25:23.] You ask how much He loves you. I point you to Calvary. There you behold the sufferings that Christ endured for you. You are prisoners of hope. By beholding we become changed.

We 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.] Jesus came to save sinners, those in rebellion and pollution. When God gave Jesus, He gave all heaven. He would make the sacrifice so full that He could not do more. Will man dare to complain? They spit in the face of the Lord of glory. Many seem to be sad because of their religion.

We should not go about begging pardon of the world because we are Christians. I beg pardon of Jesus Christ only <because I am not complete in Him.> He has made every provision that we [may] have a Christian character. You put thoughts of God out of the world and how much devotional religion would there be? How much pure, unalloyed service would they give Him? He was “bruised for our iniquities.” [Isaiah 53:5.] We cannot afford to refuse the power of the grace of God. We pity them if there is such here. If we love Jesus we shall become heirs of God, and the Father will love us as He loves His Son, Jesus Christ. We are members of the royal family, children of the heavenly King.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.” [1 John 3:2.] We want the truth of heavenly origin. Christ said, “Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you.” [John 15:20.] We are children of the heavenly King.

It was the highest exaltation of Christ to obey His Father and keep His law as the apple of His eye. Let it have this effect upon our characters. We pray that the Lord God of heaven will let the light of His Holy Spirit shine upon you, that when the judgment shall sit and the books shall be opened you shall not be ashamed of your own record in that day. You have not put stumbling blocks in the way of others. You have tried to clear the King’s highway.

Let us exalt Jesus. Let us give Him our hearts’ best and holiest service, and He will say, “I will confess you before my Father and his angels.” [Revelation 3:5.]

Ms 16, 1893

Sermon/Conflict Between Christ and Satan. Opera Hall, 8:15 p.m.

Auckland, New Zealand

February 12, 1893

1 John 3:1-3. Here John has a view of the measureless love of an infinite God. John cannot find language to express it, and he calls upon [the] world to behold it. There were types and shadows that prefigured Christ in the Old Testament. Those who had been with Christ through His ministry recorded His works in the New Testament. For three years and a half the disciples were learning lessons from the lips of Christ, the greatest Teacher the world ever knew. We have it from their lips, and we believe it. Christ had come to our world. What brought Him here? Adam and Eve had transgressed the law of God in Eden. Genesis 2:16, 17.

God told them not to touch the tree of knowledge. But here the tempter came in, and instead of obeying the words of God they listened to the tempter and obeyed his words. What was the result? They were excluded from their Eden home. When God made inquiry, they told Him about it. The voice said to them to eat and they obeyed it. Then was the first gospel sermon preached to Adam and Eve in Eden. Genesis 3:15. Well now, let us thank God for this, that the serpent cannot touch our head unless we give it to his control.

Christ looked upon our world before He came to it, and He saw that Satan's power was exercised upon the human family. And because of the transgression of Adam he claimed the whole human family. He pointed to their calamities and diseases and reflected [them] upon God. He said God would have no mercy upon them and they might as well be under his control. Jesus had enlisted to give His own life for the salvation of men. He laid aside His royal robe [and] royal crown that He might clothe humanity with divinity. He was a babe in Bethlehem. Again His love was exercised to bring human beings under His sway that they might not follow the example of Adam.

Since the law of God was transgressed, the sentiment prevailed that it was impossible for man to keep the law of God. And so Christ Himself takes human nature upon Him, and He gives to men a probation, places them on trial to teach them in His own nature. The human and divine were combined in Jesus Christ. He came to our world to elevate humanity in the scale of moral value with God. He passed over [the] ground where Adam fell. He stood against the temptations of Satan and came off conqueror. He [Satan] approached the Son of God as an angel of light, just as he may tempt you.

Jesus Christ came off conqueror in the wilderness of temptation. And when upon Jordan's banks, He offered such a prayer to heaven as heaven had never listened to before. His prayer penetrated through [the] darkness around him and reached the highest heavens. The heavens were opened and a dove, in appearance like burnished gold, [descended upon Him,] and from the lips of the Infinite One was heard these words, "This is my beloved Son, in whom I am well pleased." [Matthew 3:16, 17.] We have not understood how much this was saying to us. "You are accepted in the Beloved." [See Ephesians 1:6.] His prayer ascended to the highest heavens. There [our] petitions will be heard. Jesus Christ, [our] Intercessor, will give [ear] to the [petitioner], and he will have grace [and] power through the Substitute, and surety that his petitions shall be honored in the highest heavens. How precious to every son and daughter of God, to every father and every mother who stands with burdens of responsibility to their children.

Christ has come to our world to redeem it. Our work is to make Him the Center. Our hopes are centered in Jesus Christ, He is first, best and everything to us. Christ came here to our atom of a world, and He honored it by taking [the] nature of man upon Himself. He honored humanity in the sight of all the created intelligences. And this work of salvation that He was working out in behalf of human race. Angels of God were to come at His bidding. Where? Right to our world.

We read in [the] Word of 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.] That means you and me. It means every one of us. That is wonderful; we ought to see enough in this to have a thankful heart continually. "For he shall grow up before him as a tender plant." See Isaiah 53:2. Why, His human form must be so attractive, and it was; but His purity cut right across their pathway, cut directly across their human attractions. Read also verses 2 and 3.

The Jews thought if He had only come with power; and in arms, and to restore their kingdom to them, and break the yoke off their necks, they would have accepted Him. He did not even come in the light of

an angel; but He humbled Himself before the angels. Divinity took humanity upon Him that humanity might touch humanity. If He had come in any other way, they could not endure it.

[When] the angel came to Daniel to make known unto him that he was greatly beloved and to give him skill and understanding, why, he could not endure the sight of the angel; the angel bade him to be strengthened, but he had to reveal himself as a man. So we can see what wisdom, what knowledge God had in laying [the] plan that Christ should come as a man, the Prince of Life to dispute the power of the prince of darkness. Jesus said in Nazareth that, "He came to break every yoke, and to preach the gospel to the poor." [See Luke 4:18.] He was born of poor parentage. Who was it? The Majesty of heaven. He was subject to His parents, and He learned the carpenter's trade, thus honoring labor. The poor took hold of Jesus Christ as their Saviour. He drew them to Himself.

But Christ came to take the prey out of the hands of the enemy. Christ, the Prince of Life, to take the prey from Satan, the prince of darkness. He came to heal the sick. He raised the dead and healed those suffering from diseases. He came to represent the Father. He loves the human family. Now Satan may cast upon God his own attributes of sternness, [but] Christ came to represent the Father that we might come in close relation to our heavenly Father. Satan casts reflection on God by saying that the distress, misery, and suffering in our world is caused by God.

While many look at Adam and bewail his weakness, they follow in his footsteps, and break the law of God, and the laws of their own being, notwithstanding they have the examples of those who have done that very thing.

Wicked hands took the Prince of Life, and crucified Him. He died for our sakes. How many open the door of their hearts to Jesus? How many close the door of the heart to the enemy? [Oh,] that we may see the Saviour in His humiliation in taking human nature upon Him. He stooped lower and still lower until we behold Him in the Garden of Gethsemane. There is where He offered the prayer, "If it is possible" [Matthew 26:39.] (See Scripture.) It was here He prayed three times. Why, the bloody sweat that came from His pores moistened the sods of Gethsemane. The destiny of a lost world was balanced. He could have said, "I cannot take the sins of the world." But no, no, the misery and weight of [a] lost world comes up before Him, and He accepts the cup.

Pilate seeks to release Him, and Pilate presents Him as an innocent man. After scourging Him he brings Him forward, and with Christ on one hand and Barabbas on the other, he asks the people which is their choice, which shall he release unto them. Barabbas, whose countenance expresses depravity and every mark of cruelty, and who was such a notable robber, is placed forward so that they can make their choice: [Barabbas or] Christ, [who] loved mercy and compassion, and who did not cast one reproachful look upon His enemies. Pilate thought the contrast was so evident that they would choose Christ, but hear the coarse cry to release Barabbas. Pilate says, "What shall I do with Christ?" "Crucify him, crucify him," came from their coarse voices. [Matthew 27:22; Luke 23:21.] Now I ask you, men and women, what confidence have you in human nature unless controlled by the grace of Christ? Christ's human arm encircled the human race while with His divine arm He grasped the throne of the Infinite One. And this world, that had been separated from the continent of heaven, He throws it back into favor with God.

Here the human family may look to heaven and say, "I see its battlements. O, what path shall I tread that I may reach its happiness?" Many of you are saying this.

When Jacob had left his father's house, and felt that he was alone and discouraged, God gave him a wonderful dream. He saw a ladder. The base of [the] ladder rested on the earth, and the topmost round reached into heaven. The light of the glory of God was shining the whole length of that mystic ladder. And the angels in their shining brightness were ascending and descending upon it. What an impression was left upon him! He recalled the teachings of Abraham, and Isaac. He realized that he was not forsaken. He said, "Why this is the house of God, and the gateway to heaven." [Genesis 28:17.] Heaven was near to him. And heaven is nearer to us than many of us suppose.

An angel from heaven was sent to Cornelius saying, "Thy prayer is heard, and thine alms are come up in remembrance in the sight of God." [Acts 10:31.] Can you not see that [though] we are few, [we may be more than conquerors] if we have the angels to co-operate with us? God knows you by name, and where you live. Every dishonesty, and every thing is open to His eye. God's eye is upon His people. Light will come as they live it. God is at work in our behalf. He gave all heaven with His Son. God did not want the confederacy of evil to say that He could do more than He had done. Worlds that He had created, intelligent angels in heaven, can testify that nothing more could be done in behalf of man. We can be "partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 Peter 1:4.] We are to be in the world and not of the world. We are to be witnesses for God.

Christ is not in Joseph's new tomb. The angel from heaven rolled away the mighty stone. The panoply of heaven came, and the Roman guards fell as dead men to the earth. They saw the glory and the Son of God. He had risen and ascended to heaven above, and the angels were singing with glory and admiration. And as they reach the gates of the city of God they cry out, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in." [Psalm 24:7.] And the sentinels at the gates inquire, "Who is this King of glory?" The reply comes, "The Lord strong and mighty, the Lord mighty in battle." See also Psalm 24:8, 10. And the heavenly gates are opened and they pass within the city. Angels on every side would worship Him, but Christ motions them back as they worship Him, waves them back, and He presents this petition to the Father, "I will that they also, ... be with me where I am." [John 17:24.] And the Father grants the petition. Then the angels of God worship Christ and they touch their heavenly harps and the strain echoes and re-echoes through the courts of heaven. And Jesus is inaugurated to stand as our substitute and surety. Does He tell you that you shall go into heaven without any battles? He shows you that you will have battles to fight.

Satan fights against the army of Jesus Christ. Jesus stands at the head of the army. None of us are left without special help from God. There is a world to save, and we should be laborers together with God. You must come out from the world and be separate. Draw the line of distinction plainly between you and the world. Educate your children for God. Teach them of His love and tell of His power. Christ said, "Behold, I stand at the door and knock." [Revelation 3:20.] Gracious invitation! Let him in. Emptied of envy, let the vacuum be supplied by grace of Jesus Christ. Be one of the families where the angels of God can minister. Be parents of prayer. Divine power will come to you as it came to Jesus Christ. Work with earnestness and zeal for the unconverted.

There will [be] a class stand before the judgment seat of Christ of whom Christ will say, "I was hungry and ye fed me not." [Matthew 25:42.] Everything rests upon what character we develop. You shall become changed into His likeness if you have chosen Him as your Counselor. Your confessions should be to Christ. Never confess to any man unless you have wronged him. Jesus Christ is the one that bears our sins. Many think they do not want religion if it would do no more for them than it does for Brother X. The Bible, the garden of God, is full of rich promises. Search its pages. No matter if the devil says you are a sinner. Christ came not to call the righteous but sinners to repentance. Let us believe He has come to save us from our sins. I feel so grateful to Him that I can commit my soul to Him; and He will keep that which I have committed to His trust. Let the world see that there is matchless charm in Jesus. Christ says, "I have overcome the world." [John 16:33.] And you can have the same victories. And hear at last, "Well done thou good and faithful servant." [Matthew 25:21.]

Ms 17, 1893

Sermon/The Law and the Love of God. Pavilion, 8:00 p.m.

Napier, New Zealand

March 26, 1893

Luke 10:21-25. [This is] the most important question ever presented to human minds; from the youngest to the oldest we want to know this. What does Jesus say? He lets him answer himself. Vs. 26. Love God with one quarter of [the] heart and [the] rest given to [the] world? No. Verses 27, 28. Live and have life that runs parallel with [the] life of Jehovah. Vs. 29. He presents man, wounded and bruised, as his neighbor. Verses 30, 31, 32. These are men in responsible positions, [but with] no pity. Verses 33, 34, 35. What does it mean to love God with all the heart, and thy neighbor as thyself? The two great arms—love to God, and love to our neighbor. To hold God supremely. And [the] last six commandments, love to our fellow man. Thank God that the first four commandments are not put after [the] last six, because when we love God supremely we have the mind of Christ. John 3:16. Here is [the] love of God to man, and love of man for God. There is not one of you that loves God unless you love your neighbor. Why? Because he is the purchase of the blood of Christ. There is love for sinners. We would not any more enclose ourselves in four walls, and shut ourselves away from the suffering. It takes more than four walls to make us happy.

Just as soon as the mother loves Jesus, she wants to train her children for Him. You can train the disposition <of children> much more than you think you can <from their earliest years.> That precious name of Jesus should be a household word. Parents will not, <under any circumstances, if they are led and taught of God,> plan to complain and differ, they will <sense their responsibility that> they are teachers. They have no right to neglect <this> their God-given responsibility. They are to know that God has a law, to be respected and obeyed in the home life as verily as in church capacity.

We do not claim we can, as Christians, pass those things by and cry peace to the disobedient. God's law is no less binding now than when Adam and Eve were on trial in the garden of Eden; and we are more responsible than Adam and Eve, because we have the record of their history [as they passed] over the ground. We see them in happiness and obedience; we see them in their life of disobedience. Eve believed the words of the tempter and not of God. The enemy began to bear false witness against God and in regard to evil. That tree, he declared, to be good; it would make them wise. Just as though God [of] heaven would keep from them what was for their good.

God gave them fruit of every description; but He wanted them to know that He was the proprietor. When they partook, they disobeyed the word of God, and became transgressors, and when God came to visit them in the garden, Him whom they used to welcome when they saw Him approach, they hid from His face. When God said, "Adam where art thou?" and after Adam replies, He tells him, You have been eating of the tree of knowledge. [Genesis 3:9-11.] Did God leave him then? No. No, God gave them a star of hope to illuminate the dark future. And the first gospel sermon was preached by God Himself. Genesis 3:15.

Satan cannot touch the mind or intellect unless we yield it to him. John 3:16. Excuse sins as though we had no power to overcome them? How readily would God have given Adam and Eve power, if they had gone to Him. We may say how weak they were, but we have their example, and it is repeated over and over again. And what is required to save man? To abolish the law of God? No. Not one jot or tittle of the law of God has been changed. If the law could have been changed, then Jesus need not have died. God's law was immutable, and changeless as His throne. He would not leave men free to continue in transgression. Because man was lost he must be ransomed with a price.

The incarnate Son of God, laid aside His royal robe, that humanity might touch humanity, and that divinity might lay hold upon divinity. When [Jesus was] a babe in Bethlehem, Satan was upon His track. Christ came because Satan had things as he pleased. Jesus came into our world to throw it back into favor with God. The transgression of Adam and Eve separated our world from the continent of heaven. Jesus Christ throws back the world into favor with God. He stood between the sinner and God, and the Father comes with a holy retinue of angels and accepts the sacrifice. He looks upon the cross of Calvary. O that cross—what does it mean? [The] law of God has been transgressed, and [the] sinner [is] in trouble with the Father. The apostle Paul taught, "repentance toward God, and faith toward our Lord Jesus Christ." [Acts 20:21.] There are no moral qualities in law to save. Christ came to leave us an example, and has given us probation. Trial took place with the second head, second Adam. Everything was pending on the part of Jesus Christ. He received baptism from John. And He offered His prayer to heaven notwithstanding the hellish shadow that Satan cast.

Christ's prayer cleaves through the hellish shadow of Satan and enters heaven. And from the Father comes the representation of a dove of burnished gold, which is the Holy Spirit of God, and settles and enshrouds Christ, and they hear the voice saying, "This is my beloved Son, in whom I am well pleased." [Matthew 3:16, 17.] You read this over and over again in a careless manner; but it means everything to you and me. God has accepted Him as our representative and head.

Then Satan leads Him into the wilderness. After His long fast Satan tempts Him and said, "If thou be the Son of God, command that these stones be made bread." "But he answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Matthew 4:3, 4.] Satan failed there. Why do we not use "It is written"? Why do we not preach Jesus Christ instead of lauding some great man? See Matthew 4:5, 6. Why did he not repeat, "To keep thee in all thy ways"? [Psalm 91:11.] Christ was to work no miracle in His own behalf. His work was to relieve the suffering; why humanity came here to touch humanity.

God shows us that when it is necessary, He will work in our behalf. Christ passed over the ground where Adam fell. Satan had to carry Christ back. Jesus would not place Himself in peril to please the devil. But how many today can stand a dare? When God says not to do a thing, you had better not do it. Ambition is taking [the] world captive. We read in the papers of robbery, and almost every conceivable crime because of ambition to excel. Matthew 4:8, 9. Divinity flashed through humanity, and Jesus says to Satan, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Verse 10.] Just so it will be with us.

I have tested, and I know whereof I speak. For eleven months I could not sleep nights. I prayed to be relieved. Relief did not come but I had light in the Lord by night and by day. I know wherein my strength lies. I thought of Christ a great deal in this time. "Thou shalt worship the Lord thy God, and him only shalt thou serve." [Verse 10.] Do we do it? Where is the line between the loyal and true, and the disloyal and untrue? We cannot afford to heed the assertions of men as did the Jews.

The commandments of God are no less binding today than when [Adam and Eve were] placed in the garden of Eden. Christ resisted the enemy on the three great temptations. When Christ was fainting on the field of battle, and apparently dying, He was watched by not only Satan and his host merely, but worlds not fallen watched the conflict, and Satan left the field a conquered foe. Of Christ it is said, "I have trodden the wine press alone; and of the people there was none with me." [Isaiah 63:3.] God has angels today just as well as then.

Christ said that He came to do the "will of the Father which sent me." [John 5:30.] Christ has borne the test in our behalf.

One may say, If I were wealthy what I would do for the cause. How do you know that you could stand the test? Your inquiry should be, Is it well with my soul? Christ has conquered, he has made the way open. We must overcome through the merits of Jesus Christ. 1 John 2:1. How thankful I am for this. Christ came because Satan's power was so great. Ephesians 2:2. The Majesty of heaven came to bear the test in our behalf. He redeemed Adam's disgraceful failure. With His divine arm He grasped the throne of the Infinite One.

Jacob said because of his sin that he had separated himself from God and heaven; but God did not forget him. He gives him a dream. He sees a ladder of shining brightness. The base of the ladder is firmly planted on the earth, and [the] topmost round enters the throne of God. Angels are above it, and shining in their brightness on every round of that ladder. The angels are descending on that shining ladder. He says, This is the gate of heaven to my soul, he tells the Lord. Genesis 28:16-22. God has angels

whose whole work is to draw those who shall be heirs of salvation. Whenever one takes a step toward Jesus, Jesus is taking steps [toward him]. The angels' work is to keep back the powers of Satan.

It is the privilege of every one to be a partaker of the divine nature and keep God's law. Christ paid the debt when He hung upon Calvary's cross in His death and crucifixion. Christ, by His death on the cross, exalted the law. He could no more abolish the law than He could abolish Himself. We want to be found obedient to the law of God. Do you think we would see the crimes and murders which make men entirely overlook the laws of nature if men kept the law of God? What makes men worship tobacco? It is taking the underpinning out of their house, and Satan knows it.

It is impossible for man to change the institution of the Sabbath. It may be looked upon as trifling to keep the [Sabbath, but] when God laid the foundations of the earth He laid the foundations of the Sabbath. He rested on the Sabbath and sanctified it and pronounced it holy, to be kept through a thousand generations. They were to keep it for a sign to a thousand generations, and by that time we shall be in the city of God. This is worth your thinking about. We cannot be sanctified through error. We have an open Bible. Where is your foundation for Sunday? God says, "I change not" "nor alter the thing that has gone out of my lips." [Malachi 3:6; Psalm 89:34.]

We want to understand what Jesus is to us. This battle is in view of the whole universe of heaven. As Christ bowed on the sods of Gethsemane, the destiny of a lost world was balanced. Listen to His prayer. "Not my will but thine be done." [Luke 22:42.] His bloody drops moistened the sods of Gethsemane. His visage was more marred than the sons of men. It was then He said, "Could you not watch with me one hour?" [Matthew 26:40.] The Son of God betrayed by Judas. They mocked Him and ill treated Him in every way. We sometimes think we have a hard time if we should be ill treated by those to whom we carry the words of God, to those who are not like the noble Bereans, who searched the Scriptures daily to [see] whether these things were so.

We are told to come out from the unclean and be the sons and daughters of God. What shall we do? God has one standard and we should keep it. He worked six days, and rested on the seventh. That is His memorial of creation, and if you move it to another day you destroy its significance. It is for us to keep in memory His creative work, and every shrub and flower reminds us of His work. I want to stand the test of God and bow in allegiance to heaven. Is not the penalty of sin death? It is best for someone to be right even if in the minority.

Christ clothed His divinity with humanity, and for our sakes He became poor, and I ask you, Are you working on Christ's side of the question? I want you to open your eyes and say, "Open thou mine eyes that I may see wondrous things out of thy law." [Psalm 119:18.] We want to glorify the Lord God of heaven, and serve Him.

It was not convenient for the Son of God to suffer, but it was expedient for us that He did suffer. He takes every sin away, and puts [on us] His robe of righteousness, woven in the loom of heaven, and not one thread of humanity in it, and covers us. We should be the happiest people on the face of the earth, and not begging pardon of the world for being Christians. We are adopted into the heavenly family, and we shall inherit the mansions prepared for those who are obedient. Upon the heads of the humble and

obedient He will place crowns, and they will touch their golden harps and make heaven's arches ring with their songs of redeeming love.

"Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them which love him." [1 Corinthians 2:9.]

Ms 18, 1893

Farewell Camp Address. 6:00 a.m.

Napier, New Zealand

April 6, 1893

Luke 2:40-51. This brings us to when Jesus was twelve years old. We have had much before our minds since the camp meeting began. And we know the enemy is alive, seeking to efface impressions that the Spirit of God has made. He has great power to work, and he tries to efface the image of God in man, that he may establish his own attributes. We have heard much truth. Christ said, "Walk in the light, while ye have the light." [John 12:35.] After this there is danger of becoming neglectful of heeding. Truth comes from the Author of truth. It is to be written on the tablets of the heart so as not to be effaced.

We may be sure where [the] Lord has been working on people to establish principles, the enemy will work to counteract this. We may feel we know more and are more safe. Our knowledge that we put into practice will be of use to us. If you diffuse the light you have, it will become [a] strong force wherewith you can withstand the enemy. We shall praise God for every ray permitted to shine on our pathway. The work of the enemy is to obliterate everything that comes from heaven, and our work is to resist him. We must fight the good fight of faith.

The only way we can reach the people is through God. Let us work with the heavenly agency and make impressions that are heavenly and not earthly. I feel so thankful that the Lord Jesus Christ is at our side as long as we are on His side. Bring our ideas to the Scriptures and see what God says. We are not to interpret the Scriptures in the light of our ideas, and we shall not be left to delusions. [Manuscript ends here.]

Ms 21, 1893

The Seventh-day Adventist Church Not Babylon

Bank's Terrace, Wellington, New Zealand

June 12, 1893

Those that have published the Loud Cry tract have not consulted me upon the subject. They have quoted largely from my writings and put their own construction upon them. They claim to have a special message from God to pronounce the Seventh-day Adventist Church Babylon, proclaim her fall, and call the people of God out of her, and try to make the Testimonies substantiate their theory. These publications are misleading minds and increasing the prejudice <already existing,> that we cannot get access to <them,> to present the message God has given in warnings to the world of altogether a different character than the ideas presented in these pamphlets.

I arose at half past two o'clock; I could not sleep; the burden was upon me. The history of the children of Israel urged itself upon my mind, and many points were so clearly pressed upon me that I dared not keep silent. I wrote 23 pages between three o'clock and half past twelve o'clock. My spirit was stirred within me. I felt a burden for the people of God, not only on account of this one production, but for many of such matters which are coming to the people, claiming to be messages from God. "By their fruits ye shall know them." [Matthew 7:20.]

A number of these pamphlets came to the post office, with instruction to the postmaster to hand them to Seventh-day Adventists. The people of Wellington are full of prejudice. The circulation of D. M. Canright's falsehoods has created prejudice; and it is next to impossible to reach the people, and everything of this character creates the suspicion that we are working under cover. These pamphlets and telegraph dispatches from Brother Caldwell are of a character to confirm their suspicions. All these things are closing the doors of the people against us. The way is being hedged up by just such things.

These men that think they are doing God service are working on the enemy's side, not on God's side. Yesterday I sent 23 pages of manuscript to <Melbourne to> be prepared to come before the people. Prior to this I sent a number of pages treating on the same subject. It will not be <prepared> to go in this month's mail.

A little leaven of false doctrine, under the inspiration of satanic agencies, may work much harm to these who are not rooted and grounded and unmovable in present truth. No one can be safe now unless riveted to the eternal Rock. We have every reason to be grateful and trustful in God. The Lord Jesus knoweth them that are His. He died to save a lost world, and He is gathering out from it an army to serve under His banner. And He will present to Himself a glorious church without spot or wrinkle or any such thing.

I understood that both these men were at the General Conference, that is, Stanton and Caldwell. Could they not discern there the revealings of the Spirit of God? Could they not see that God was opening the windows of heaven and pouring them out a blessing? Why was this? Testimonies had been given correcting and counseling the church and many had made a practical application of the message to the Laodicean Church and were confessing their sins and repenting in contrition of soul. They were hearing the voice of Jesus, the heavenly Merchantman, "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.]

These brethren <who claimed to have this wonderful light> had the very same work of repentance and confession to do, thus clearing the rubbish from the door of their own hearts, and opening the door of their hearts to welcome the heavenly guest. Had they placed themselves in the channel of light, they would have received the most precious blessings from heaven. They would have seen that the Lord was indeed gracious, manifesting Himself to His people, and [that] the Sun of Righteousness had risen upon them. This was precious merchandizing actively carried on. The counsel of Christ to the Laodicean Church was being acted upon, and all who were feeling their poverty were buying gold (faith and love), white raiment (the righteousness of Christ), and eye salve (true spiritual discernment).

Why did not these brethren fall into line, and place themselves in the channel of light? They were poverty stricken and knew it not. They were not working in Christ's lines, were not softened and subdued by his Holy Spirit, and were so blinded [that] they could not see the strong beams of light that were coming from the throne of God upon His people. They heard not the voice of the true Shepherd. They were listening to the voice of a stranger.

When I consider the infirmities of these misled brethren, I feel deep sorrow of heart that they did not plead with God, "Bless me, O God bless, now I see my error. Thou art communicating to Thy people the richest truths ever committed to mortals. These people are not Babylon, for Thou hast given to them righteousness and peace and Thy joy, that their joy may be full." Oh why did they not open the door of their heart to Jesus? Why not [have] removed right there all that obstructs the bright beams of the Sun of Righteousness, that they might shine to the world? While God's blessing was penetrating everywhere, while His presence was consecrating and sanctifying souls unto Himself, why did they not place their souls in the channel of light? It was because Satan had cast his hellish shadow athwart their pathway to obstruct every ray of light.

How could they come from that meeting when the power of God was revealed in so marked a manner, and proclaim that the loud cry was that the commandment-keeping people were Babylon? Satan was saying that same thing to Christ when Joshua stood before the angel. Satan was declaring his sins to be so great that he should not be restrained from destroying him. The words of Christ are applicable to these brethren, and to all who shall advance similar sentiments. "The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: Is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel." [Zechariah 3:2, 3.]

Who clothed him with filthy garments? "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment. And I said, let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord proclaimed unto Joshua saying, Thus saith the Lord of Hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." [Verses 4-7.]

The work of Satan is to cover the repentant, believing, commandment-keeping people of God with defiling garments. <Jesus Christ commands them to be clothed with His righteous garment, woven in the loom of heaven.> What have our brethren Stanton and Caldwell been doing? If they had been commissioned of God to do this work, they would not need to appropriate the writings of Sister White without consulting her or saying a word to her. If they have so large confidence in the work the Lord has given her to do, why did they not advise with her and see if this wonderful message was in accordance with the instruction given her of the Lord? Why did they not have wisdom to work in the right way? But this is a spurious message, of the same character of similar messages that men have claimed to have of the Lord. It is not as the bright shining of a candle lighted from the divine altar.

When the Lord gives His people light it is light. It is not darkness and error, leading directly away from the true light which God has sent to strengthen and bless and give hope to his people. [These men had no right to appropriate] the Lord's goods entrusted to his humble servant to trade upon and improve by trading upon them, [and] to place [them] in the framework of their errors, making it appear to all who shall read these productions that it is the voice of God from heaven giving the "Loud Cry," that the church, His chosen people, who are keeping His commandments, are Babylon, and His people are called to come out of her.

I have no such message to give; but one of an entirely different character. My work is to seek to save lost, perishing souls, and [to] teach them as did Paul who says, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ ... I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." [Acts 20:20, 21, 26-29.]

Now he brings before them another class: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." [Verses 30, 31.]

In all ages of the world there have been men who think they have a work to do for the Lord, and show no respect for those whom the Lord has been using. They do not make right applications of Scripture. They wrest the Scriptures to sustain their own ideas. Whatever may be the claims of those who draw away from the body to proclaim theories of their own invention, they are in Satan's service, to get up some new device to divert souls from the truth for this time. Beware of those that arise with a great burden to denounce the church.

The chosen ones who are standing and breasting the storm of opposition from the world, and are uplifting the down-trodden commandments of God to exalt them as holy and honorable, are indeed the light of the world. How dare mortal man pass his judgment upon them, and call the church a harlot, Babylon, a den of thieves, a cage of every unclean and hateful bird, the habitation of devils, making the

nations drunk with the wine of her fornication, confederating with the kings and great men of the earth, waxing rich through the abundance of her delicacies, [and proclaiming that] her sins have reached unto heaven and God hath remembered her iniquities? Is this the message we have to bear to Seventh-day Adventists? I tell you No! God has given no man any such message.

Let these men humble their hearts before God, and in true contrition repent that they have even for a time stood by the side of the accuser of the brethren who accused them before God day and night.

We are sorry to be compelled to leave the work of preparing manuscript for The Life of Christ.

It seems almost impossible that anyone who had a genuine experience in the faith should suggest such erroneous applications of Scripture as applicable to God's commandment-keeping people. Supposing this spurious message is the one everyone must hear for this time, "Come out of her my people" [Revelation 18:4], where shall we go to? Where shall we find the purity, goodness, and holiness where we shall be secure? Where is the fold where no wolves will enter?

I tell you, my brethren, the Lord has an organized body through whom he will work. There may be more than a score of Judases among them; there may be a rash Peter who will under circumstances of trial deny his Lord; there may be persons represented by John whom Jesus loved, but he may have a zeal that would destroy men's lives by calling down from heaven fire upon them to revenge an insult to Christ and to the truth. But the great Teacher seeks to give lessons of instruction to correct these existing evils. He is doing the same today with his church. He is pointing out their dangers. He is presenting before them the Laodicean message.

He shows them [that] all selfishness, all pride, all self-exaltation, all unbelief and prejudice, which is cherished, which leads to the resistance of truth and turns away from the true light, is dangerous, and unless repented of, they will be left in darkness as was the Jewish nation. Let every soul now seek to answer the prayer of Christ. Let every soul echo that prayer in mind, in petitions, in exhortations, that they all may be one as Christ is one with the Father, and work to this end. In the place of turning the weapons of warfare within our own ranks, let them be turned against the enemies of God and the truth. Echo the prayer of Christ with your whole heart: "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." [John 17:11, 15.] He then offers His prayer to enterpret the process through which His followers are sanctified: "Sanctify them through thy truth." [Verse 17.]

The door of the heart must be opened to the Holy Spirit, for this is the sanctifier, and the truth is the medium. There must be an acceptance of the truth as it is in Jesus. This is the only genuine sanctification: "Thy word is truth." [Verse 17.] O read the prayer of Christ for unity, "Keep through thine own name those whom thou hast given me, that they may be one, as we are." [Verse 11.] The prayer of Christ is not only for those who are now His disciples, but for all those who shall believe on Christ through the words of His disciples, even to the end of the world. Jesus was just about to yield up his life to bring life and immortality to light. Christ, amid his sufferings, and being daily rejected of men, looks

down the lines two thousand years to his church which would be in existence in the last days, before the close of this earth's history.

The Lord has had a church from that day, through all the changing scenes of time to the present period, 1893. The Bible sets before us a model church. They are to be in unity with each other, and with God. When believers are united to Christ, the living vine, the result is that they are one with Christ, full of sympathy and tenderness and love. When anyone is drawing apart from the organized body of God's commandment-keeping people, [and] they begin to weigh the church <in their human scales,> and begin to pronounce judgment against them, then you may know that God is not leading them. They are on the wrong track.

Constantly, men and women [are arising] who become restless and uneasy, who want to set up some new contrivance, to do some wonderful thing. <Satan watches his opportunities to give them something to do in his line.> God has given to every man his work. There are opportunities and privileges in the church to help those who are ready to die, and [to] inspire the church with zeal, but not to tear the church to pieces. There are plenty of opportunities in the church to walk in Christ's lines. If the heart is full of zeal to press on to a deeper sanctification and holiness, [then] work in that line in all humbleness and devotedness. The church needs freshness and the inspiration of men who breathe in the very atmosphere of heaven, to vitalize the church, notwithstanding the tares are among the wheat.

If good men and humble men will take up their duty just where it is, to help those who are ready to die, they will be a great blessing to the church. There are unconverted men in the church, and if those who are so longing to show their zeal for the Lord will seek these poor souls and work with patience and perseverance to win them to Jesus, God would work with them. "Ye are laborers together with God" [1 Corinthians 3:9], not to tear down and destroy, but to restore. "Make straight paths for your feet, lest that which is lame be turned out of the way." [Hebrews 12:13.] There is an abundance of work that is needed to be done in home missions, and in exercising the talents God has given us for wise improvement. We may become skillful as a tradesman in his business by practice. We want to become skillful in [the] trade of working to bless souls, learning to save souls. This requires prayer, and earnest, persevering effort, and a willingness to work in a humble way.

If the money that has been needlessly expended in the doing of works that God has not sent men to do at all, had been employed economically in ways that are simple and safe for the progress and upbuilding of Christ's kingdom in the world, instead of helping Satan to cast upon the kingdom of Christ reproach, and clothing His church with filthy garments as Satan is doing, and urging them into false positions by using the reproofs and corrections that God has given them to show them their sin; what a great work would have been laid upon the foundation.

"Now if any man build upon this foundation gold, silver, 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." [1 Corinthians 3:12, 13.] I would caution all believers to learn to maintain a godly jealousy over yourselves, lest Satan shall steal your heart away

from God, and you slip unconsciously into work in Satan's lines, and not perceive [that] you have changed leaders, and be in the treacherous power of a tyrant.

We are as a church to be wide-awake, and to work for the erring among us, as laborers together with God. We are furnished with spiritual weapons, mighty to the pulling down of the fortress of the enemy. We are not to hurl the thunderbolts against the church of Christ militant, for Satan is doing all on this line he possibly can, and you who claim to be the remnant people of God had better not be found helping him—denouncing, accusing and condemning. Seek to restore, not to tear down, <discourage,> and destroy.

Ms 22, 1893

Diary, July 1893

Bank's Terrace, Wellington, New Zealand

July 12, 1893

Last Wednesday, July 5, all my teeth were extracted. Sister Caro arrived at the [Book] Depository about 11 p.m., July 4; and in the morning she asked me if I was sorry to see her. I told her I was much gratified to see Sister Caro, but to see her as a dentist, I was not so certain about that. But this matter, although unpleasant must be attended to sometime, and I decided that now was as favorable, and perhaps the most favorable, time I should ever have. She said she must leave at one o'clock sharp. About ten I was in the chair, and in a short time the teeth were scattered in every direction in the room.

Not a groan or mourn escaped my lips, not muscle or nerve quivered through the operation; why, I had prayed about this matter, and believing the Lord meant just what He said, when He said, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." [Matthew 7:7.] I relied on the Word that is sure and never failing. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." [John 14:13, 14.] Precious words of assurance. Certainly if I ever needed to trust in God it was at this time. I took nothing to stupefy me, and even not anything to deaden the gums, knowing that reaction would be more severe than if left in their natural state.

After the operation of teeth pulling was over, I saw that my dentist was completely unnerved. Her hands shook like an aspen leaf. She bowed herself in pain and looked as if she were going to faint. Emily brought her a little cholera mixture, the only thing I had like a stimulant. The day before she had been riding all day in the cars, and she said every time she thought of what she must do to Sister White, that she actually felt sick. She has great sympathy, affection, and love for me, although so recently a stranger to her.

But the patient was glad to wait on the dentist. I had her sit in my easy chair, and tried to make her as comfortable as I possibly could. In a few minutes Sister Caro was herself again and went out in the city to improve the short time left her to attend to business. I was glad the job was over, but it has given me

considerable to do to take care of these cavities. I have had a lotion for my gums, and a powder to use, which I have kept up until now, and shall continue to use as long as required.

Willie is not with me. He has been in Melbourne and Sydney over a month, and he hardly thought I would go through the operation until he returned and could be with me. I have had so much trouble with these teeth, and have expended on them no less than a \$150 or \$200. Sister Caro is a superior dentist and is of high repute in these parts. My teeth troubled me at Napier, and I had intended to have them out immediately after the conference held there; but I was requested to visit Hastings, Palmerston, and Wellington and improve the time in speaking and laboring while I had Brother Starr with me, and so I agreed to their proposition. But it seemed that now the way was all prepared for me to have my teeth out, and I wrote to Sister Caro a couple of weeks ago, asking her to come as soon as she could well disengage herself from her work at home, where her business is important.

We expect to hold our coming camp meeting and conference in Auckland from October 30 to November 14 or 15. I know that I must necessarily have two or three months before I could have a permanent set of teeth after having these extracted. I could see no time as favorable as the present. I leave Wellington in two months to go to Napier where Sister Caro resides. Her dentist rooms are in her own house. I am thankful that the most disagreeable part is over. I have not taken one particle of any drugs, excepting to hold a soothing lotion in my mouth to be ejected. The second day I suffered considerable, but the third day was the worst for the inflammation was severe, and pain no less; but no one has heard one moan or groan from my lips. The blessing of the Lord has been with me every moment. My teeth have not troubled before the operation for over two months, and so they were not inflamed, and this made it all the better for me. And I have slept every night as sweet as a baby. I praise the Lord for His goodness, and love and mercy to me.

I do not wish you to understand that Sister Caro is a nervous, unstrung woman in her operations. No, far from this. She is a queenly woman, tall and every way proportioned. I lived in the house with her one month, and I know she does much business. She would be called away from the dining room sometimes, and we would hear loud moans (which we never heard from the room I occupied upstairs). In a few minutes Sister Caro would return looking as pleasant as if she had had a pleasant visit, and in the meantime maybe she had extracted over one dozen teeth. I shall have a good opportunity of getting a good upper and lower set of teeth.

Sister Caro not only does her business, but she has ministerial license and bears many burdens in their church at Napier. She speaks to the people, is intelligent, and every way capable. She supports her three sons—two in Battle Creek, and one in England who is studying law. Percy Caro, the name of the one in England, has taken in the past some degrees of honor, but we noticed in one of the late papers that he has taken the highest degree, having L.L.D. attached to his name. He is a promising young man, but as yet is not in the truth. Dr. Caro supports the home. Sister Caro takes in a great deal of money, but nothing is expended in luxuries. She is supporting young men in the Bible school at Melbourne, besides some in America. The Lord blesses this noble, unselfish woman. Her work is about double when compared with the patronage of the other dentists in Napier. I have written you these particulars, thinking they might interest you.

I will write a few words in regard to Uncle Stephen Belden. His health is not good, and when many of the hands from the Echo office were discharged, he was discharged and was left without work. Byron could not be employed, for they had become so involved in debt that they could not do a large business; so they cut down their business and discharged many of their workers. Byron knew not what to do. He had no means. He has been unselfish, kind, and sympathetic. He had used largely of his means (wages) to clothe and help his father, and when the discharging came he had, literally, not one dollar.

I know that Byron is sympathetic, of deep devotional feelings, and I proposed that he rent a house in Prahran near the school and take students to lodge and board. He was to have my furniture to use, as much of it as he needed, and hire a girl so that Sarah could attend school, and both be educated and trained for the missionary work. Byron is in possession of talents that, if he is consecrated to God, he will stand as a minister or at the head as canvassing agent, or in some position where workers are so greatly needed. They thought the matter over and concluded to accept my proposition, so they are keeping house, and Brother and Sister Salisbury are with them.

Marian and Fannie are with them. I furnish their rooms. Every extra expense Marian has of wood and coal and gas, I pay. Willie writes that Byron is doing well, that he is taking several studies and is making a success.

I give May Walling this term of school. It was necessary as we traveled to New Zealand to have our outgoing expenses as little as possible. In taking only Emily Campbell, I would save enough to give her the advantages of the school in Melbourne. May is doing well in her studies. Emily is my secretary, my bookkeeper, stenographer and copyist; she neglects nothing that needs to be done for me, true as steel to her post. Now I think I have given you the news in regard to us all.

Willie returned to Sydney and Melbourne at the earnest request of those there. Elder Daniells wrote from Sydney in regard to land that he wished Willie to see, in order to ascertain whether it might not be a favorable location for the school. Then he was needed at the Echo office. I gave my consent for him to go. I am pleasantly situated, as I have told you, and now I am bound away from speaking for two months. I shall write on The Life of Christ as much as I possibly can.

If I only had Jesse and my carriage from Melbourne here, I would be nicely situated. I have to pay about two dollars for every drive I take. The livery furnish me with a good horse and easy phaeton. I can walk only a short distance, about two hundred yards. If I attempt to walk farther than this then my hip pains me intensely. A couple of weeks ago I visited a sick sister. I thought [that] to save expense I would take the streetcar, and in so doing I was obliged to walk to and from the streetcar.

It was too much for me, and as the result of it I had considerable pain for over a week. We had a good visit with Sister Glover, and we brought her case to the Lord in prayer. We left her feeling hopeful.

I'll conclude this letter by copying a few extracts from a letter Sister Daniells had written soon after they moved to Sydney. They were in Melbourne when [we] started on this journey to New Zealand. She writes, "When we moved into the house Monday night, I thought to take things kind of easy and get settled by degrees, but Mr. D. met a man from Kellyville who had lately accepted the truth, and invited

him to come to our house for tea and go with him to Parramatta to meeting in the evening, and then come back and stay all night with us. We worked vigorously, and had all things made ready.

“This is a man we want to look after, for he will make a shining light if he is properly trained in the truth. He is a law-writer and has an office in the city, and is such a gentleman, and intelligent and sharp and keen, one of the last men a person would have thought would embrace the truth, but he sees it plainly and accepts it with all his heart, and seems thoroughly converted. Tears come in his eyes when he speaks of it, and he says it is such a revelation to him. It seems as if the Lord led him to Kellyville to hear the truth. He had always lived in the city, but he made up his mind he would go in the country and make a country home for his family.

“He bought twenty acres of land out at Kellyville and built a house, and was just getting settled when the tent was pitched there. He still worked in the city but went out and in every day. Now he has accepted the truth, and he says he has lost all interest in making a home in this world, and he has put his place up for sale. [He] says he is going to move back to town as soon as he can, so he will not be obliged to spend so much time going out and in every day and can have more time to study the truth.

“His country home is twenty miles from Sydney, and part of that had to be done by coach. As soon as he heard the tithe [subject], he said that it looked so reasonable, and from that time a tenth of all he earned would go into the cause.

“The first Sabbath he kept, Brother Steed went and spent the afternoon with him, and talked to him about smoking, for he was an inveterate smoker. When Brother Steed was gone, he wanted a smoke very badly, for Brother Steed stayed a long time, but he went out on the veranda and walked up and down and thought about it. Then he went to his room and prayed for help from God to resist the temptation, and from that time he has never touched it, and he says he has never wanted it.”

Ms 27, 1893

Sermon/Temperance

Gisborne, New Zealand

October 15, 1893

[Read] Luke 17:26-30. Now, we know that intemperance is in our world everywhere. There is no sin in eating and drinking to sustain us physically, and in doing that which is for our spiritual good. But when we lose eternity out of our reckoning, and carry these necessary things to excess, that is when the sin comes in. We see on every side such crime, such iniquity. Is it not time that we shall begin to study for ourselves? We have souls to save or souls to lose. God created our first parents and placed them in Paradise. God made only one restriction. “The fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.” [Genesis 3:3.] They would forfeit their life if they did not obey the restriction.

Satan is represented by the serpent. The tempter is everywhere, on every side, and when God says, “ye shall not,” what is the result? In many instances in the place of obeying the voice of warning, they listen to the tempter. And in the place of all the attractions that Satan presents they have woe and misery. Adam and Eve had everything given that their wants required, but they listened to the tempter and disobeyed God.

When God came to inquire of Adam, he laid all the blame upon Eve. God said, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” [Verse 15.] The enemy cannot touch thee unless you let him.

But here is the enmity which God puts against the serpent. There is no enmity between evil men and the angels, but there is enmity between those that serve the Lord and the hosts of darkness.

The temperance question is of tremendous importance to each one of us. It is far-reaching. I have spoken twenty-one times in succession on this subject, and then only touched on it. But here we must take up just a few ideas. When this first gospel sermon was spoken in Eden by God Himself, it was as a star of hope to illuminate the dark and dismal future. O, Satan heard it, [that] man fallen by sin might be recovered. The pair in Eden should not be left to hopeless ruin.

When Christ came into our world as a babe in Bethlehem, the angels sung out, “Glory to God in the highest, and on earth peace, good will toward men.” “And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” [Luke 2:14, 10, 11.]

Satan with all his synagogue—for Satan claims to be religious—determined that Christ should not carry out the councils of heaven. After Christ was baptized, He bowed on the banks of Jordan, and never before had heaven listened to such a prayer, as came from his divine lips. Christ took our nature upon Himself. The glory of God in the form of a dove of burnished gold, rested upon Him, and from the infinite glory was heard these words, “This is my beloved Son, in whom I am well pleased.” [Matthew 3:16, 17.] The human race is encircled by the human arm of Christ, while with His divine arm He grasps the throne of the Infinite One. The prayer of Christ cleaved right through the darkness and entered where God is. To each of us it means that heaven is open before us, that the gates are ajar, that the glory is imparted to the Son of God and all who believe in His name. Our petition will be heard in heaven, as He [God] answered the petition of whom? Our Surety, our Substitute, the Son of the infinite God.

Christ entered into the wilderness with the Spirit of God upon Him, to be tempted of the devil. The enemy is to tempt the Son of God. Christ was tempted with the three leading temptations wherewith man is beset.

“And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by

bread alone, but by every word of God.” [Luke 4:1-4.] Here was the Son of the infinite God, and Satan came as an angel of light to him. Here he tempted him on the point of appetite. Christ was hungry and in need of food, and why did he not work this miracle? It was not in God’s plan, for Christ was to work no miracle on His own account. What was His position? He was passing over the ground where Adam fell. Adam had everything that his wants required. But fierce hunger was upon Christ, and what He wanted was food. The devil was foiled in this temptation. “Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” [Matthew 4:5, 6.] What did he leave out the other part for, which says, “to keep thee in all thy ways”? [Psalm 91:11.] While Christ was in the ways of God, no harm could come to Him. Jesus said of Satan, “He found nothing in me.” [John 14:30.] This temptation of Satan to Christ was a dare. Satan said, “If” thou be the Son of God. What would have been gained if Christ did as Satan asked him to do? Nothing. Christ meets him with “It is written.” Satan saw he could [do] nothing there.

Now he tempts Him on another point. He has all the world pass before Him in its grandeur, and Satan just wants Christ to bow down before him. Satan had such power over the human family. “Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, If thou wilt fall down and worship me.” [Matthew 4:8, 9.] Divinity flashed through humanity, and Christ said, “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” [Verse 10.]

Satan left the field as a conquered foe. Our Saviour passed over the ground and was victor. He was fainting on the field of battle. There was no bosom to cradle His head, and no hand to pass over His brow. Angels came and ministered unto Him. Just such help we may claim. Christ saw it was impossible for man to overcome in his own behalf. He came to bring moral power to man. This is our only hope.

We see the importance of overcoming appetite. Christ overcame, and we may obtain the victory as Christ did. He passed over the ground and there is victory for man. What has He done for the human family? He has elevated man in the scale of moral value. We may become conquerors through our Sufficiency. There is hope for the most hopeless, in Christ. “Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.” [Jeremiah 13:23.] “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.] There we have the rich promises of God. What did Christ come here for? To represent the Father. What a heart of love and sympathy! He came to bring eternal life, to break every bond. When God gave His Son, He gave all heaven. He could give no more.

“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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” [Isaiah 61:1.] He is the only One that had power to do it. Here the great price has been paid for souls sunk in sin. Man must be of value. Christ weighs him. Christ’s taking human nature upon Himself shows that He places a value upon every soul. “What? Know

ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] This is the value God places upon man, and again He says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [Isaiah 13:12.] But God will do nothing without the co-operation of the human agent.

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace ... And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations. And that ye may put difference between holy and unholy, and between unclean and clean." [Leviticus 10:1-3, 8-10.] Nadab's and Abihu's minds were beclouded because of intemperance, and in the place of taking the fire God had commanded them they took the common fire, and God destroyed them. If they had kept themselves free from wine they would have distinguished the difference between the sacred and the common. But they went directly contrary to God's requirements.

We read of steamboat disasters, and railroad accidents, and what is the matter? Somebody in many, many cases has beclouded the mind with intoxicating drink. He did not feel the weight of responsibility resting upon him. Many, many lives have been lost because somebody got drunk. Thus lives will be charged to the man that put the bottle to his neighbor's lips.

In olden times when a man had a vicious animal he paid for it. It says in (Exodus 21:28, 29): "If an ox gore a man or a woman, that they die: then the ox shall be stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in times past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death."

Now we wish to carry this principle right out to those that brew the deadly poison. Here is the law that the God of heaven gave to regulate what to do with vicious animals. Christ is seeking to save, and Satan to destroy. I ask you that have reasoning powers to think on these things. The man that is intoxicated is robbed of his reason. Satan comes in and takes possession of him and imbues him with his spirit; and his first desire is to bruise or kill some of his loved ones. Yet men will allow this accursed thing to go on, that makes man lower than the beast. What has the drunkard obtained? Nothing but a madman's brain. And here the laws are such that the temptations are continually before them.

That liquor seller will have to answer for all the sins of the drunkard, and the drunkard will have to give an account of his deeds. Their only hope is to lay their souls upon the crucified and risen Saviour, "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.] What does Christ say? Ye "are laborers together with God." [1 Corinthians 3:9.] Christ came to bring back to man moral power. Here we see human passions

are destroying human beings. Here are our youth being tempted. The minds of many are being taken up with gambling and horse racing. May God help us to arouse.

Those that are in legislative councils should not drink wine or strong drink. But how much have witnessed ourselves? They need clear brains that they may have sharp and clean-cut reason. The destiny of human life is in their power, whether this or that man shall meet with death as his penalty, or be punished otherwise. We have known of a drunken carousal in the courts of justice. Have they had a clear brain and an eye single to the glory of God? Nature is defaced in man. Christ came to elevate. Touch not, taste not, should be your motto. You should be temperate in eating. But liquor—let it alone. Touch it not. There can be no temperance in its use. Satan would sweep in the human family. Christ came to redeem, to elevate man, for He took human nature upon Him.

Parents must arouse to your God-given duty. Teach your children obedience. Many have lost respect for father and mother. They will have just as much respect for their heavenly Father as for their own parents. Teach your children.

Give them lessons when babies in your arms. Angels will be around you when you do this. When those weary mothers know not what to do with their children, they thought that they would bring them to Jesus. And as one mother started, and would say to another, “I want Jesus to bless my children,” then another would join the company, and still another, and so on until quite a little group came to Jesus with their children. As they came to where Jesus was, He caught the sound. He knew when they [had] first left. Jesus Christ sympathized with these mothers. As they brought their little ones to Jesus, He said, “Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.” [Luke 18:16.] Parents, take hold; the gates are ajar.

The tone of voice that [you] use is a means of educating your children. No one ever knows all the troubles that the little hands give. Mothers, there is One that knows all—that is, the God of heaven. Every day that [you] fulfill your duties, mothers, the words “Conqueror through Christ Jesus” are written opposite your names. What barriers are you going to build up against their souls? Do not threaten them with the wrath of God if they do wrong. But bring them in your prayers to Christ. Have your home as attractive as you can have it. Put back the drapery and let heaven’s doctor in, which is sunlight. You want peace and quiet in your homes. You want your children to have beautiful characters. Make home so attractive that they will not want to go to the saloon. Show them the flowers and leaves of the tree. Tell them that God made every spire of grass, and gave the beautiful tints to every flower. Tell them that here is the expression of God’s love to you. That this is the voice of God speaking to you that He loves you.

You want your homes as that of Abraham’s. He commanded his household after him. He taught them to obey the commands of God. These are the lessons, mothers, that you are to patiently teach your children. You cannot afford to spend time in studying the fashion of the day. Teach them that they are Christ’s property. We are making characters today. Young men, young women, you are determining your lot in the future today. Let Christ come in. He will preserve you from temptation.

Tobacco is undermining the constitutions of many. It is entering into the fluids and solids of the body. We have known those tobacco devotees cured from this vile habit. My husband and I founded a health institution in America. The testimony from those that treated the tobacco patients was alarming. They told of the effluvia in the baths, and on the treatment sheets, which was alarming. But they were brought on solid rock. We have seen many that said they could not overcome, brought safely out.

No one can be written in the books of heaven who is a drunkard. Resist temptation as a man. In the name of Jesus Christ of Nazareth you can lay hold upon divine power. Christ will work in behalf of every one of you. The tobacco appetite is created which hath no foundation in nature. Nevertheless you can have the victory. The curse of God is upon them who pass the bottle to his neighbors lips. You say, we are in the minority. Is not God a majority? If we are on the side of the God who made the heaven and the earth, are we not on the side of the majority? We have the angels that excel in strength on our side. Away with the fashions of this degenerate age. Sisters and mothers, you are abusing the bodies which God has given you. What does it mean, young women, this girdling of the waist which does not give your lungs, liver and vital organs their proper capacity? Your future posterity will testify against you. How could I have spoken as I have, if I would girdle myself as some of you do? You see, nothing is pressing against these vital organs. We sometimes see women that have some records to read, and they cannot speak loud. They seem to have no voice. They are girdled until they have such tiny waists. Just as though God did not know how to make them.

The Lord would have the wife of Manoah adhere to strict habits of temperance. "And the angel of the Lord appeared unto the woman, and said to her, Behold now, thou art barren, and bearest not: but thou shalt conceive and bear a son. Now therefore beware I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." [Judges 13:3, 4.] The angel who appeared to Zacharias and Elisabeth said, "Thy prayer is heard and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." [Luke 1:13-15.] Here we have the child taken before his birth and after. You mothers should place value on these things. The appetites of the mother are transmitted to the children. Many who indulge in things to satisfy appetite are taking the underpinning right out of your house. There are men that might have had as clear a record as Daniel. Satan is playing his cards for your soul. We want to stand free and pure from the degradations of this world. "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 3:5.] Christ overcame in our behalf. And we may overcome through the name of Jesus Christ of Nazareth.

As the redeemed enter in through the gates into the city, Jesus Christ welcomes all, and they shall have harps of gold and sing to the glory of Jesus Christ, and [wear] robes woven in the loom of heaven with not one thread of humanity in it.

We want heaven at the loss of all things, and Jesus Christ means we shall have it if we co-operate with Him.

Ms 29, 1893

Laborers to Learn Lessons at the Foot of the Cross

Palmerston, New Zealand

April 20, 1893

Since coming to New Zealand, the Lord has strengthened me to engage in labor for the churches. Although infirmities are still my companions by night and day, the Lord has given me His grace to bear them. Sometimes when I feel unable to fill my appointments, I say, In faith I will place myself in position. I will go to the meeting, and stand upon my feet, although feeling unable to say a word. And whenever I have done this I have had strength given me to rise above all infirmities, and to bear the message the Lord has given me for the people.

It is now three months since we left Melbourne. We have traveled about twenty-five hundred miles by sea and by land, and I have written over three hundred pages of letter paper. I have spoken to the people forty-one times, and am gaining in health, and strength, for which I render thanksgiving and praise to God every day, and in the night season. "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed." [Psalm 28:6-8.] "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears." [Psalm 34:1-4.] I know not how to be thankful enough for the goodness and mercy of God to me. I desire to devote myself, soul, body, and spirit to His service.

After the close of the camp meeting in Napier, we decided to visit Wellington, and to spend a few days at this place to labor with the little company of Sabbathkeepers here who are pleading for help. Palmerston is about five-hours' ride from Napier, and it is nearly as far on to Wellington. For two or three hours after leaving Napier we passed over a rich farming country, dotted with small towns. In some of these some labor has been bestowed, and there are a few families of Sabbathkeepers. Farther on, the country is newer. It is quite level, and heavily timbered, and the large, fertile pastures, full of stumps and half burned logs, remind us of the newer portions of Michigan, Canada, and [New] York State.

Palmerston is a prosperous town of six thousand inhabitants. It is a railroad center, and the principal town in a large and fertile district.

Four years ago a series of meetings were held here by Elder Robert Hare; but the population of the place has doubled since that time, and another continuous persevering effort will be required here. During our short visit but little can be done except to encourage and counsel the little company of believers.

Our laborers must learn at the foot of the cross the lessons to be communicated to the people. Thus will they bring sheaves to Jesus Christ. In the first chapter of Corinthians, Paul has given us instruction which every true laborer needs to study, especially the following verses: "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." 1 Corinthians 1:23-25. Here is a lesson of special consequence to every worker in the vineyard of the Lord. It will not result in solid work for men to preach to please the ears of the people, while the truth is not held forth in a manner to bring them to the cross of Jesus Christ. The messenger of God must present eternal truths plainly, and keep in distinct view before the people their peril in neglecting eternal interests. While self is kept out of sight, Jesus Christ must be ever lifted up and exalted. Set in type 1 Corinthians 1:26-31. "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." 1 Corinthians 2:1-3. The apostle feared lest his work should stand in the wisdom of men and not in the power of God, and thus his labor prove to be a work which would not produce a harvest.

Set in type 1 Corinthians 2:4-9. Now the explanation of this wisdom that the world hath not seen, nor heard, nor known: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." 1 Corinthians 2:10-16. The words contained in this chapter should be imprinted on every soul of those who are [laborers] in the vineyard of the Lord.

Every one engaging in the work needs these words framed and hung in memory's hall: "We are laborers together with God." 1 Corinthians 3:9. Then there will not be so many decided failures in the efforts made to win souls to Jesus Christ. There is need of bringing them to the foundation, and building them into a firm structure that will abide the fires of the last great day. The people cannot be reached, and their hearts broken, except by God's divine power. 1 Corinthians 3:9-15.

Those who seek wisdom in the study of the world's authors are not drinking from the pure fountain flowing from the throne of God. "Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Jeremiah 18:14, 15. Let the men who are engaged in the solemn work of bearing the last message to the world heed the exhortation of Paul: "Preach the Word." Not the science of phrenology, or the productions from human

speculations; but listen to the words of inspiration addressed to Timothy: "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, (the people) having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:1-4.

Now hear the words addressed to the messengers who bear the God-given message to the people in those last days: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Timothy 4:5.

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful man, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Timothy 2:1-3.

Special heed should be given to the words of the apostle: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." 2 Timothy 2:14. The minister of the gospel is never exhorted to strive to be a smart preacher, a popular speaker; but is commanded to "study to show thyself approved unto God, a workman that needeth not to 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 every messenger of God give heed to these words. We are laborers together with God, and if those who accept the responsibility of holding forth the Word of Life to others do not daily yoke up with Christ, and lift his burdens, and learn of Jesus day by day, it were better for them to seek some other employment.

We can reach the people only through God. If the human agent is co-operating with the divine intelligences, an efficiency and a power will attend his labors which will bring souls to the knowledge of the truth. Our appointed task is to sow beside all waters, to seize every opportunity which presents itself to cast in the seeds of truth. Let every youthful laborer engaged in any branch of the work consider that he is wearing the armor of Jesus Christ, marshalled under His banner to wisely meet the enemy. Jesus Christ is our Captain and Leader. We are to obey His orders in doing the work appointed us, which is to sow and reap and garner up His harvest. Let all consider that we are stewards of the manifold grace of God, and realize that of these stewards faithfulness is expected. Faithfulness and care will be exercised in the use of means committed to your trust—faithfulness in setting an example of simplicity in dress. Let strict economy mark your course of action, and by diligent use increase the talents with which you have been entrusted.

Ms 32, 1893

Thoughts On Isaiah 58

Auckland, New Zealand

February 16, 1893

There is a subject that urges itself upon my mind that I must open before the Battle Creek Church; it is the fifty-eighth chapter of Isaiah. The Word of the Lord is given to His people, showing them the very things they should do if they would have physical and spiritual strength. Are they individually heeding the Word of the Lord in Battle Creek? Are they making personal efforts right in their own midst for the children and youth, and for every one who needs the help which they can give?

It is specially well to be interested in deeds of charity and love for those not of our faith. But do the household of faith receive all the thoughtful attention that would meet the mind of God, as expressed so fully in the fifty-eighth chapter of Isaiah? One of the special sins that has been presented before me is the neglect of this very kind of work by the Battle Creek Church. The reproof that has been given to those in positions of trust in the office is [regarding] their heartless dealings with the widow and the fatherless, making no difference in their treatment of those in their very midst, the very ones they should have a special interest in, and those who are not in a measure dependent upon thoughtful plans and care bestowed in order to save their souls. There have been serious neglects in this direction that have brought the frown of God upon His people who have had great light and opportunities and privileges. Will the church in Battle Creek awaken to their God-given responsibilities in this respect? Will they have some thought of the widows and the fatherless? Will they be missionaries for God?

I have felt much burden over neglected duties in this respect. I have felt that there might be zeal misdirected for those who do not have so great struggles because of our faith in keeping the Sabbath of the fourth commandment; and while those in the faith would have eyes wide open to see some needs among unbelievers, they are in danger—of neglecting the very work for youth and children who need personal looking after—[of not having] the grace of God to administer to their necessities in tender, pitying love for Christ's sake.

I have felt deeply over the case of Martha Lockwood's family. How do they stand? Are there efforts made to help the children to help themselves? I learn that the second boy has been to Chicago to get work, because he could not get work in the Review office. Are there not unbelievers employed there who have no idea of coming into the truth? And should there not be special efforts made to employ those who are children of Sabbathkeepers, and [are] fatherless? I mention this case as a representative one. Those who are connected with the office may think they have some reason to let him drift, because in every case he has not met their ideas. I ask them, If Jesus Christ should let you drift, as you surely would if He let go His hold on you, where would you go? And how would you stand in His sight? Every soul is precious, bought with the ransom money of the blood of the Son of the infinite God.

I hope that the Lord will awaken an interest in those cases, not a casual half-hearted thought, but a live interest for all those youth who need your special influence to help them in the narrow, royal path that leads to obedience to God and to life eternal. "Feed my lambs," was the command of Christ to Peter. [John 21:15.] Will you have a watchcare, church of Christ in Battle Creek, you who are at the very center of the work, for those who have not a father's care, and a father to plan, advise, and counsel them? Will you act [as] the fathers and mothers in Israel?

When my husband was alive and connected with the office, he was ever interested for the sorrowing. As a religious duty devolving on him, he had a care for the widows and fatherless. And I will say, If the ones who made so much of any mistake or error they thought they saw in him would only manifest the spirit of compassion and watchful caretaking of those who needed help and counsel, the Lord would be better pleased with their course of action. Now will someone or ones act the fathers and mothers in Israel? Will they go to Sister Lockwood and make inquiry in reference to her children? The things they know not, like Job "search out" [Job 29:16], and see if they cannot save a soul from death; give this lad a place in the office. That is one of the very things that was presented before me when the reasons from the Lord were given why an office should be established in Battle Creek. It was that parents keeping the Sabbath, and Sabbathkeeping children, should find employment, and that the managers should in every respect be men who have the converting power of God upon them, and should be in living connection with God, that the children and youth should see the tenderness of Christ, the compassion of Christ, in those who are in responsible places.

A disinterested benevolence needs to be practiced. The office was to be a training school—the youth to be under discipline respecting the rules and requirements, and feeling their responsibility to bring themselves under discipline. I saw that many youth would, as the result of wise planning and careful generalship, be saved to Jesus Christ; and they would become faithful and true in service to God.

But if the managers turn heartlessly away from these individual cases because of prejudice, or because of their own un-Christlike traits of character which would lead to indifference and neglect, the Lord will in the book of His remembrance trace their names, and there will be written in distinct clear lines, Weighed in the balance of the sanctuary and found wanting. This will be a terrible sentence passed against any case.

The Lord sees not as worldly men see; His eyes are too holy to behold any wrong practice. Men may do wrong and they may do righteousness; they may exhibit an unsympathizing spirit and judge hastily, and place a soul by their hasty spirit where Satan may delight in their council and action, for he sees he can overcome them by making their surroundings the most unfavorable for the development of Christian character.

Neither occasional good deeds nor occasional bad deeds constitute character, or form habit, but it is training and educating the mind to the feelings of the same kind by repetition. What is done once by impulse one will more readily do a second time. I have been shown that the Lord has not been glorified in such manifest neglect of the children and youth in our midst; special personal labor has been strangely neglected. Some may ask, Am I my brother's keeper? Yes, you are decidedly so if you claim to be sons and daughters of the heavenly King. Many souls have died unprepared, many live without Christ, because they are neglected by those who profess to believe the truth.

Many in our institutions have been shoved off, disconnected from them as incorrigible; but if the tenderness of Christ had been shown them and personal labor put forth for them, they would have become workers together with God. And as a result of the lack of this love, they have been lost to the

cause, lost to Jesus Christ, and some souls will have to give an account in the judgment for this personal neglect, for this want of patience, of long-suffering, kindness and love.

Are there those in the church who are looking for the backsliding ones? Those who have gone on Satan's ground are the very ones who need your help the most. Said Christ, "I came not to call the righteous but sinners to repentance." [Mark 2:17.] "Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God." [Revelation 3:2.] There is need of much more of the mind of Christ.

Who has made any Christlike efforts for Edson White? Who has ever come close to his side in love for his soul? Who has conversed with him in real, deep earnestness, evidencing a lively interest to save his soul? His soul is precious in the sight of God, but who has taken any genuine burden in his case? Who has the tender sympathy of a father in Israel? He is in the enemy's snare, but who has the interest to save him?

There is no excuse for the church in thus neglecting to put forth her hand in determined effort to save the souls that you see are ready to perish. Let those who have helped him [Edson White] by their counsels, and encouraged him from time to time in pursuing a course that has been a snare to him, now become converted and see if they cannot now counteract their work. Those who close the door of their hearts like the Pharisees, let them fall on the Rock and be broken, and then let them work interestedly, pray with him, and not let go, but press this case to the throne of grace as Moses pleaded for Israel. Is not his soul worth making an effort for? Shall the wayward, straying sheep be left to perish because no one who is Christlike, no shepherd, will go to seek and save the one that is lost? There are some solemn questions [that] will be addressed to souls in the judgment in regard to your slothfulness in not doing the very work that needs to be done in saving those souls that are ready to perish.

I remember in Battle Creek when there were those who felt the burden for the unconverted and those who were in darkness and saw no light, then prayer meetings were appointed that they might make the strength of God their strength. In every case the heavenly intelligences worked with these efforts, and souls were saved. This effort was made for Will Sicily, and when ready to perish he was saved. Why is there not true burdens for these souls who might be bright and shining lights if some one would do their God-given duty, and give them proper assistance in time of need? Censures and condemnation you may be excused from giving, but show them you have a care for the souls for whom Christ has died; make earnest, decided efforts, and be determined you will not fail nor be discouraged.

Go hunt for the straying sheep and bring them back to the fold. This work will be rewarded. God sees that you need to come into close union with Jesus Christ and work in His lines. Put away your condemnation, and put on the armor of Christ's righteousness to save. There are plenty who are ready to crush and to destroy—this is the first element that comes to the surface. They can talk, they can accuse, they can condemn; but to heal, to restore, to bind up, is a work they have no experience in.

Now, may the Lord open your eyes to see a field of work before you, and to enter it without delay, for if you neglect this very work, you will be called unfaithful servants. I call upon you in the name of Jesus Christ of Nazareth to take up these lines of work you have neglected, and see if you will not have a rich

harvest to reward such kind of labor. Censuring, accusing, and cutting off is much more in harmony with your feelings; but do you want Jesus to treat you thus? Do you want Christ to cut you loose from Him when you make mistakes and dishonor Him?

I will add a few words more. A letter came to Sister Starr from Martha Lockwood, and she related how they were circumstanced. She said she was trying to sustain herself, and she found it was sometimes quite hard. Her second boy was at work at [the] Review and Herald office, and every cent of his earnings he brought to his mother. But he felt a strong desire to earn more for his mother's support. An offer was made to him to work for Dr. Kellogg where he would command a higher wage, and he left the office to go into the Sanitarium office. No complaint was made of his work in either place; but when the office was burned then he was thrown out of work, and he tried to get a situation in the Review and Herald office, but they did not give him work. He tried to get work at anything but could not, and as his earnings were so much needed at home he went to Chicago to find work, and succeeded, but could not keep the Sabbath. He, after a time, came home, and I think tried again to get work in the office, but there was no opening. Now, this young man is fatherless, his mother a widow, and he has not given his heart to God. If some earnest missionary work was done, I think it would be a blessing bestowed. Every soul is precious, and not one is to be treated indifferently. This has called up in my mind the light given me of the Lord, and I have felt that it was time that these souls for whom Christ has died were receiving personal labor; and that, if it is a possible thing, the fatherless should be employed rather than unbelievers.

This is the very matter which I have had presented to me again and again. If the young man acted unwisely in leaving the office, as he probably did, older heads have acted in many things with far less wisdom and principle. There should be the greatest care taken to look into these cases by the fathers and mothers in Israel. If there have been mistakes made by the young man, this is no reason why there should not be efforts made to keep him from the great cities by giving him employment. One soul saved to Jesus Christ is of such value that the world sinks into insignificance in comparison with it, and we are to view every soul in this light.

The office was to be an educating, training school for the youth. Those connected with the office should have a deep, abiding love for Jesus Christ, and they will have a care for all the souls for whom He has given His precious life. There will be the tenderest sympathy exercised toward the motherless and the fatherless, and these are to be especially the subjects for determined effort, the subjects of wise, well-directed labor, approaching them with the tenderness of Christ Jesus. Personal religion will reveal itself in bearing good fruit; sanctification is not the work of a day but a lifetime. The human heart becomes a medley of passions, vanities, love of self, love of money, and love of the world. There should be in the heart of everyone grace which can bloom in the garden of God. Selfishness will cut out every precious likeness of Christ, will expel humility and self-denial and devotion. Abide in Christ and then, you will have the mind of Christ appear, and will work the works of Christ. The Lord requires of His people more than they give Him. We are to work in our family, in the church, and in our business, with an eye single to the glory of God; then our work will not be swept away as so much hay, wood and stubble by the fires of the last day.

Ms 34, 1893

The Successful Teacher

May 18, 1893

[EGW note:] <This was sent to Professor Prescott as it is, for I dared not delay it.>

I was, a few nights since, in my dreams in conversation with the teachers in the school or chapel room. I was speaking to the teachers, and said, "I have a message for you," and in substance I presented that which I now write. I was speaking to the teachers in regard to their great responsibility of being under the control at all times of the Spirit of God. I repeated these words, "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.]

The Lord Jesus is our example in all things. There are those who are acting in the capacity of teachers in the college and church schools who will do lasting harm to the children who are brought in connection with them, because they are not <themselves> learning daily in the school of Christ. They indeed need that one teach them, that unless the love of Christ is an abiding principle in the soul temple, it will be defiled with impatience, with fitful, impulsive actions, just because they feel like this. But everyone who has to do with educating the younger class of students should consider that these children are affected [by], and feel the impressions of, the atmosphere <in the school room> [whether it be] pleasant or unpleasant.

If the teacher is connected with God, if he has Christ abiding in his heart, this is <making its impression. Sympathy and love should be> cherished by the teacher. When a teacher manifests impatience or fretfulness toward a child, the fault may not be in the child one-half as much as it is in the teacher who needs, himself, to be disciplined and trained, and deserves a heavier punishment than he puts upon the child, for he is old enough to know better. Teachers <are> tired with the children, [and] something they say or do does not accord with their feelings, but will they let Satan's spirit enter into them, and lead them to create feelings in the children very unpleasant and disagreeable, through their own lack of tact and wisdom from God?

There should not be a teacher employed to teach in any department of the school, unless you have evidence by test and trial that he loves, and fears to offend God. If they are taught of God, if their lessons are daily learned in the school of Christ, they will work in Christ's lines. They will win and draw with Christ, for every child and youth is precious <in His sight.>

Every teacher needs Christ abiding in his heart by faith, and to possess a true, self-denying, self-sacrificing spirit for Christ's sake. One may have sufficient education and knowledge in science to instruct; but has it been ascertained that he has tact and wisdom to deal with human minds? If they have not the love of Christ abiding in the heart, they are not fit to be brought into connection with children, and [to bear] the grave responsibilities placed upon them, of educating these children and

youth. The higher education and training is wanting in themselves, and they know nothing [of] how to deal with human minds.

There is the spirit of their own insubordinate, natural hearts that is striving for the control, and to subject the plastic minds and characters of children under such a discipline is to leave scars and bruises upon the mind that will never be effaced. This matter has been presented to me in such a variety of ways, tracing from cause to effect, that while the matter is again brought before me and urged upon me by the Spirit of the Lord, I dare not forbear to trace with my pen these evils.

If a teacher cannot be made to feel the responsibility and the carefulness he should ever reveal in dealing with human minds, his education has in some cases been very defective. In the home life the training has been harmful to the character, and it is a sad thing to reproduce this defective character and management in the children brought under his control. We are standing before God on test and trial to see if we can individually be trusted to be of the number of the family who shall compose the redeemed in heaven. "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.]

Here is represented the great white throne and He that sat on it, from whose face the earth and heaven fled away. Let every teacher consider that he is doing his work in the sight of the universe of heaven. Every child with whom the teacher is brought in contact has been purchased by the blood of God's only begotten Son, and He who died for these children would have you treat them as His property. Be sure that your contact, teachers, with every one of these children shall be of that character that will not make you ashamed when you meet them in that great day when every word and action is brought in review before God and, with its burden of results laid open before you individually. "Bought with a price"—O What a price, eternity alone will reveal. [1 Corinthians 6:20.]

The Lord Jesus Christ hath infinite tenderness for those He has purchased at the cost of His own sufferings in the flesh, that they should not perish with the devil and his angels, but [that] He may claim [them] as His chosen ones. They are the claim of His love, of His own property; and He looks upon them with unutterable affection, and the fragrance of His own righteousness He gives to His loved ones who believe in Him. It requires tact and wisdom and human love, and sanctified affection for the precious lambs of the flock, to lead them to see and appreciate their privilege in yielding themselves up to the tender guidance of the faithful shepherds. The children of God will exercise the gentleness of Jesus Christ.

Teachers, Jesus is in your school <room> every day. His great heart of infinite love is drawn out for not only the best-behaved children, who have the most favorable <home> surroundings, but children who have by inheritance objectionable traits of character. Even parents have not understood how much they are responsible for the traits of character developed in their children, and have not had that tenderness and wisdom to deal with these poor children, whom they have made what they are, but fail to trace back the cause of these discouraging developments which are a trial to them. But Jesus looks upon these children with pity and with love, for He sees, He understands from cause to effect.

The teacher may bind these children to his or her heart by the love of Christ abiding in the soul-temple as a sweet fragrance, a savor of life unto life. The teachers may, through the grace of Christ imparted to them, be the living human agency—be laborers together with God—to enlighten, lift up, encourage, and help to purify the soul from its moral defilement; and the image of God shall be revealed in the soul of the child, and the character become transformed by the grace of Christ.

The gospel is the power and wisdom of God, if it is correctly represented by those who claim to be Christians. Christ crucified for our sins should humble every soul before God in his own estimation. Christ risen from the dead, ascended on high, our living Intercessor in the presence of God, is the science of salvation which we need to learn and teach to children and youth. Said Christ, “I sanctify myself, that they also may be sanctified.” [John 17:19.] This is the work that ever devolves upon every teacher. There must not be any haphazard work in this matter, for even the work of educating the children in the day schools requires very much of the grace of Christ and the subduing of self.

Those who naturally are fretful, easily provoked, and have cherished the habit of criticism, of thinking evil, should find some other kind of work that will not reproduce any of their unlovely traits of character in the children and youth; they have cost too much. Heaven sees in the child the miniature man and woman, and [the] capabilities and powers that, if correctly guided and developed with heavenly wisdom, will become the human agencies through whom the divine influences can co-operate to be laborers together with God.

Sharp words [and] continual censure bewilder the child, but never reform him. Keep back that pettish word. Keep under discipline to Jesus Christ your own spirit; then will you learn how to pity and sympathize with those brought under your influence. Do not exhibit impatience and harshness, for if these children did not need educating, they would not need the advantages of the school. They are to be patiently, kindly, and in love brought up the ladder of progress, climbing step by step in obtaining knowledge.

It is to be a daily working agency that is brought into exercise, a faith that works by love, and purifies the soul of the educator. Is the revealed will of God placed as your highest authority? If Christ is formed within, the hope of glory, then the truth of God will so act upon your natural temperament, that its transforming agency will be revealed in a changed character, and you will not, by your influence through the revealings of an unsanctified heart and temper, turn the truth of God before any of your pupils into a lie, [nor] in your presentation of a selfish, impatient, un-Christlike temper in dealing with any human mind, reveal that the grace of Christ is not sufficient for you at all times and in all places. [Thus you will show] that the authority of God over you is not merely in name but in reality and truth. There must be a separation, however difficult to the true believer, from all objectionable, un-Christlikeness.

Inquire, teachers, you who are doing your work not only for time but eternity, Does the love of Christ constrain my heart and my soul in dealing with the precious souls for whom Jesus has given His own life? Under His constraining discipline, do old traits of character, that are not in conformity to the will of God, pass away and the opposite take its place? “A new heart will I give thee.” [See Ezekiel 36:26.] Have all things become new through your conversion to the Lord Jesus Christ?

In words and by painstaking effort are the teachers sowing [such] seed in these young hearts, that you can ask the Lord to water the seed sown that it shall, with His imputed righteousness, ripen into a rich harvest? [Ask yourselves], Am I, by my own unsanctified words and impatience and want of that wisdom that is from above, confirming these youth in their own perverse spirit, because they see that their teacher has the spirit unlike Christ? If they should die in their sins, shall I not be accountable for their souls?

The soul who loves Jesus, who appreciates the saving power of His grace, will feel such a drawing near to Christ, that he will desire to work in His lines. He cannot, dare not, let Satan control his spirit and a poisonous miasma surround his soul. Everything will be placed [to] one side that will <have a tendency to> corrupt his influence, because it opposes the will of God and endangers the souls of the precious sheep and lambs; he is required to watch for souls as they that must give an account. Wherever God has in providence placed us, He will keep us; as our day our strength shall be.

Whoever shall give way to his natural feelings and impulses makes himself weak and untrustworthy, for he is a channel through which Satan can communicate to taint and corrupt many souls, and these unholy fits that control the person unnerve him, and shame and confusion are the sure result. The spirit of Jesus Christ ever has a renewing, restoring power upon the soul that has felt its own weakness and fled to the unchanging One, who can give grace and power to resist evil.

Our Redeemer had a broad, comprehensive humanity. His heart was ever touched with the known helplessness of the little child that is subject to rough usage, and He loved children. The feeblest cry of human suffering never reached His ear in vain. And every one who assumes the responsibility of instructing the youth will meet obdurate hearts, perverse dispositions, and his work is to co-operate with God in restoring the moral image of God in every child. Jesus, precious Jesus, a whole fountain of love was in His soul!

Those who instruct the children should be men and women of principle. The religious life of a large number who profess to be Christians is not Christian. They are constantly misrepresenting Christ, falsifying His character. They do not feel the importance of this transformation of character, and that they must be conformed to His divine likeness; and at times they will exhibit a false phase of Christianity to the world, which will work ruin to the souls of those who are brought into association with them. For the very reason [that] they are, while professing to be Christians, not under [the] control to Jesus Christ. Their own hereditary and cultivated traits of character are indulged as precious qualifications when they are death-dealing in their influence over other minds. In plain, simple words, they walk in the sparks of their own kindling.

They have a religion subject [to], and controlled by, circumstances. If everything happens to move in a way that pleases them, [and there are] no irritating circumstances that call to the surface their unsubdued, un-Christlike natures, they are condescending and pleasant and will be very attractive. But if there are things that occur in the family or in their association with others which ruffle their peace and provoke their tempers, [if they lay] every circumstance before God, and continue their request, supplicating His grace before they shall engage in their daily work as teacher, and know for themselves

the power and grace and love of Christ abiding in their own hearts before entering upon their labors, <then> angels of God are brought with them into the schoolroom. But if they go in a provoked, irritated spirit into the schoolroom, the moral atmosphere surrounding their souls is leaving its impression upon the children who are under their care, and in the place of being fitted to instruct the children, they need one to teach them the lessons of Jesus Christ.

They need to learn in that day's work, that on such a day, they were destitute of the abiding presence of Christ, and that they should be corrected and punished in place of the children for their perversity, for they have caught the spirit of the teacher; the satanic [spirit] surrounding their own souls works upon the children, and the children reflect back these influences.

Let every teacher who accepts the responsibility of educating the children and youth, examine himself, and study critically from cause to effect. Has the truth of God taken possession of my soul? Has the wisdom which cometh from Jesus Christ, which is first "pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" been brought into my character? While I stand in the responsible position as an educator, do I cherish the principle that "the [fruit] of righteousness is sown in peace of them that make peace"? [James 3:17, 18.] The truth is not to be kept to be practiced when we feel just like it, but at all times and in all places.

The church school in Battle Creek is an important part of the vineyard to be cultivated. Well-balanced minds and symmetrical characters are required as teachers in every line. Give not this work into the hands of young women and young men who know not how to deal with human minds. This has been a mistake, and it has wrought evil upon the children and youth under their charge. They know so little of the controlling power of grace upon their own hearts and characters that they have to unlearn, and learn entirely new lessons in Christian experience. They have never learned to keep their own soul and character under discipline to Jesus Christ, and bring even the thoughts into captivity to Christ Jesus. Oh, if all of you who have any voice and influence in these important decisions of selecting teachers would be more God-fearing, and would be more certain that you are making wise choice for the good of the children and the glory of God, there would be an improved condition of things in every way.

There are all kinds of characters to deal with in the children and youth. Their minds are impressible. Anything like a hasty, passionate exhibition on the part of the teacher may cut off her influence for good over the students whom she is having the name of educating. And will this education be for the present good and future eternal good of the children and youth? There is the correct influence to be exerted upon them for their spiritual good. There is to be instruction constantly given to encourage the children in the formation of correct habits in speech, in voice, in deportment.

Many of those children have not had proper training at home. They have been sadly neglected. Some have been left to do as they pleased; others have been found fault with and discouraged. But little pleasantness and cheerfulness and words of approval have been given them. The defective characters of the parents have been inherited, and the discipline given by these defective characters has been objectionable in the formation of characters. Solid timbers have not been brought into the character

building. There is no more important work that can be done than in the educating and training of these youth and children.

The teachers who work in this part of the Lord's vineyard need to learn the trade first, to be self-possessed, keeping their own temper and feelings under control, in subjection to the Holy Spirit of God. They should give evidence of having not a one-sided experience, but a well-balanced mind, a symmetrical character [so] that they can be trusted because they are conscientious Christians, themselves under the chief Teacher who has said, "Learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." [Matthew 11:29.] Then learning in Christ's school daily they can educate children and youth.

Self-cultured, self-controlled, under discipline in the school of Christ, having a living connection with the great Teacher, they will have an intelligent knowledge of practical religion; and keeping their own souls in the love of God, they will know how to exercise the grace of patience and Christlike forbearance. The patience, love, long forbearance, and tender sympathies are called into activity. They will discern that they have a most important field in the Lord's vineyard to cultivate. They must lift up their hearts unto God in sincere prayer. Be Thou my Pattern, and then by beholding Jesus they will do the works of Jesus Christ.

Jesus said, I do nothing of Myself; the things I have seen of the Father that I do, that the Father may be glorified in the Son. [See John 5:19.] So with the sons and daughters of God; they steadfastly and teachably look to Jesus, doing nothing in their own way and after their own will and pleasure; but that which they have in the lessons of Christ seen Him, their Pattern, do, they do also. Thus they represent to the students under their instruction at all times and upon all occasions the character of Jesus Christ. They catch the bright rays of the Sun of Righteousness and reflect these precious beams upon the children they are educating.

The formation of correct habits is to leave its impress upon the mind and characters of the children, that they will practice the right way. It means much to bring these children under the direct influence of the Spirit of God, training and disciplining them in the nurture and admonition of the Lord. The formation of correct habits, the exhibition of a right spirit, will call for earnest efforts in the name and strength of Jesus. The instructor must persevere, giving line upon line, precept upon precept, here a little and there a little, in all long-suffering and patience, sympathy and love, binding these children to his heart by the love of Christ revealed in [himself], the teacher.

This truth can in the highest sense be acted, and exemplified before the children. Hebrews 5:1, 2. (Verses 2, 3): "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins."

Bear this in mind, never lose sight of it, when teachers are inclined to have their feelings stirred against the children and youth for any misbehavior; let them remember that the angels of God are looking upon them sorrowfully; for if the children do err and misbehave, then it is all the more essential for those who are placed over them as teachers should be able to teach them by precept and example. In no case are

they to lose self-control, to manifest impatience, and harshness and want of sympathy and love; for these children are the property of Jesus Christ, and teachers must be very careful and God-fearing in regard to the spirit they cherish and the words they utter, for the children will catch the spirit manifested, be it good or evil. It is a heavy, but a sacred responsibility.

There need to be teachers who are thoughtful, considerate of their own weakness and infirmities and sins, and [who will] not be oppressive and discourage the children and youth. There needs to be much praying, much faith, much forbearance and courage, which the Lord is ready to bestow.

For God sees every trial, and a wonderful influence can be exerted by teachers, if they will practice the lessons which Christ has given them. But will these teachers consider their own wayward course, that they make very feeble efforts to learn in the school of Christ, and practice Christlike meekness and lowliness of heart?

The teachers should be themselves in obedience to Jesus Christ, and ever practicing His words, that they may exemplify the character of Jesus Christ to the students. Let your light shine in good works, in faithful watching and caring for the lambs of the flock, with patience, with tenderness, and the love of Jesus in your own hearts. Never, never educate them to speak impatiently and passionately because their teacher does these things. Never educate them by giving publicity to the errors and misdoings of any scholar, for they will consider it a virtue in them to expose the wrongs of another.

Never humiliate a scholar by presenting his grievances and mistakes and sins before the school: you cannot do a work more effectual to harden his heart and confirm him in evil than in doing this. Talk and pray with them alone, and show the same tenderness Christ has evidenced to you who are teachers. Never encourage any one student to criticize and talk of the faults of another. Hide a multitude of sins in every way possible by pursuing Christ's ways to cure him. This kind of educating will be a blessing, made to tell in this life and stretching into the future, immortal life.

To place young men and young women in such a field, who have not developed a deep, earnest love for God and the souls for whom Christ has died, is making a mistake which will result in the loss of many precious souls. The teacher needs to be susceptible of the influences of the Spirit of God. Not one who will become impatient and irritated should be [an] educator.

Teachers must consider they are dealing with children; they are not men and women. They are children who have everything to learn, and it is much more difficult for some to learn than others. The dull scholar needs much more encouragement than he receives. If teachers are placed over these varied minds, who naturally love to order and dictate and magnify themselves in their authority, who will deal with partiality, having favorites to whom they will show preferences, while others are treated with exactitude and severity, it will create a state of confusion and insubordination.

A teacher may be placed to take charge of children and youth who has not been blessed with a pleasant and well balanced experience, but a great wrong is done to the children whom he instructs. Those who accept such persons as teachers are responsible for the evil resulting from their course of teaching, and

in giving a wrong mold to young human minds. It may be represented by a field untilled, and tares are sowed with the wheat. A crop of thistles and weeds and briars is the result of this defective education.

A neglected field represents the neglected mind. Parents must come to view this matter in a different light. They must feel it their duty to co-operate with the teacher, to encourage wise discipline, and pray much for the one who is teaching their children. You will not help the children by fretting, censuring, or discouraging them; neither will you act a part to help them to rebel, and to be disobedient and unkind and unlovable, because of the spirit you develop. If you are Christians indeed, you will have an abiding Christ, and the spirit of Him who gave His life for sinners; and the wisdom of God will teach you in every emergency the course to pursue.

Christ identifies His interest with every class and phase of humanity who are wrestling with temptations. You are not to countenance wrong doing in any case, and not to make statements of wrong doing which shall expel even the perverse doer; never chastise in a way that increases stubbornness (unless you wish to bring upon your soul the same treatment from Jesus) and confirms him in his evil course.

Children are in need of a steady, firm, living principle of righteousness being exercised over them and enacted before them. Be sure you let the true light shine before your pupils. It is heaven's light that is wanted. Never let the world have the impression that your spirit and taste and longings are of no higher and purer an order than the worldlings. If you, in [your] course of action, leave this impression upon them, you let a false, deceptive light lead them to ruin. The trumpet must give a certain sound. There is a broad, clear, and deep line drawn by the eternal God between the righteous and unrighteous, the godly and ungodly; between those who are obedient to God's commandments and those who are disobedient.

The ladder which Jacob saw in the night vision, the base of it resting upon the earth and the topmost round reaching unto the highest heavens; God Himself above the ladder, and His glory shining upon every round; angels descending and ascending this ladder of shining brightness, [is] a symbol of constant communication kept up between this world and heavenly places. God accomplishes His will through the instrumentality of heavenly angels in continual intercourse with humanity. This ladder reveals a direct and important channel of communication with the inhabitants of this earth.

The ladder represented to Jacob was the world's Redeemer [who] links earth and heaven together. Every one who has seen the evidence and light of truth and accepts the truth, professing his faith in Jesus Christ, is a missionary in the highest sense of the word. He is the receiver of heavenly treasures, and it [is] his duty to impart, to diffuse that which he has received.

Then to those who are accepted as teachers in our schools, to them are opened a field for labor and cultivation, for the sowing of the seed and for the harvesting of the ripening grain. What can give greater satisfaction <to the workers> than to be laborers together with God in educating and training the children and youth to love God and keep His commandments? Lead the children whom you are instructing in the day school and the Sabbath school to Jesus. What can give you greater joy than to see children and youth following Christ, the great Shepherd, who calls, and the sheep and lambs hear His voice and follow Him?

What can spread [more] sunshine through the soul of the interested, devoted worker than to know that his persevering, patient labor is not in vain in the Lord, and to see his pupils have the sunshine of joy in their souls because Christ has forgiven their sins? What can be more satisfying to the worker together with God, than to see children and youth receiving the impressions of the Spirit of God in true nobility of character and in the restoration of the moral image of God—the children seeking the peace coming from the Prince of peace?

The truth a bondage? Yes, in one sense; it binds the willing souls in captivity to Jesus Christ, bowing their hearts to the gentleness of Jesus Christ. Oh it means so much more than finite minds can comprehend, the presenting in every missionary effort Jesus Christ and Him crucified. “But he was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.” [Isaiah 53:5.] “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” [2 Corinthians 5:21.] This is to be the burden of our work. If any one thinks he is capable of teaching in the Sabbath school or in the day school the science of education, he needs first to learn the fear of the Lord, which is the beginning of wisdom, that he may teach this, the highest of all sciences.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” “I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” [John 17:3, 8.] Here is the work laid before us, to be representatives of Christ as He in our world was the representative of the Father. We are to teach the words given us in the lessons of Christ. “I have given unto them the words that thou hast given me.”

We have our work, and every instructor of the youth in every capacity is to receive in [a] good and honest heart what God hath unfolded and recorded in His Holy Word in the lessons of Christ, meekly to accept the words of life. We are in the antitypical day of atonement, and not only are we to humble our hearts before God and confess our sins, but we are, by all our educating talent, to seek to instruct those with whom we are brought in contact, and [to] bring them by precept and example to know God, and Jesus Christ whom He hath sent.

Oh I so much wish that the Lord of heaven would open many eyes that are now blind, that they might see themselves as God sees them, and give to them a sense of the work to be done in the fields of labor. But I have no hope that all the appeals I make will avail, unless the Lord speaks to the soul and writes His requirements upon the tablets of the heart. Cannot every living human agent have a high and elevated sense of what it means to have the privilege to have a large and important field of home missionary work appointed to him, without having to go to far-off lands? And while some must proclaim the message of mercy to them that are afar off, there are many who have to proclaim the message to those who are nigh.

Our schools are to be educating schools to qualify youth to become missionaries both by precept and example. Let the one who is acting in the capacity of teacher ever bear in mind that these children and youth are the purchase of the blood of the Son of God. They must be led to believe in God as their

personal Saviour. The name of each separate believer is graven on the palms of His hands. The Chief Shepherd is looking down from the heavenly sanctuary upon the sheep of His pasture. "He calleth His own sheep by name, and leadeth them out." [John 10:3.] "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." [1 John 2:1.] Oh precious, blessed truth! He does not treat one case with indifference.

His impressive parable of the Good Shepherd represents the responsibility of every minister and of every Christian who has accepted the position as teacher of children and youth, and the teacher of old and young, in opening to them the Scriptures. If one strays from the fold, he is not followed with harsh words and with a whip, but with winning invitations to return. The ninety and nine that have not strayed do not call for the sympathy and tender, pitying love of the shepherd.

But the shepherd follows the sheep and lambs that have caused him the greatest anxiety and have engrossed his sympathies. The disinterested, faithful shepherd leaves all the rest of the sheep, and his whole heart and soul and energies are put to the tax for to seek the one that is lost. And then the figure—praise God—the shepherd returns with the sheep, carrying him in his arms, rejoicing at every step. He says, "Rejoice with me. I have found my sheep that was lost." [Luke 15:6.] I am so thankful we have in the parable the sheep found. And this is the very lesson the shepherd is to learn—the success in bringing the sheep and lambs back.

There is no picture presented before our imagination of a sorrowful shepherd returning without the sheep. And the Lord Jesus declares the pleasure of the shepherd, and his joy in finding the sheep causes pleasure and rejoicing in heaven among the angels. Then when the children and youth stray from the fold do not give them up, do not expel them from school. Do not show that you want to humiliate them; but with tender voice and yearning love seek them, knowing that all heaven is enlisted with you in the work to bring them back to the fold. The Lord has presented these lessons for you who are educators. He has a living interest for each separate child of His redeemed [so] that He has not left them to be exposed and perish in the wilderness of temptation, because you drove them there for Satan to work his cruel will upon them.

The wisdom of God, His power and His love are without a parallel. It is the divine guarantee that not one of even the straying sheep and lambs is overlooked, and not one left unsuccored. A golden chain—the mercy and compassion of divine power—is passed around every one of these imperiled souls. Then shall not the human agent co-operate with God? Shall he be sinful, failing, defective in character himself, regardless of the soul ready to perish? Christ has linked him to His eternal throne by His offering His own life.

Zechariah's description of Joshua, the high priest, is a striking representation of the sinner for whom Christ is mediating that he shall be brought to repentance. Satan is standing at the right hand of the Advocate, resisting the work of Christ, and pleading against Him that man is his property, through choosing him as his ruler. But the Defender of man, the Restorer, mightier than the mightiest, hears the demands and claims of Satan, and answers him: "The Lord rebuke thee, O Satan; even the Lord that

hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel.

“And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.” [Zechariah 3:2-5.]

Bear in mind that every teacher that takes the responsibility of dealing with human minds, that every soul who is inclined to err and [is] easily tempted, is the special object for whom Christ is solicitor. They that are whole need not a physician, but those that are sick. The compassionate Intercessor is pleading, and will sinful, finite men and women repulse a single soul?

Shall any man or woman be indifferent to the very souls for whom Christ is pleading in the courts of heaven? Shall you in your course of action, imitate the Pharisees, who would be merciless, and Satan, who will accuse and destroy? O will you individually humble your own souls before God, and [let] that stern nerve and iron will be subdued and broken?

Step away from the sound of Satan’s voice and acting his will, and stand by the side of Jesus, possessing His attributes, the possessor of keen and tender sensibilities, who can make the cause of the afflicted, suffering ones His own. The man who has had much forgiven will love much. Jesus is a compassionate Intercessor, a merciful and faithful high priest. He, the Majesty of heaven—the King of glory—can look upon finite man, subject to the temptations of Satan, knowing [that] He has felt the power of Satan’s Wiles. “Wherefore in all things it behooved him to be made like unto his brethren, (clothing his divinity with humanity) 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 2:17, 18.]

Then I call upon you, my brethren, to practice working in the lines that Christ worked. You must never put on the cloak of severity and condemn and denounce and drive away from the fold poor, tempted mortals; but as laborers together with God, heal the spiritually diseased. This you will do if you have the mind of Christ. Hebrews 4:15. Also Isaiah 40:28. He “fainteth not neither is weary.”

Ms 35, 1893

The Publishing Work

George’s Terrace, St. Kilda Road, Melbourne, Victoria, Australia

January 8, 1893

Few of those who have labored in the Echo publishing house have had any just sense of the sacredness of the work in which they were engaged. Our brethren in this country who had to do with the

establishment of the office, and those who have connected themselves with it as workers, have considered the matter from a business standpoint. They have felt that the institution should be established and conducted upon the same principles that govern houses engaged in secular business. It has not been thought essential that the religion of Christ should control every branch of the work.

The feeling has prevailed that business is business, and religion is religion, and that it is bad management to connect the two. If our brethren are right in this view, then a great mistake was made in the erection of the publishing house. It would have been better to have our printing done by outside parties. This would have saved the perplexity and expense involved in the establishing of the publishing house, and would have left free a large amount of means to be used for the advancement of the truth in this new field.

But if the object in building the Echo office was to secure the advantages to be obtained in having our work established upon the foundation of which Jesus Christ is the chief Cornerstone, then let all our workers bear this continually in mind, and in attitude, in spirit, in influence, make the office what it should be—in every respect a place that shall recommend our religion to others as the workers represent Christ.

If the publishing work is to live, to serve the cause of God, it must be regarded in an altogether different light than what it has been in the past. The office must be regarded as a place dedicated to God, in which to perform His sacred work, and every worker must be educated to look on it in this light.

As the office has been presented to me, I was shown that the way in which it has been managed, and the spirit that has prevailed, have been an offence to God. They were calculated to encourage disorder, to exert a demoralizing influence. Disorder, discord, and irreligious practices have separated the workers from God. The Lord's special blessing cannot rest upon managers or workers while they retain this spirit. Shall there not be a change in this state of things?

Instead of the Echo office being burdened with religion, there has been in every room need of pure and undefiled religion, elevating and ennobling the receiver. Christ says, "Without Me, ye can do nothing" in wisdom and righteousness. [John 15:5.] It is the grace of Christ alone that can make the living machinery move without friction. In the Office every room where the work is carried forward for the purpose of advancing the cause of God is sacred. The workers must give themselves to God. Heart, soul, sinew, and muscle must be consecrated to the work. Through the grace of Christ each worker may be strong in the Lord and in the power of His might.

There are few in the office who act from Christian principle, but this should be the case with all connected with the work. Right principles should be carefully set before all the workers, both by precept and example; and then if it is manifest that they still regard the work as on a level with common worldly business, they should be separated from the office.

There has been a lack of wisdom in investing means in facilities which it would require well-trained, experienced workmen to manage, when there were only untrained, inexperienced men to undertake the work. This is like trusting large ships on the ocean to the management of inexperienced children.

Confusion and loss of means have been the sure result. It is painful to see things in such a condition. Far better have expended your money in qualifying men to work in advancing the truth in this city. Better have erected a suitable house of worship, where the people might be invited to listen to the Word of God.

The Saviour's heart of love is moved with compassion for Melbourne and its suburbs. All heaven has long been waiting to co-operate with human agents in bringing the knowledge of the truth before the thousands who have not as yet heard the sound of the last message of mercy. Angels of God who excel in strength would extend the work and bring many souls to a knowledge of the truth. But the Echo office has absorbed time and strength and money, and scarcely anything has been done to bring souls in this great city to the truth. As far as the Echo Office is concerned, it is supposed to have done its work in sending forth its semi-monthly journals, but if all the labor and thought and money that has been given to this office had been devoted to direct, personal labor in bringing souls to a knowledge of the truth, one hundredfold more would have been accomplished. The Lord Jesus still waits for those who believe the truth to let their light shine forth to the world in clear, steady, bright rays.

You have here in Melbourne an opportunity to manifest your love and loyalty to Christ. Who will now consecrate themselves to God, to co-operate with the heavenly angels in working for the salvation of souls? Who will bring many to a knowledge of the truth, to swell the tide of His joy, and the acclaim of His triumph? All who truly love the Lord Jesus Christ will eagerly embrace every opportunity to lift Him up before the people, to magnify His name upon the earth.

The Echo office needs consecrated talent—large-hearted disciples who have learned of Jesus, who comprehend His great designs in the establishment of the office, and who will be co-laborers with Him. He does not want men in the office, however well educated, who will employ their ability in sharp-dealing, according to the practice of other business houses. No man can receive greater honor of God or please Him more than by being a Christian, governed wholly by Christian principles.

The Lord calls for workers whose interest is wholly for Him—cheerful, God-loving, God-fearing workers, with whom the divine intelligences can co-operate in sending forth light to the world. He wants men who can discern the breadth of the work, and the signs of the times—men who will not be controlled by prejudice, who will clear themselves from the sin of selfishness and covetousness, and will lay hold of the work all the more readily and earnestly because they recognize that it is a work of faith, of which God has the oversight. There has been a scanty supply of such workers. Now let all who would connect with the office consider the matter, count the cost, and see whether they can offer themselves freely to the Lord's service. Those who really feel that the work is sacred, and who can engage in it as the Lord's work, let them sanctify themselves, that others also may be sanctified.

Let the Echo office be regarded as a place where business must be conducted according to God's order, free from all practices that savor in the least of dishonesty. Let it be regarded as a training school, where all, in every branch of business, are to maintain Christlike meekness, kindness, and love, living out the principles of truth and righteousness. Let them stand manfully in their positions of trust, and by being themselves partakers of the divine nature help on the cause of God. Then let them labor to diffuse by

precept and example the principles that have made them what they are. Let them repeat to every ear the precious, holy truths that have found access to their hearts.

Jesus bids us, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] There is more than one way of preaching the gospel. In your daily life follow the example of Christ, and you will be a spectacle unto the world, to angels and to men. It will be evident that love to God and love to our fellow men whom Jesus died to redeem is the motive power of your life.

In the office of publication there has been but little sense of the presiding presence of Christ. In your council meetings, have you considered that there was a witness present whose ear caught every word spoken, who marked the spirit manifested, whether good or evil, and who made a record of it all? Do your words and actions reveal that you are called to consider questions which have come before the council of heaven, that you are called to plan for a work requiring incessant and strenuous activity, and wherein all the shame and ruin of failure will dishonor your Redeemer? Do you realize that the weapons of your warfare are spiritual, that success can come only through the favor of God, and that no glory is to be given to man?

Councils should be held, and they should be meetings for instruction. But there have been meetings that, through the influence and attitude of individuals present, have not in any way correctly represented the exalted character of the truth. Many words have been spoken when silence would have been true eloquence. There has been manifest a spirit of criticism not inspired of God. Another voice than that of the Spirit has been heard. I need not say that God has been dishonored. The burden bearers, who long for counsel from their brethren, have too often been forced to listen to an outburst of passion, a storm of words, which made that meeting of none effect. God cannot use a capricious person. He cannot co-operate with men who have no just appreciation of their need of divine guidance. Without the divine co-operation the most strenuous efforts will fail. But sincere efforts, planned and executed in the fear and love of God, in reliance upon Him, are never in vain.

Wonderful opportunities are opened before the human agent to understand the unsearchable riches of the wisdom of God. In this work, which nothing less than divine power can accomplish, nothing can be perfected without the co-operation of the human agent. Then the divine and the human are blended, as in the life of the Son of God. If all who have a part to act in the work of God, in any of its various branches, would consider the matter from a Bible standpoint, the words of Christ would make a deep impression on their hearts, "Without Me ye can do nothing" in the work of saving souls. [John 15:5.] No encouragement is offered to the insubordinate or the presumptuous. Vainglorious boasting is an offence to God. Self-confidence He will not sanction or commend, but humble faith and obedience, the fruit of a contrite heart, will be blessed of God.

You, my brethren, who compose the board of directors, must have the living connection with God, else you will surely be a hindrance rather than a help. If you cannot put your shoulder under the load and help lift it, do not, as some of you have done, crush the one already bearing burdens by casting an additional weight upon him. In pouring forth a multitude of words, bitter, over-bearing, abusive, you are revealing traits of character that are deciding your destiny for the future life.

Angels of God are now testing and proving character. Angels are weighing moral worth. Know ye not that the saints, in unison with Christ, are to judge the world? But judgment will never be committed to those whose character is revealed in a tirade against their brethren. These men simply do not know themselves. They are bringing from the treasure of the heart evil things, and unless they are thoroughly converted, so that they possess the meekness of a little child, will never enter the kingdom of heaven. They may possess some good qualifications as business men, but when some things do not meet their ideas, they manifest the same accusing spirit that Judas displayed in his complaint against the woman who poured the ointment on the head and feet of Christ. By every expression of this kind the character is more and more conformed to that of Satan, the great accuser. All the lessons of Jesus failed to convert Judas, because he was not willing to humble his heart and see that he must have the meekness of a little child.

In the office there is need of calm, considerate men who weigh their words before giving them utterance. Nothing can excuse or justify a man who shall in council forget the respect and courtesy due to his brethren. This habit of rash and unrestrained speech is sufficient reason why the Lord could not let His Holy Spirit rest upon the office in all its departments. Unless there is a decided effort on the part of the workers to keep the way of the Lord rather than their own way, the Spirit of the Lord cannot pervade the office.

These words have a lesson for the workers at this time: "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 which ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow." [Isaiah 50:10, 11.]

The sincere Christian, in his [acceptance] of grace, feels that his success is wholly dependent upon Christ—here is the source of divine energy. He urges no claim founded on his own merit; he has no faithfulness to present to heaven. He feels his own weakness and inefficiency, and is convinced that he must be transformed in character. Self-abasement, and self-renunciation reveal that the soul has beheld Jesus. The heart made penitent by the Spirit of Christ will act from principle. He is a partaker of the divine nature, and the pervading influence of the Holy Spirit will be manifest in all his connections, in the office and out of the office; in his daily walk and conversation he represents the character of Christ.

The worldly spirit and worldly practices of some connected with the office have made of no effect their profession of faith and godliness. Hours and days spent in folly and careless indifference to God cannot be closed in profitable meditation and heartfelt prayer. Love for the Bible and for prayer dies out of the heart, and communion with God and the reading of His Word are neglected. These souls have erected a barrier between themselves and God, and they feel that they have no access to Him. The gospel has made no provision by which we may pass from worldly associations that contaminate the soul, into communion with the Holy Spirit. This needs to be understood. None but those who wear the yoke of Christ and bear His burdens will find rest and peace. The watchful, the pure, the painstaking are those who devote much time to prayer.

Will all who are connected with the Echo office consider that their life is about to pass in review before God for the solemn decision of the judgment. We have no time to lose in trifling with the gracious invitations of God's mercy, no time to squander in dallying with sin. The propensities of an unsubdued nature must be steadily and perseveringly overcome. The workers in the office should have God and His fear before them, and offer to the Lord an offering in righteousness.

Your council meetings are too solemn to be treated in the spirit of lightness or with carping criticism. What will it profit to cherish pride of spirit, and pray for humility? What will it profit to seek eagerly the friendship and applause of the world, and pray for heavenly affections? What will it profit to indulge in passionate temper and un-Christlike words, and then ask for the meekness of Christ? This is not watching unto prayer. In the lack of that faith which works by love and purifies the soul lies the secret of unanswered prayer. "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness." [Isaiah 58:3, 4.] How many do this! Their cruel words wound and bruise the souls of the righteous.

O, my heart is intensely in earnest that if the Echo office is to be the place from which the truth shall go forth, it may be altogether transformed by the thorough conversion of the workers. The very unsatisfactory position in which we now find ourselves should not discourage anyone. We must have a more thorough education, especially in personal piety; there must be more zeal, more faith, more prayer, then there will be more means to carry forward the work.

The ministers must take a higher stand, and give more personal labor, and less sermonizing, to the churches. The lesson of Christ should be presented in simplicity to the people. Our present want of funds is due largely to the fact that ministers have neglected to present before the people their duty in regard to tithes and offerings. In order to supply our present deficiency, the laborers must, by plain, pointed testimonies arouse our people to immediate action. Plainly show the character of covetousness, that it is declared by the Spirit of God to be idolatry.

The Gospel is plain and practical. The ax must be laid at the root of the tree. The feeble and partial development of the missionary spirit is due largely to the fact that ministers have dwelt so much upon subjects that give no spiritual strength to the church, leaving untouched the lessons of Christ for the practical education of the church. This practical education through the Saviour's teaching is our work, brethren, and we are pronounced in heaven unfaithful servants if we do not perform it earnestly and perseveringly. If this work is left undone, there will be more marked deficiency in the treasury, rendering futile all our plans for advancement.

Home missionary work is needed. Do not depend upon America to do this work, but arouse your own powers, and see what you can do. Much money is expended in needless things by the lukewarm, the covetous, who give no help to missionary enterprises. Will not these go to work? Brethren and sisters, save the shillings spent in gratification of self, in attending concerts and places of amusement, shillings spent in car fare for pleasure trips.

God expects His ministers to bind up their work by educating the people on all these points. It is more pleasant to preach, but it will not be pleasant to find that there is nothing in the treasury to draw from. Earnest labor in this line will do the churches more good than the most elaborate, pleasing discourses, for if there are in the churches those who are robbing God, the curse pronounced in Malachi rests upon them. [Malachi 3:9.] How can sermons benefit a church while they are guilty of robbery toward God?

In the year 1893 let it be demonstrated that the churches in Australia and New Zealand will do far more than in any previous year to supply the Lord's house with means. A great revolution must take place in this country before the work will progress to any great extent.

The Lord is disappointed in those who profess to believe the truth. Through His providential working He desired to accomplish greater things than our eyes have yet witnessed. Shall the multitude of souls even in the city of Melbourne live and die unwarned, unconverted? The heavenly agencies are at work to warn and enlighten all, but where are the human agencies to cooperate with them? We cannot doubt God's power, His promises are full and free; with thorough, vigorous, persevering effort, with plans devised in the wisdom that cometh from above, large numbers might be saved. Is Satan always to have things his own way? Shall we not look to heaven, by faith put on the whole armor of God, and go forth to our work as never before? They that be for us are more than all they that be against us.

I tell you in the name of the Lord, if the church will arise in the strength of God to meet her responsibilities, consecrating to God every power, the Spirit of the Lord will be poured out in rich abundance. This work will be the result of the earnest cooperation of human agencies with the divine. The Lord has need of men who shall become intelligent workers, but He has made conditions for the bestowal of His blessings.

Some who profess to be Christians need a genuine conversion. They desire to be accepted of God. They pray in a casual way that they may be accepted, and yet through their desire for gain, their worldliness and selfishness, their robbery of God, they shut themselves away from Him; His curse is hanging over them for their selfishness and worldly lusts. Their prayers will be wholly in vain unless they comply with the condition specified in the Word of God: "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." [Verse 10.]

Prayer and practice must be united. In the minds of many, salvation through faith in Christ has for years been so beclouded by the fogs of unbelief and self-righteousness, and so mystified by ingenious speculations, as to mean simply nothing. The uncertain experience of many professed Christians, sinning and repenting and continuing in the same dwarfed spiritual condition, is the result of worldliness and unholiness of life. The saving grace of Christ is designed for everyday life. Christ came not to save man in his sins, but from his sins. The principles of truth, abiding in the heart, will sanctify the life.

Ms 36, 1893

Diary, February 1893

Auckland, New Zealand

February 14, 1893

We left Sydney at two o'clock Sabbath afternoon. Our party had the best berths on the boat. The door and one window of our stateroom opened on the deck, and we had still another window opening into a conservatory which had windows on all sides. This room had no floor, only broad beams running across, on which were the plants and flowers and ferns. There was a skylight above, to let the light into the lower saloon, so we were well supplied with light and air. Everything was sweet and clean; there were no musty smells. But I could have slept better if the berth had not been so very narrow.

The day we came on board we had a general upheaving. We were all sick; Emily was sick all the way, and could not assist me at all; I was not able to sit up or to write, but suffered seasickness only the first day. We took our meals in our staterooms or lying in the steamer chairs on deck. I wanted nothing they had to eat, but tried to eat the best I could. Many of their preparations were hot with pepper. On Tuesday we had a heavy rain, but they put up a canvas on deck and we lay there all day in our steamer chairs. We were glad to learn that we would get in to Auckland about eight o'clock the next morning. That night they gave an extra supper, and then until midnight there was a great noise, carousing, stamping, dancing, hallooing, and every kind of uncertain sound. I bore it as long as I could, then called out, "Gentlemen, will you please stop this noise, and let us have a chance to sleep?" I do not know whether my words had any effect, but the carousing stopped. For a time it seemed as though hell itself was let loose. But we had a little sleep at last.

The rain was pouring down when we landed. Brother Israel met us at the boat, and we were taken to a furnished house which had been secured for us. The family had left for a few months, so we have everything to ourselves, and we are thankful for the accommodation. Had to pay 32 dollars for one month. We shall occupy it only two weeks, then we go to Kaeo and remain two or three weeks, and [then we] have to come back and take another sea trip. With the Lord's blessing we will get through it. On the boat I was assured of the presence and watchcare of our heavenly Father. I did enjoy sweet communion with God much of the time. I felt happy in the love of God.

We decided to remain here a week longer; we see much work to be done. If consecrated workers could be sent in here, a good work could be accomplished, but there will have to be a steady, firm, persevering effort. If workers can be sent who will sow the seeds of truth, and who will not fail nor be discouraged, a harvest of souls will be gathered in.

Ms 37, 1893

Diary/At Father Hare's

Kaeo, New Zealand

March 1, 1893

This is a very beautiful place. Mountains rise above mountains, not sere and brown, but clothed with verdure and trees of every description. We are making our home with Father Hare's family, three miles from Kaeo, from the meetinghouse, and from the Hare brother's store, which is close by the meetinghouse.

We left Joseph Hare's home Wednesday morning. Thursday morning it began to rain, and the windows of heaven seemed to be opened. Sheets of water came down steadily all day and all night. The ravine filled with water coming from the hills, until it roared like a cataract. They say that the water has sometimes risen very high, but there has been nothing like this for twenty-eight years. It carried away bridges and floated off considerable wood. From the orchards on the borders of the creek, apples and other fruit went on a long visit from the owners. Father Hare's house stands on a high rise of ground, so they had no fears that the water would reach them there.

Our foreign mail was prepared Thursday morning, and Brother Metcalf Hare came for it in the pouring rain. He carried it three miles to Kaeo, then Joseph Hare took it by boat three miles to the harbor, to the mail boat. But the boat would not venture out in such a storm; it waited till the next morning.

When we rode to Kaeo after the storm, we found the nice road greatly changed. The gravel had been washed off. There had been land-slips [landslides] from the mountains. During the storm the water had covered the road, and great logs, six feet through, had come tearing down the ravine. These logs were driven up on the road, some lying close beside the carriage way, others halfway across it, but leaving room for teams to pass. Poles and debris from the flood were lodged in high trees, corn fields were beaten down, and immense logs piled on fields; the crop was utterly ruined.

In Kaeo, the water swept into the houses, and some dwellings were washed away. The house of the Wesleyan minister was on a high hill. About thirty persons found refuge with him during the flood. Some of the immense logs swept down by the flood had been lying for years some miles back in the mountains; there was not sufficient water to float them down.

We intended to go about a mile beyond the store, to Joseph Hare's, but found that the bridge was gone. Brother Starr crossed over the ruins on foot and went to the house, and Sister Hare and her children came down to see me. She said their nice garden I had admired so much was ruined, and logs were piled on it. Fruit trees were broken down. The barn was flooded; the horses and cow swam out and made for the mountains. Their choice poultry were all swept away, with fifty hives of bees.

The store was on a high rise, but the water came into it about three or four feet deep. Two sisters who slept in the store put up the goods out of reach of the water, so that little harm was done. Great damage has been done on many farms, but no lives are reported to have been lost. The houses on the lowland have the appearance of the [Johnstown] Pennsylvania flood. Everything was soaked, and out on the fences drying. I tried to get some salt, but not a store in the place had any. All had been soaked with dirty water. Flour and many other things had been ruined in the water. But enough of this picture.

Here we have all the privileges of Fern Tree Gully. The best fern trees grow on the uplands and by the ravine, and you find them all up the mountainsides. Every conceivable variety of ferns is close by. They

make the scenery very attractive. Everything ... [rest of sentence illegible.] The mountains are on every side, before, behind, on the right hand, and on the left, towering hundreds of feet toward the heavens.

We were treated very kindly here; all seem to feel it a great privilege to do all in their power for our comfort and happiness.

I spoke eight times in Auckland, and have already spoken three times in Kaeo. Sunday afternoon we had the privilege of speaking in the Wesleyan Methodist church. The building is set up on a high hill, and considerable climbing was required in order to get to it. The house was filled to overflowing. Extra seats were required, and then some had to stand. I spoke very plainly from the first part of the seventeenth of John, and the people listened as if spellbound. We were requested to hold meetings on Sabbath in the church. We gave an appointment for Sunday evening. The house was full to hear Elder Starr, and appointments were made for Sabbath and Sunday afternoons in the same place.

Father Hare has a very pretty place, close by a clear-running brook from the mountains. The scenery on the way to Kaeo makes one think of the road from Healdsburg to Crystal Springs, though the road here is not so dangerous.

Ms 38, 1893

Labors in Kaeo

Kaeo, New Zealand

March 8, 1893

We have been in this place fully two weeks, and must remain one week longer to bind off the work. We intended to leave for the harbor this morning, and take the steamer for Auckland tomorrow morning; reach there Friday, and take the boat for Napier; but on Monday we received a telegram from Auckland that the boat left for Napier the seventeenth instead of the tenth. This put us back one week. I think that this delay was in the providence of God, for we would have left the work here unfinished, and there is not one here who is educated to be a laborer together with God to save souls. All are novices in this kind of work. We feel deeply, but they do not seem to know how to do service for God who has bought them with the price of His own blood.

I have spoken the two Sabbaths and Sundays, and four times in the evening. On the first Sabbath we held the meeting in the little chapel built for Seventh-day Adventists. Sunday afternoon we secured the Wesleyan chapel, and I spoke to the people. The house was crowded to its utmost extent, and benches and everything available was pressed into service. The little bench before the pulpit, and the platform, were filled with children. The Lord gave me freedom in speaking, and there was the very best of attention. Elder Starr spoke in the evening. He has done good service wherever he could get the people to come. Our meetings during the week have been mostly in the house of Father Hare.

Last Sabbath we secured the Wesleyan chapel for meetings through the day. There was not a large outside attendance, but some were present and deeply interested.

Brother and Sister Starr had ridden on horseback twenty-five miles out in the country to visit relatives of Sister Starr, and so arranged that two young men and their uncle came to the meeting. One came about fifty miles on horseback, the others twenty-five. Brother Starr spoke in the forenoon and I in the afternoon. I called upon those who wished to give themselves to God to come forward. After a little time quite a company responded. Among these were Else Hare's children, Father Hare's two youngest daughters and youngest son, Joseph Hare's two eldest children at home, and Brother Salt from one of the islands. The latter had received the truth under Brother Reed's labors, but was still using tobacco. He knew but little of the truth, but was keeping the Sabbath. He came to find work, and will send for his wife as soon as he can obtain the means.

Well, before the season of prayer the two young men, Sister Starr's relatives, noble-looking, healthy, intelligent, came forward, also the uncle. These souls that had not been in such meetings seemed to be deeply impressed. One of these young men is about six feet in height and well proportioned. His brother, older, is not quite so tall. The latter is studying for the ministry under an aged minister to whom someone is sending the Echo. The young man reads the paper to the old preacher and he says he is pleased with it. We mean that these young men shall be students at our school. They have five brothers, all fine young men. We expect that two of them will, in response to a telegram, be at the meeting next Sabbath.

The Spirit of the Lord was present in our meeting. Its softening, subduing influence was felt; there was a breaking up of the fallow ground of the heart. Nearly the whole church came forward. Among them were the brother of Brother Brighthouse, Lizzie Hare, his wife and Jennie Brighthouse. We had a season of earnest prayer, and the Lord came very nigh.

At the close of the meeting I was introduced to several. One woman with two little children grasped my hand. She was the sister of Wesley Hare's wife. She said, "I was impressed this morning that I must take the boat and come down the river to this meeting." Her husband was ill, but she left him in the care of the children. She brought the baby and the older little boy to take care of the baby while she rowed the boat six miles. She said, "I was very tired, but oh, how glad I am that I came! Oh what a meeting this has been! I was never in such a meeting before." She came forward, and I know that the Lord blessed her. Her husband had expressed fears that a storm might come up, and there might be another flood. She assured him that she would watch every indication of the weather and turn homeward at the first sign of a storm.

Well, our hearts were made glad by this meeting. We praised the Lord with heart and soul and voice. The Methodist minister who preached in that house was present through it all. This is the revealing of the willingness of God to work if we will only let Him work. If we will clear the King's highway, we shall see the salvation of God.

The two young men and their uncle were deeply moved. The uncle said to Brother Hare, "It is of no use to try to express my thankfulness for this meeting." He left one pound with us as an expression of his gratitude.

Money is not very easily obtained in this part of the country. We praise the Lord as we see the influence the truth has upon hearts that have not had the light. If all lived up to the light, their appreciation of the truth would increase more and more; they would drink in the precious streams of water from the open fountain, and would be refreshed and ever refreshing others.

On Sunday the Wesleyan chapel was crowded; every available seat was brought in, and at last an old chest in the hall was dragged in as the last resource. I spoke upon temperance from the Christian standpoint, and all listened with intense interest for two hours. Some said that ended their tobacco-using. Brother Salt was very anxious to have a copy of the discourse, as were also the two young men, and they shall have it as soon as we can get it written off. The Brethren Hare tell us there were men in the meeting on Sunday who had not attended service for years, and some were affected to tears.

On Sunday night Brother Starr spoke in the Wesleyan chapel, which was crowded to its utmost capacity. This was a joint meeting. W. C. White spoke first, then the Wesleyan minister said some good things, but his talk was spiritless; then Elder Starr spoke upon the simplicity of genuine faith, the precious evidences that Christ has given of His willingness to save all who come unto Him.

This meeting was a complete success; everyone was pleased. The Lord was moving upon hearts. Oh, how little interest has been manifested in this place to save the lost sheep, and to bring the lambs to the fold. Temporal interests supply the themes for conversation in the home, and supplant the themes of eternal interest. The needs of the soul, the precious things of the Word of God, its promises, admonitions and reproofs, its warnings, consolations and encouragements, are fading away before the more absorbing interests.

Everyone in the home circle needs to have his lamp constantly replenished with the oil of grace, that the light may be kept brightly burning, and not go out. The human affection should not become weakened, but stronger, purer, more elevated, refined, and holy, as it draws its supply from the divine source, the full and complete love of God. Why is the mind so freely and readily engaged on every other subject, while the highest, holiest, grandest subject that can engage the human mind is neglected?

In the family, religion is not considered of as much interest and importance as temporal, earthly things. Its blessed work, the divine influence, is greatly wanting in the home life. Family association should have an uplifting, sanctifying power; then will the religion of Christ acquire its proper character in the home; then will the privilege of family worship exert its upbuilding, divine influence, instead of standing solitary, as one act performed at certain times. The whole heart will become a reservoir of the divine love and grace, in words and actions giving evidence of habitual communion with God. The very thoughts will be brought into captivity to Christ. Hope, sympathy, brotherly love will spring up in the heart and will flow forth in all the associations of life.

I feel it my duty to bear a plain, decided testimony to the believers in Kaeo. They need, oh so much, to be awakened. They do not know what it means to have a burden for the souls in their own borders. They do not know what it means to seek for the perishing ones out of Christ. They do not see why they need to go to camp meeting. The common duties of life are all-absorbing, and it does not meet their inclination to go out from their work and homes, and be put to inconvenience to obtain light and strength through seeking the Lord with their brethren. We are working to arouse them. May the Lord help us.

Ms 39, 1893

Diary, May 1893

Bank's Terrace, Wellington, New Zealand

May 20-27, 1893

My heart is deeply grateful to the Lord this morning. At the beginning of the Sabbath last evening, we felt the supplication to God for His blessing. We felt our great need of physical and spiritual strength. And as we drew near to God in earnest prayer, telling Him our necessities, His peace came into my heart. I could rest in assurance. I had sweet rest in sleep. I awoke at quarter past three, and my heart went forth in grateful offerings to God, because I could rest in His love. The promise seems this morning sure and steadfast. It is one of the most precious lessons of Christ, to inspire the hearts of His disciples with faith through all time. It comes to us fresh and assuring this morning:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one 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"—the Holy Spirit—"to them that ask him."
[Matthew 7:7-11; Luke 11:13.]

I will not dishonor God with unbelief. I take Him at His word. He hath promised. I appropriate the promise to myself. The blessing is mine; by faith I grasp it, and will not doubt. Very precious to me in the night season is my contemplation of Jesus and His matchless love. Why should we become weak and nerveless in religious experience? Why should our souls be anxious and worrying? Why should we not venture out in the promises given in Matthew 7? Let our hearts go out after God. Lord, increase our faith.

Monday morning, May 22

Yesterday, Sunday, May 21, I wrote that which I considered important for our youth to have in reference to their perfecting a Christian character. Many who believe in Jesus do not feel the importance of keeping the Pattern, Christ Jesus, before them. Christ is our Restorer, our Redeemer. If any have

transmitted to them defects of character, and they have cultivated wrong habits, when they become sons and daughters of God and are converted, they should discern these objectionable features in their individual characters and make strenuous efforts to overcome them, that they may do just as Christ has told them: "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] As God is perfect in His sphere so shall we make the grace given of God ours, that it may work wrong ways from our characters, and establish right ways, that the human agent may be perfect in his sphere.

If we do not in any way co-operate with the heavenly agencies, bringing our will and our ways into conformity to God's will and God's ways, then we are not made vessels unto honor, sanctified and meet for the Master's use. There will be a defective character, showing that the transforming grace of Christ has not had its corrective, transforming influence upon our hearts, and old hereditary habits and practices are retained as fixtures in the formation of character. Habits which are not good have been retained as an essential part of our individuality that cannot be changed; they are constant hindrances to our usefulness, and while cherished as a necessity, they witness against us that we are not Christians. To be a Christian is to be Christlike.

We need to comply with the conditions that are so plainly given us by Christ. We need to educate the soul to lay hold, and hold fast the rich promises of Christ. The Lord Jesus knows that it is not possible for us to resist the many temptations of Satan, only as we shall have divine power given us from God. He well knows that in our own human strength we should surely fail. Therefore every provision has been made, that in every emergency and trial we shall flee to the stronghold and ask for the Holy Spirit in faith, and it shall be given us. We have the word of promise from lips that will not lie. His word is yea and amen in Christ Jesus. Let every weary, burdened, heavy-laden soul come and ask, and ye shall receive.

Will not our heavenly Father, who gave His only beloved Son to die for us, that whosoever believeth (not doubteth) in Him should not perish, but have everlasting life, [keep His promises]? May we have grace to believe in the Author and Finisher of our faith. We must individually cherish the faith that we receive of Him the things He hath promised. God will be to us everything we will let Him be. Our languid, half-hearted prayers will not bring us returns from heaven. Oh, we need to press our petitions! Ask in faith, wait in faith, receive in faith, rejoice in hope, for every one that seeketh findeth. Be in earnest in the matter. Seek God with all the heart. People put soul and earnestness into everything they undertake in temporal things, until their efforts are crowned with success. With intense earnestness learn the trade of seeking the rich blessings that God has promised, and with persevering, determined effort you shall have His light and His truth and His rich grace. These blessings, I repeat, are for me, for I cannot glorify God with soul and body and spirit without them. We need to fear, lest any should "come short of the glory of God." [Hebrews 4:1; Romans 3:23.] But we may, if we obey God, have assurance.

Sabbath, May 20, I spoke to the few assembled in the Rechabite Hall from 1 Peter 1. The Lord gave me much freedom in speaking, and souls were comforted and encouraged. I spoke in the same place in the evening of Sunday, May 21, from John 14:1-3. The audience was small. I dwelt especially upon the promise, "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." [Verse 3.] I brought out the ascension of Christ in (Acts 1), to prove a large

link in the chain, connecting it with John 14. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel." And while the disciples were looking upward to heaven to catch the last glimpse of their ascending Lord, they heard these words, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [Acts 1:10, 11.] A personal Saviour ascended.

A personal Saviour will come again. He will come with power and great glory to be admired in all them that believe. I stated, We are Adventists. We are looking for the appearing of our Lord and Saviour Jesus Christ, and we love to think about it. We know in whom we have believed, and are not afraid to commit the keeping of our souls unto Him against that day. We are not at all humiliated by confessing ourselves to be Adventists. Jesus gave the lessons of His coming in power and great glory to His disciples. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." [Matthew 24:30, 31.]

The signs are foretold which shall precede the coming of Christ. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." [Luke 21:28, 34.]

Christ the Son of God proclaimed His coming. The angels, who addressed the disciples who were intently gazing upward to catch the last glimpse of their ascending Lord, proclaimed His second coming. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [Acts 1:11.] Why, then, should Seventh-day Adventists be stigmatized as fanatics? In the teachings of Christ He was ceaselessly referring to the Scriptures. Whenever a question was put to Him His answer was, "Have ye not read?" "What saith the Scriptures?" "How readest thou?" [Luke 10:26.] "Search the Scriptures." [John 5:39.]

Christ had the wisdom which is infinite, yet He referred to His own inspired instruction given to good and holy men of old. This people, Seventh-day Adventists, are Bible readers and Bible believers, and present in answer to questions asked in regard to their faith the Scriptures as the foundation of our faith. We do not search for the sayings of men, but for the Word of God, "It is written" for the foundation of our faith. I hope our people will ever stand on the Bible and the Bible only for the foundation of our faith, for whom the truth maketh free is free indeed.

We believe the Sabbath of the fourth commandment because it is written plainly and is the foundation of our religious faith. Let none of us be ashamed of this. We see the importance of believing the truth, and obeying the command of God, and not heeding the pope's instituted authority who claims he has a right to change the seventh-day Sabbath God gave to man to the first day of the week. We heed not the

words that are reiterated in the pulpits throughout the land, that Sunday is the Sabbath. We accept not the authority of men's councils; but we go further back, even to the councils of heaven. "For ever, O Lord, thy word is settled in heaven." [Psalm 119:89.] We take a "Thus saith the Lord." Here we stand. A doctrine that has not a "Thus saith the Lord" may be accepted by the whole world, but that does not make it truth. We want truth, and we refuse to run any risk in accepting anything else.

When vital interests are at stake, we dare not accept man's assertions. Our souls are too precious to be imperiled. Matters that concern the salvation of our souls are too weighty to be trifled with, and human opinions must be laid aside. We must have the decision of Him who "is the Way, the Truth, and the Life." [John 14:6.] If we want to know the way to heaven, we must study the Bible, not man-made theories or man's suppositions; but a plain "Thus saith the Lord." We are not at all ashamed of our faith, Seventh-day Adventism, for it is the very best specification we can have. We are waiting for the second coming of our Lord and Saviour Jesus Christ. Men may scoff and ridicule our faith, but this should not provoke or surprise us. All these demonstrations do not make the truth error, neither do they make error truth. We take our stand firmly and immovably upon the platform of the Word of God.

The Pharisees, the rulers, the Rabbis, scoffed at Christ, and the Sadducees derided Him; and can we expect anything better in our day? But the Bible also states that the common people heard Him gladly. There is a power in the presentation of truth that the unprejudiced of the people were not able to resist. "I will not leave you comfortless (orphans), I will come to you." [Verse 18.] The world and Christians cannot walk together. The Christian's faith, hope, joy, and pursuits are not understood or appreciated by the world.

The second coming of the Son of man is to be the wonderful theme kept before the people. Here is a subject that should not be left out of our discourses. Eternal realities must be kept before the mind's eye, and the attractions of the world will appear as they are, altogether profitless as vanity. What are we to do with the world's vanities, its praises, its riches, its honors, or its enjoyments? We are pilgrims and strangers who are waiting, hoping and praying for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. If we believe this and bring it into our practical life, what vigorous action would this faith and hope inspire; what fervent love one for another; what careful holy living for the glory of God; and in our respect for the recompense of the reward, what distinct lines of demarcation would be evidenced between us and the world!

We had several visitors today, Monday [May] 22, who came off the boat that is on its course to Melbourne. These individuals expect to attend the Melbourne Bible School. We are busy preparing mail for them to take to Melbourne.

The Lord is good and greatly to be praised. How little personal piety is practiced. No soul will ever be converted if approached with harshness, contempt, and denunciation. It is time that heart should touch heart with the sense of our own infirmities, and then we shall have sympathy for the infirmities of others. If our hold upon the Mighty One is firm, our piety will be sound and healthful, and will have nothing to fear from contact with error; if our trust is continually abiding in Christ, we shall not have less

zeal because of abounding iniquity, but we shall keep close to the bleeding side of Jesus. We must be constantly seeking those things that are above, where Christ sitteth on the right hand of God.

Tuesday, May 23

It is cloudy and rainy this morning. I have been since half-past four o'clock writing on The Life of Christ. Oh that the Holy Spirit may rest and abide upon me that my pen may trace the words which will communicate to others the light which the Lord has been pleased in His great mercy and love to give to me.

While at the breakfast table W. C. White read a letter from Elder Daniells in reference to his finding a large tract of land which can now be secured at low figures. He thinks it might be a good location for the Bible school.

Sabbath, May 27

I spoke in the Rechabite Hall [at] 3 p.m. from Philippians 4:4-7. The message the Lord gave me was a message of faith. We cannot dishonor God more than in distrusting His Word. Feeling is not at all reliable. God's Word is the foundation upon which our hopes may safely rest.

Ms 40, 1893

Extracts from Diary

June 15 - July 2, 1893

See also Ms 81, 1893. June 15, 1893

This morning I was up at five o'clock preparing matter for the American mail which closes at 2 p.m. These monthly mails are a great tax on me, because I send off a large amount of matter to different persons. But since the mail has closed, I think of several that I should like to have written to. But I did the best I could, and this is all that is required. Brother Wilson, Sister Tuxford, and Emily visited the warship; and Sister Wilson and I went for a short walk.

Friday, June 16, 1893

This morning I arose at four o'clock. Last night we felt five distinct earthquake shocks. This morning at six a.m. Brother and Sister Wilson left for Napier. I selected several articles for him to use as required.

Sunday, June 25, 1893

In the forenoon I wrote eleven pages. And at one o'clock the livery horse and carriage was at the door to take us to Petone. At three o'clock I spoke in a very comfortable hall in Petone, to a good congregation. I arose to speak on a certain subject, but the Spirit of the Lord led me to speak on another subject; and I spoke for one hour and ten minutes.

June 28, 1893

In the afternoon Sister Tuxford and Emily and I visited Sister Glover, a sister who has been sick for a year. We had a season of prayer with her. We tried to our best ability to take her to Jesus in the arms of our faith, and lay the poor soul as best we could at His feet and say, Pitying, sympathizing Redeemer, heal her of her many maladies. Thou art the Chief Physician, not only of the soul, but the body as well. Thou art the only One that can apply the balm of Gilead. We encouraged her as best we could, and left her feeling quite happy.

Sunday, July 2, 1893

This is a most beautiful day. At 2 p.m. there was an imposing procession that passed by doing honor to a gentleman that died very suddenly. There was a band, and over one hundred men marching two and two. He is laid away in his narrow earth home to rest until the morning of the resurrection. "The hour is coming, in the which all that are in their graves ... shall come forth," the righteous in the first resurrection, and the wicked in the second. [John 5:28, 29.] This is a solemn thought. Oh that my life may be hid with Christ in God, that when He who is my life shall appear, I also may appear with Him in glory.

Ms 41, 1893

Maori Boys Interested in the Truth

Bank's Terrace, Wellington, New Zealand

July 13, 1893

The Maoris are the native race of New Zealand. They are very numerous throughout the colony. They own considerable land. They have their political meetings and elect a member for the parliament. They live in communities by themselves, one chief having sole control of many acres of land, and he provides food and clothing for all under his care.

They own a very nice college near (twenty miles from) Napier. They employ Church of England clergymen as instructors. Many of the Maoris are members of the Church of England.

At this college they employed a Mr. Everson and his wife to do cooking, etc., and they believe the truth and are expecting to keep the Sabbath soon. Mr. Everson was requested one day by one of the boys to step into their room, and explain the Scriptures to them. This was cheerfully done. As a result the boys became very much interested. They went with any number of questions to their minister, who soon became very much alarmed over the matter. These boys were young, from fifteen to seventeen years of age. As soon as they would get a little glimmer of truth, they would go to the nearest pah (where several Maori families live) and tell them, and they would gladly receive it. Three of these boys were members of the Church of England and one was a Roman Catholic.

One boy wrote home to his mother, requesting that she would let him go to the Melbourne school where he could learn more of the Bible. Soon after their attention was called to the truth they had their vacation, and three of the boys went to their respective homes. The Church of England people wrote to their respective families warning them in regard to the truth, and it is difficult to hear just how these boys will come out. But Sister Caro has a deep interest in them. [The young man who wrote his mother] for permission to attend the Melbourne school received a reply from her saying that she was willing he should go. But since their vacation he has not made his appearance, and it is supposed that through prejudice he has been hindered from attending.

But the most interesting part is that one of the New Zealand boys has accepted of the truth, was baptized, and is keeping the Sabbath. When he first asked permission to go and visit Mrs. Caro of Napier, the schoolmaster granted his request, saying that he had no objections to his visiting Mrs. Caro. But when they found out his interest in the truth, and that he had really made up his mind to keep the Sabbath, it changed matters very materially. Then they could not say enough against Mrs. Caro and the Adventist fraternity. So this Maori boy, or rather young man, left the school and made his home at Dr. Caro's for a few days. His name is Maui Pomare; he is a half-caste of rather high rank, and is a great grandson of Pomare that took the Chatham Islands. He belongs to the Chatham Islands, and his near relatives are members of a sect called Tewhitis. They believe in a prophet and are opposed to education.

Maui Pomare has always worked from earliest boyhood to elevate his people, and being of rank he was granted the privilege of going to school. He has improved his opportunities and is thought much of by them at Te Aute College.

He designs to become a medical missionary, that he may be the better able to elevate his people. He expects to leave on the August boat for Battle Creek. Last week he went to visit his relatives, who are very numerous, to tell them all about his plans. He expects much opposition, and thinks likely that they will disown him. And when they see that he will not abide by their judgment, it is quite likely they will cut off his means of support. He is anxious to spend some of his time translating tracts into the Maori language. We rejoice that the truth is being carried to the Maori race.

Ms 45, 1893

Educational Advantages Not Centered in Battle Creek.

1893

There are matters worthy of our careful consideration. Many Christian parents have taken their position conscientiously that they could not send their children away from home influences. They wished their children to be partakers of like precious faith which they understood was essential for them to cherish, and this matter was considered by them of greater importance than literary attainments, with all the dangers that would be involved. There were not wanting examples where religious faith and principles

had been confused through association and companionship with others, and in yielding to objectionable influences the care and education in the simplicity of faith in the gospel had been swept away, and doubt and skepticism had led them to throw off restraint and become perhaps more learned and far worse in morals and principles.

It was because of these evils, these associations which prove injurious to our youth, that the Lord's counsel was heard that a school should be established in Battle Creek and conducted on altogether different principles than any school in our land. That, the greatest of all science, was to become educated as in the school of the prophets, to understand Bible history, and [to] obtain a knowledge of the truth.

Listen to the prayer of Christ, offered to His Father just before His crucifixion. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." [John 17:1-3.]

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors." [Isaiah 53:10-12.]

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." [Jeremiah 9:23, 24.]

The Lord has made known His will that, as a people, we are not to neglect to provide for the nurture, education, and training of our sons and daughters. With this main and high purpose before the church and parents and children: that our children, who are the heritage of the Lord, may be placed under the most direct and favorable influences to become standard bearers in the army of the Lord [and] educated to become missionaries for the Master; and connected with these schools should be choice talent, of such only as give evidence that they have been learning in the school of Christ His lessons of meekness and lowliness of heart, who can study from cause to effect, who will not move rashly in anything, teachers who will be patient, kind, and sympathetic and will do toward the students, in every line, exactly as they would have done toward them under like circumstances, acting at all times, looking unto Jesus, just as He would act. There must be no harshness, no partiality to persons which will prove a curse in any school. These were the principles given me, which I have repeatedly presented to others.

I have been shown that it is a mistake to crowd so many interests in Battle Creek. In the place of swelling the school to such large proportions take the money that you would invest in adding building to building

and locate schools in other states, and divide up. Battle Creek has advantages which are very great in some respects, but there are alike disadvantages which our brethren are not discerning. I have had presented to me again and again that the money invested in piling up so many buildings in Battle Creek is not wisdom. Let the strength of some of these interests be for the establishment of schools in other locations.

The school in Battle Creek has overgrown the qualifications of its educators. Professor Prescott is absent much of the time. If he were present his experience would help the underteachers, but even if he were there all the time, there is gathering in all the time more responsibility than can be successfully carried. When there is deeper consecration with the instructors of youth, God will work with their efforts. But after the outpouring of the Spirit of God in Battle Creek it was proved in the College that a time of great spiritual light is also a time of corresponding spiritual darkness.

Satan and his legions of satanic agencies are on the ground, pressing their powers upon every soul to make of none effect the showers of grace that have come from heaven to revive and quicken the dormant energies into decided action to impart that which God has imparted. Had all the many souls, then enlightened, gone to work at once to impart to others that which God had given to them for that very purpose, more light would have been given, more power bestowed. God does not give light merely for one person but that they may diffuse light, and God be glorified. Its influence is felt.

In every age seasons of spiritual revival and the outpouring of the Holy Spirit have been followed by spiritual darkness and prevailing corruptions. Taking into account that which God has done in opportunities and privileges and blessings in Battle Creek, the church has not made honorable progress in doing her work, and God's blessing will not rest upon the church in advancing still more light until they use the light as God has directed in His Word. The light that would shine in clear and distinct rays will grow dim amid the moral darkness. The aggressive power of the truth of God is dependent upon the cooperation of the human agent with God in piety in zeal, in unselfish efforts to get the light of truth before others.

God expects practical work in getting out of Battle Creek. Too many are there, and too many interests are piling up in Battle Creek. Were these interests divided and located in other cities, that light and knowledge might bless other localities, it would be in God's order.

The Lord does not want a second Jerusalem in Battle Creek. There will have to be strong reformatations and transformations, and transferring of faculties and interests if the will of God is done. Shortsighted mortals cannot discern that crowding so much in Battle Creek is taking away from other localities opportunities and privileges which they much need, and God designates they should have. The truth is light and power. Believers are exercised by it to make impressions upon the masses, which should be true of the schools as well as the churches. There must be in every institution the working on Christian principles if they would triumph over opposing obstacles. Worked on worldly policy plans, depending on human calculations, there will be a want of solidity in the work. There will be a want of far spiritual eyesight. This is no discredit to the truth (though it may hinder its reception by some), but there is a failure in the infirmities of human calculations, because they do not co-operate with the divine.

There has been the past few years human calculations in some lines, when, if the advantage of working upon Christian principles had been more apparent and self had been hid in Christ, very much greater progress would have been made. Each worker would have felt his own human weakness, and would have supplicated for the grace of God, and wisdom which He alone can give for all emergencies. God expects of every institution [that] its [standards] shall excel [all] others as His representatives. And when the abundant facilities and resources are worked by men wholly consecrated to God, divine help is pledged in every emergency.

The world is not pleased to acknowledge the work and the prosperity of the cause of God in its various branches, but the men truly connected with God makes the impression that a more than human agency is standing at the helm. Satan has been trying to use his most ingenious methods to weave himself in to make of none effect the divine agencies.

I tell you in the fear of God, the standard must be lifted higher and still higher. The presence of men in every position of trust in our institutions should have a purifying ennobling odor of his unselfish life; his generous, self-sacrificing spirit, his sympathy and love after Christ's likeness should purify the atmosphere. When he presides, his practical example is eloquent for good. His words in council comes not from exalted human passions, come not from a forward self-sufficient, self-exalted spirit, but his unobtrusive virtues are of more value than weight in gold. He is more precious than mountains of gold and silver.

The man in the midst of things of time and sense walks with God by faith. He keeps eternity in view, and self is hid with Christ in God. Indwelling godliness appears. It pervades his conversation, imparts to his character a steadfastness of purpose, sanctifies his intercourse with saints and sinners. He carries with him a moral efficiency. He feels that he has no right to be sharp, or dictatorial, or arbitrary in any of his decisions. For God is his Master, not the human agent. Men of this mold are the only true representatives of Jesus Christ.

Ms 46, 1893

The New Zealand Camp Meeting

April 1893

Thursday morning, March 16, we boarded the steamer Clansman, at Whangaroa to return to Auckland, and from there to proceed to Napier, where the conference and camp meeting were to be held. As on our trip from Auckland, the weather was almost perfect, and the sea was not rough. The captain and stewardess told us of the fearful storm they had a week before, and expressed their pleasure that we were not with them then, according to our intention. We too were very thankful that our plans had been interfered with, and that providentially we had been kept from going at the time of the heavy storm. At first, when the news came to us that the change of sailing of the boat on which we had expected to go from Auckland to Napier, would delay us a week, we felt much disappointed; for we

were anxious to be on the ground, and to do all we could to encourage and help our brethren to prepare for the first Seventh-day Adventist camp meeting ever held in the southern hemisphere. But now we could see that the change was of double advantage to us, as it had given us another week to work in Kaeo, and had brought us to a time of beautiful weather for our trip. Again my bed was made on my own spring cot, on the steamer's deck, where the air was pure and plentiful, and I was saved from the torture of stifling rooms, and hard beds, which are the usual thing on the smaller ships along this coast.

We reached Auckland Friday morning, and were soon transferred to the large steamer which was to take us to Napier. Here our party of eight, from Kaeo, was joined by ten from Auckland and vicinity, who were going to the conference. The ship was well filled with passengers, and it was going to be difficult to secure for me a well ventilated room. There were no deck cabins on this ship, and I dreaded the night; but by the kindness of the chief steward, we were allowed, after 10 p.m., to make up my bed in the ladies' boudoir, a beautiful airy room on the upper deck. Thus I was again saved the suffering consequent on occupying a small, stifling room.

Sabbath afternoon, our ship cast anchor near Gisborne, and waited for the small boat to come for the passengers and freight. Here thousands of pounds have been spent in vain, to build piers out into the deep water, so that large ships can come to the docks; but as fast as the pier is built, the sea washes in the sand, so that nothing has been gained. Soon the little steamer came out, rolling and tossing by the heavy waves, and brethren Starr, Edward, Wesley, Samuel Hare, and W. C. White, went ashore to visit the little church assembled for meeting. As a result of the labors of Elders Robert Hare, A. G. Daniells, and others, a small church has been raised up here, and a commodious meeting-house purchased. This church, like others in this conference, is pleading for ministerial help. O, that we had a hundred laborers where there is one. Everywhere there are fields suffering for help. When our brethren found the church, the Sabbath school was in session, and they had opportunity briefly to present some of the many evidences that we are in a time when we should look up, and rejoice, because the coming of the Lord draweth near. They also labored to encourage all who could, to come to the campmeeting.

About eight o'clock, the little steamer came back. She was tossed about by the waves, and it often looked as if the water would go over the deck where most of the passengers were seated; but she came safely alongside, and the passengers were brought on board without using the huge basket which was on the deck, ready for use when it is too rough to use the plank. When the sea is so rough that the plank cannot be used, the passengers are placed, two at a time, in this large basket, and hoisted up by the machinery that is used to load and unload the freight of the ship.

From Gisborne it is a short run to Napier. The sea was not rough, and we woke Sunday morning, anchored close to Napier. Here, also, an extensive breakwater is being constructed; but for some time yet, large ships must anchor in the bay, and all passengers and freight must be transferred to a smaller steamer, which carries us safely over the shallow waters to the pier. At the landing we were met by Elders Israel, McCullagh, and Wilson, and Mrs. Dr. Caro, who took us at once to her hospitable home, where we met Dr. Caro. He gave us a hearty welcome, and at their earnest invitation, we shared their kind hospitality all through our stay in Napier. Here I had a large airy room, with [a] fireplace, and every sunny day was encouraged to ride out with a horse and buggy, lent to us by thoughtful friends. We

found Napier to be a beautiful place, the resident portion of the town being built on a series of high hills, overlooking the sea.

Sunday evening I spoke on my favorite theme, "The Love of God," to an attentive audience in the Theater Royal. Tuesday evening Elder McCullagh gave the first discourse in the large tent on the camp ground. Monday, Tuesday, and Wednesday, our brethren were very busy fitting up the camp. Weeks before, letters had been sent to the churches, asking all who would come to the meeting, to report, and the responses were so few, that it did not seem necessary to get many tents, or to lay out a large camp. The necessity of having a dining tent had been discussed, and it was so doubtful about its patronage, and so certain that it could only be conducted at a loss, that it was decided to have those who could not cook for themselves, patronize a restaurant in the town near by.

As the boats and trains brought in the delegations from the different churches, there were about twice as many as had been expected, and it was plain that the plans must be enlarged. A reception tent was proposed, and a dining tent was much needed. To have a large number of our people obliged to go up town for their meals, would break into our program, waste precious time, and bring in a haphazard state of things that should be avoided. It was presented to the committee, that although a restaurant in the camp would not pay expenses, it ought to be established for its educating influence. We felt that there were lessons of the highest value as to unity of action, regularity, and the best methods of conducting camp meetings, that would be lost if our people were not supplied upon the camp ground with wholesome food, prepared upon hygienic principles.

We felt that this first camp meeting must be, as far as possible, a sample of what every other camp meeting held in the future ought to be. Over and over again I said to the people, "See, saith he, that thou make all things according to the pattern showed to thee in the mount." [Hebrews 8:5.] As a people, we have lost much by neglecting order and method. Although it takes time and careful thought and labor, and often seems to make our work cost more, yet in the end we can see that it was a paying business to do everything in the most perfect manner. Jesus said to His disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] The principles found in the instruction given to the children of Israel are to be given to all who are connected with religious services in these last days. All the specifications and arrangements of detail we cannot copy, but we can understand that the order, the perfection of arrangement, particularly specified by Christ, who was enshrouded in the cloudy pillar, are patterns of the perfection and order that are to be carried into all our plans and arrangements for religious service. In these last days we are to give no lessons in connection with our worship that will lead minds to think that the God of heaven is pleased with disorderly arrangements, careless work, and untidy surroundings. God is as well pleased with cleanliness, order, and energy now, as when He gave direction to nearly a million of people encamped in the wilderness. Those who follow Jesus will give a right example in all things.

Well, the camp was enlarged [and] more tents were procured. A reception tent was fitted up, not extravagantly, but plainly and tastefully, and was presided over by Sr. Starr. The most serious difficulty about having a dining tent, was the matter of getting someone to manage it, and persons to do the work. But we learned that Sr. Wilson had superintended the dining tent in two camp meetings in

America, and she readily consented to take the oversight of this one. Three or four other sisters were engaged to assist in the work, and soon furniture and supplies were procured, and the dining tent ready for service. About a dozen were expected to patronize it, but soon there were about thirty boarders. The food provided was plain, substantial, and plentiful. It was prepared on hygienic principles. Meat was scarcely seen on the tables, and was only asked for by a few, although we doubt not that more than half of those present had not for years been for half so long a time without eating of flesh.

The weather was beautiful while the camp was in preparation, and during the first days of the meeting. On the first Sabbath it began to rain and continued for a week. It did not rain all the time, but was showery, with occasionally a heavy downpour. Notwithstanding, the people of the Napier church came out well to the meetings, and those on the ground kept up good heart and courage, and made but little complaint about their damp surroundings. Many members of the Napier church had employment which deprived them of the day meetings, but they were very regular in attending the evening and morning meetings. Most of the time I was able to attend the early morning meetings, and felt that I was deprived of a privilege, when unable to be present. All seemed to enjoy these early social meetings. One family, who were always present, came a mile and a half from their mountain residence, the mother and daughters sometimes running part of the way, rather than be late to the meeting. Many testified that this was the best meeting they had ever attended. Every day we were encouraged to see hope, courage, and faith growing in the hearts of the people, as they received light from the Scriptures.

After the meeting had been two or three days in progress, one who had been a member of the church, but who left it about two years ago, because of his opposition to the Testimonies, arose and said that he desired to take his stand again with the church. It was the written testimonies of Sr. White which had led him to leave the church, and now it was her testimony, her preaching at this meeting, that brought him back to the church. He wished to be baptized again, and to be received as a brother by his former brethren and sisters. Many hearts rejoiced greatly that this brother was restored to the church. Some said that this alone was worth all that the meeting had cost.

On the first Sabbath afternoon I spoke about thirty minutes, and then invited those to come forward for prayers who had never given their hearts to Christ. The invitation was also extended to those who professed to be the followers of Christ, who had not the evidence of His acceptance, and those who professed to believe the truth, but had not carried out its holy principles in their lives. These were the very ones who most needed to seek the Lord, that they might find Jesus a present help, ever ready to supply His grace, that they may overcome every defect in character.

We rejoiced to see the response that was made to this call. Many seats had to be cleared and were quickly refilled by those coming forward. The tent was not a perfect place for such a meeting. The rain was falling heavily and the tent leaked in many places. But this seemed of little consequence. The interest in eternal matters was too deep to be affected by the surroundings. A sense of fearful consequences actuated the congregation. The Spirit of God was moving the hearts of the congregation to a consciousness that the time had come, spoken of in the first chapter of Isaiah: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well."

[Verses 16, 17.] Many hearts were impressed that we are hastening to the judgment, when every case will be decided for eternity.

Elder Starr gave precious instruction and exhortation, urging that each one should bring heart and mind to Jesus. Then we had a season of prayer, [and] the blessing of God rested in rich measure upon the congregation. After the prayers, it was proposed that those who had come forward should go to another tent, where time would be given for them to speak, and to seek such help and instruction as each should need; but again the rain came down so heavily that no one wished to leave the tent, and the meeting was continued till sundown. Many confessions were made of neglected duties, of impatience, and neglect of parental government. Many confessed their worldliness and love of dress, and some bore testimony who were giving their hearts to Christ for the first time.

Sunday was a busy and joyful day at the camp. In the morning Elder Starr continued the Bible studies, and in the afternoon I spoke to a tent full of attentive listeners. In the evening six were baptized. On Monday the business meetings occupied most of the time. Elder McCullagh preached in the evening, and in the course of his sermon, spoke of the evil effects of the study of, and placing dependence in, the science of phrenology. He showed that its tendency was to lead men to undervalue the power of the grace of God, and to place too high an estimate on their own judgment. Some who had devoted much time to the study of phrenology, and placed much dependence upon it, were offended, and spoke freely against what had been said.

In the early meeting on Tuesday, this matter was referred to, and some who had been rescued from the snares of Spiritualism, related their experiences. We were surprised that so many had barely escaped the subtle delusions of Spiritualism. Quite a number spoke of their interest in phrenology, and their desire to know wherein its study was injurious. After breakfast, the regular program for the forenoon was suspended, and I presented to the people some of their dangers, as they had been shown to me before coming to this country. I pointed out some of the evil results from the study of "science, falsely so-called" [1 Timothy 6:20], and related the sad experience of some American ministers who had followed it for influence or for gain. Before the meeting closed, some who had been most ardent students of phrenology, arose and said they would accept what had been presented regarding it as the truth, and that they should act accordingly.

A day or two later one of the canvassers brought to Elder Starr a pamphlet containing the sermon of an influential Wesleyan minister, delivered at a recent conference held in Dunedin, in which he defended the "higher criticism" of the Bible, and made light of the opinion that it was a divine book, and that all portions of it were inspired. This led to more lessons on this subject, and a sermon on the "Higher Criticism" that was well attended by the people of Napier. We were surprised to see the extent to which our own brethren had been affected by this infidelity, and were satisfied that in this alone there was abundant explanation for the lack of success that has of late attended the canvassing work. We see more and more clearly that in all our labors the Bible must be exalted, and that our people must come to know the wisdom and the power that are in the Word of God. To the close of the meeting, and in all our labors since, this subject has been made prominent.

The camp meeting was to close Wednesday, April 5, two weeks from the beginning of the workers' meeting, but the steamers on which the delegates were to return home, were both late, so the meeting continued till Thursday, April 6. The interest was good till the close of the meeting, and the people of Napier were disappointed that it did not continue longer. They could not understand how we could afford to fix the camp so nicely for so short a time.

On the last Sunday of the meeting it was arranged that I should speak in the afternoon, and Elder Starr in the evening, at Hastings, a prosperous town about twelve miles west of Napier. A tent meeting had been recently held in this place, and there are a few who obey the message, and others who are on the point of decision. Our meeting was in a large hall, and although the audience was not large, those present seemed much interested. We had a most comfortable conveyance, and the ride was enjoyable. Near Hastings, we passed a Maori village where preparations were being made for a national council. In one inclosure there was a church and several wharres—large houses in which they entertain a great number of guests—also long tents in which hundreds were to be served with food; and in other fields near by were long rows of little tents for the occupancy of those coming from abroad. The Maoris seem to be an intelligent people, and it seems that true missionary work is much needed among some of their tribes. Where are the young men who will devote their lives to work among this people?

Ms 47, 1893

Notes of Travel and Labor.

April 1893

At the close of the Australian Conference, we spent a week with the church in Parramatta, N.S.W. and February 4 we embarked from Sydney, for Auckland, New Zealand. Our ship, the Rotomahanna, was a beautiful steamer, and one of the fastest in these waters. I had a convenient and pleasant stateroom on the upper deck, and endured this long-dreaded journey much better than I had dared to hope. There was no rough weather, and Wednesday morning, February 8, we were in Auckland. Elder Israel met us at the wharf, and we were soon taken to a comfortable, furnished cottage, which the Auckland church had placed at our disposal.

For twelve days we labored earnestly for the Auckland church. Evening meetings were held as often as the brethren could attend, and each Sabbath and Sunday was fully occupied. Twice I spoke in the theater to attentive audiences. Elder Starr labored untiringly for the church, and several of the evening meetings were called early in the evening and divided into two meetings. I would speak for half an hour and then Elder Starr would follow with a discourse, or Bible lesson. In all, I spoke eight times in Auckland.

In Auckland we see a promising field for labor, but it must not be a transient effort; it must be earnest, efficient, continuous labor. There was once a strong church here, but many of the young men went into

the canvassing field, and lately a number have moved away, so there are only a few, comparatively, to occupy our commodious meeting house.

We believe that there are many families in America who have a knowledge of the truth, who would be blessed of God if they would come to this country and settle in such places as Auckland, and while sustaining themselves by their own labor, as they are now doing, labor to hold up the standard of truth in the cities and villages where there are thousands who know not the shortness of time. "Seek ye first the kingdom of God, and His righteousness." [Matthew 6:33.] Oh that men would be more in earnest to communicate to others the light and grace that they have so freely received.

On Monday, February 20, at 7 a.m. we sailed for Kaero on the steamer Clansman. The steamer was rather small but the captain and stewards did everything in their power for our comfort. There was no safety in my going into the cabin below. It was close, and the berths in the staterooms were narrow and very hard. A large easy chair had been purchased for me in Auckland, and I sat on the deck in my easy chair as long as I could, but sitting long in one position is a painful experience for me, and I became very restless and nervous. I could not be well sheltered from the strong wind.

The captain said he would clear the smoking room for us as soon as possible, but there was a large party on board going to a regatta at Russell, and it would be difficult to clear the room before ten o'clock. At last it was decided to make up my bed on the deck, in the most sheltered place that could be found. So my own spring cot was placed in a sheltered place and blankets tied up to break the wind and I was thankful for a place to rest.

Through the night we were favored with a calm sea and but little wind, and I rested some, although feverish and over-wearied by the perplexity and confusion of preparation for the journey—and still more wearied by the brass band playing on board the boat. We expected to reach Russell at 7 a.m., but the fog closed down upon us while among the islands of the bay. The engines were stopped and the anchor was cast, and for more than an hour we waited for the fog to rise. After the fog cleared away, we had a beautiful sunny day. It took but a few minutes to reach the pier, where most of our fellow passengers left the boat. Russell is a quiet little place consisting of a row of stores facing the beach, back of which are a few dozen comfortable residences, and quite a number of old weather-beaten houses with open doors and windows out, which are occupied by families of Maoris.

Soon our steamer moved up the bay to Opua where several hours were spent in loading coal. The Bay of Islands is very beautiful and we enjoyed moving over its smooth waters amid verdant islands and massive rocks. We left the Bay at 2 o'clock in the afternoon and reached Whangaroa Harbor at 7 o'clock. Here [we] were met by Brethren Joseph and Metcalf Hare, who had come down from Kaero three miles in their large skiff and were ready to take us back as soon as the tide should turn. They welcomed us heartily, and at once transferred our luggage to their boat, and at 8 o'clock we took our places in the skiff and were off for Kaero.

The trip from Whangaroa up the bay and creek to Kaero was an interesting one. The water of the bay was as smooth as an inland lake. The night was perfect. The air was mild and the new moon shone out sufficiently to give us an outline of the mountain scenery on either side. Steady rowing by the two

strong men who had often made this trip brought us to Joseph Hare's landing in about two hours. Brother Joseph Hare's comfortable home is but a few steps from the landing. We were heartily welcomed by Sister Hare and I soon went to rest as I was excessively weary. Elder Starr and wife went up the valley about four miles with Brother Metcalf Hare to his home.

Wednesday morning Brother Joseph Hare Sr. came down and took us to his hospitable home at the upper end of the valley close to where Brother and Sister Starr were stopping. To us Kao valley seemed very picturesque and beautiful. Some places reminded us of Knights Canyon, between Healdsburg and St. Helena, California. Much of the vegetation was tropical. Great fern trees were growing in the gullies, a species of palm tree called nene was plentiful along the foot of the hills and towering above these were large bare trunks bearing many thrifty bunches of a large air plant. Along the road were immense bunches of sweet briar, and large patches of blackberry bushes with the ripening fruit.

Father Hare has a pleasant, comfortable home. The house, situated on high ground, is surrounded by fruitful orchards. A swift-running stream brings abundance of pure mountain water close to the house, back of which lies the pasture lands and the forest-clad mountains.

We had planned to remain in Kao two weeks, but providential circumstances lengthened our stay to three full weeks. Wednesday was spent in writing our American letters, which were taken to the steamer early Thursday morning. Early on Thursday it began to rain and in the afternoon the little creek had swollen to a roaring torrent, bringing down driftwood and logs. Later on, we learned that there was a serious flood in the lower part of the valley. The water rose higher than for twenty years. Many houses were flooded and deserted, fruit trees and crops were destroyed, horses and sheep were drowned, and hundreds of huge logs, which had for years been lying in the small creeks in the mountains, waiting for a freshet to bring them down, were floated over fields and orchards and left in all manner of curious places. After the flood was over the weather was beautiful.

Sabbath afternoon I spoke to our people in the little meeting house, and Sunday afternoon to a congregation of about two hundred in the Wesleyan church. Sunday evening Elder Starr spoke to a houseful, in the same place. During the week, several evening meetings were held at the home of Father Hare. In these, I would speak for half an hour and then retire, and the meeting would go on for an hour or two. On the second Sabbath, Elder Starr spoke in the forenoon to our people, and I spoke in the afternoon in the Wesleyan church.

While speaking, I felt constrained by the love of Christ to invite all who had not taken a decided stand for the Lord to come forward for prayers. At first it seemed hard for anyone to move; but finally the grown-up children of our brethren and sisters began to come forward, and then as the invitation was extended to those who were members of the church, but who did not enjoy a living assurance of acceptance with God, many of the church members came forward and these were joined by some who had long hesitated about obeying the truth, and by others who were attending their first meeting among our people. Words of counsel were then spoken, and after the season of prayer nearly all who were seeking the Lord for the first time bore testimony. The Spirit and power of God was in our midst, and all went from the meeting rejoicing and praising God for what He had wrought in their midst.

On Sunday we again had good audiences in the Wesleyan chapel. The people seemed anxious to hear the Word of God, and Elder Starr had many invitations to visit and hold Bible readings. We are satisfied that there is a work to be done in Kaeo both for our church and for the community in and near the Kaeo valley.

There are souls inquiring, What is truth? And those who have light have a work to do for their fellow men. How earnest we should be to impart light and truth to others, how patient and persevering. We need to have tender hearts softened and subdued by the love of God. We must not work in our own spirit, bringing in our natural, hereditary traits of character, for thereby we shall drive souls away from the truth. We must lay aside our likes and our dislikes. We must overcome all harshness and sharpness. We must be as wise as serpents and as harmless as doves, yet always ready to put ourselves in the forefront of the battle if God calls us there.

Because of a change in the time of sailing of the steamer from Auckland to Napier, we were prevented from going at the time appointed, and had another week to labor in Kaeo. The young people needed instruction, but it was difficult to get them together. There are some in Kaeo whom God had been calling to fit themselves for labor in His vineyard; and we rejoice that several are preparing to go to the Bible School. On Wednesday, April [March] 15, we bid adieu to our friends in Kaeo and were taken down to the harbor where we held one meeting, and the next morning took the steamer for Auckland.

Ms 48, 1893

Diary. Christ and the Law.

Wellington, New Zealand

May 6-9, 1893

May 6

Wellington, New Zealand

I spoke in the skating rink. But few were present. Some who claim to believe in Jesus Christ as their Saviour have said, "No one can keep the law." On this point the words of Christ are decisive. He states, "I have kept my Father's commandments." [John 15:10.] And He is our Example in all things.

Christ came as One able to expound the law of God, which was misunderstood and misinterpreted by priests and rulers. They piled tradition and the imaginations and sayings of men upon the law, burying it beneath a mass of rubbish. The common was mingled with the sacred.

Having rejected Christ, the Jews could not obey the law. All they could do was to go through a round of formal ceremonies, as did Cain when he presented his offering to God. And no one who rejects Christ can possibly keep the law.

In the Sermon on the Mount Christ plainly declared His mission. "Think not," He said, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." [Matthew 5:17.] He came to carry out literally every specification concerning which the prophets had borne testimony. He who existed with the Father before the creation of the world, Himself gave the prophecies recorded by holy men—the prophecies that He came afterward to fulfill.

Christ separated jewels of truth from the companionship of error and placed them in their proper setting in the framework of truth. "Verily I say unto you," He said, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [Verses 18-20.]

Christ's position with His Father is one of equality. This enabled Him to become a sin offering for transgressors. He was fully sufficient to magnify the law and make it honorable.

The Pharisees accused Christ of breaking the law. They vainly hoped to prove their charge, that they might condemn and crucify the Son of God. Because they could not sustain their charge, they suborned witnesses to testify to a lie that they might accomplish their purpose. Today some ministers of the gospel stand in the pulpit and voice the suggestions of Satan, saying that Christ broke the law. The men who, notwithstanding Christ's declaration that He was guiltless and the evidence He presented to prove His innocence, still accuse the Saviour thus, array themselves with the Jews who accused Him.

May 7

I spoke to the people assembled in the skating rink. Oh, how much I desire to reach the hearts of the people and to open before them precious treasures of truth! The ministers have prejudiced the people by telling them that Seventh-day Adventists do not believe in Christ. They falsely accuse us, as the scribes and priests and rulers falsely accused Christ.

Christ came as the Expositor of the prophecies that He Himself had given to His people by holy men of old. He separated the precepts of Jehovah from the maxims and traditions of men. He held up the Ten Commandments as an expression of truth in all its purity. Of the leaders and the teachers of the people He declared: "In vain do they worship me, teaching for doctrines the commandments of men." [Mark 7:7.] And to them He said: "Ye have made the commandment of God of none effect by your tradition." "Ye do err, not knowing the Scriptures, nor the power of God." [Matthew 15:6; 22:29.]

Christ came to the world to counteract Satan's falsehood that God had made a law which men could not keep. Taking humanity upon Himself, He came to this earth, and by a life of obedience showed that God has not made a law that man cannot keep. He showed that it is possible for man perfectly to obey the law. Those who accept Christ as their Saviour, becoming partakers of His divine nature, are enabled to follow His example, living in obedience to every precept of the law. Through the merits of Christ, man is to show by his obedience that he could be trusted in heaven, that he would not rebel.

Christ possessed the same nature that man possesses. He was tempted in all points like as man is tempted. The same power by which He obeyed is at man's command.

May 8

The Lord is good. I will put my entire trust in Him. He is my Helper and my God. Oh, I beseech my heavenly Father to give me the Holy Spirit, that I may be able to set forth Jesus Christ crucified among us as One mighty to "save them to the uttermost that come unto God by him" in faith, believing on Him as their personal Saviour! [Hebrews 7:25.]

In the councils of heaven it was determined that there must be given to mankind a living exemplification of the law. Having decided to make this great sacrifice, God left nothing obscure, nothing indefinite, in regard to the salvation of the human race. He gave to mankind a standard by which to form character. With an audible voice and in awful grandeur He spoke His law from Mount Sinai. Distinctly He stated what we must do in order to render acceptable obedience to Him, and what we must not do if we remain loyal to His law.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." [Matthew 22:37-40.]

So deep was the Lord's interest in the beings He had created, so great His love for 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 came to bring moral power to man, to elevate, ennoble and strengthen him, enabling him to be a partaker of the divine nature, having escaped the corruption that is in the world through lust.

He proved to the inhabitants of the unfallen worlds and to human beings that the law can be kept. While possessing the nature of man, He obeyed the law of God, vindicating God's justice in demanding that it be obeyed. In the judgment His life will be an unanswerable argument in favor of God's law.

All who possess the faculty of reason may learn the measure of their duty. Christ is our Pattern. In humanity He lived a spotless life. He was merciful, compassionate, obedient—full of goodness and truth. By His life of obedience He gave a true representation of the law.

By uniting with Christ, fallen, sinful human beings may conform the life to the divine precepts. By keeping the commandments of God, they become laborers together with Him who came to the world to represent the Father by keeping all His commandments.

May 9

Giving a most impressive account of our Lord's work, Isaiah says: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat? I have trodden the winepress alone; and of the people

there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.” [Isaiah 63:1-5.]

To the church Christ is now saying: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” [Isaiah 60:1-3.]

God has a work for His people to do. Both at home and in the regions beyond there is work to be done. No one who is reckless of his God-given time and talents is excused.

“Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” [Verses 4, 5.]

“For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” [Isaiah 61:11.]

Ms 49, 1893

Regarding Students Traveling to America

Gisborne, New Zealand

October 28, 1893

My mind is exercised in regard to the young men who have crossed the broad waters to America in order to obtain an education that they thought they could not obtain in their own country.

I am much pleased with New Zealand. I think it a very fine country and would have no objection to making my home here if this were the will of God. But my mission and work require me to be a pilgrim and stranger, waiting, watching, and working, till the time shall fully come when, with the saints in light, I shall enter the city which hath foundations whose Maker and Builder is God.

For many years I have seen by faith the inheritance of the saints afar off, and I have been persuaded of the promises and have embraced them. I have perfect confidence in the God who is behind the promises. I am pleased to confess that I am a pilgrim and a stranger in the earth. My earnest determination is to declare plainly by my life and character, to all with whom I am brought in contact, that I seek a better country, even a heavenly, as did those men of old who loved and feared God.

“Wherefore God is not ashamed to be called their God; for He hath prepared for them a city.” [Hebrews 11:16.]

I feel very anxious that our New Zealand boys who have gone to America to obtain an education shall be a credit in every respect to those who have assisted them. I would say to these students, Those who have interested themselves in your behalf have flattering hopes of you, as I well know. They have taken upon themselves much responsibility for you; and they earnestly desire that you shall reach a high standard and be signalized as useful men, men of moral worth and unswerving integrity.

Remember that you will never reach a higher standard than you yourselves set. Set your mark high and then, step by step, even though it be by painful effort, by self-denial and self-sacrifice ascend the whole length of the ladder of progress. Let nothing hinder you. Christ will be to you a present help in every time of trouble. Stand like Daniel, the faithful statesman, a man whom no temptation could corrupt. Do not disappoint your parents and friends, and there is Another to be considered. Do not disappoint Him who so loved you that He gave His own life to cancel your sins. He says, “Without Me ye can do nothing.” [John 15:5.] Remember this. If you have made mistakes, you certainly gain a victory if you see these mistakes and regard them as beacons of warning. I need not tell you that thus you turn defeat into victory, disappointing the enemy, and honoring your Redeemer.

We feel sorry indeed that any weakness of character should mar the record of the past, because we know that if you had watched unto prayer, this need not have been. We feel sorry for your teachers, for your wrong conduct places upon them burdens they ought not to be asked to bear. They may have moved unwisely, for each one has the weakness of his own natural character to contend against. They may have thought they were doing right, when they were making mistakes.

But how much better it would be if every student would place himself upon his honor and cherish pure, high, noble motives, feeling it his duty to help his teachers in every possible way, thinking how he would like to be treated were he in a position of trust and responsibility.

If teachers are disciples of Christ, and engaged in a work that is approved by God, Satan will surely assault them with every possible temptation. And if he can stir up <in the students> elements of character that will aid him in bringing perplexities and discouragement to the educators, he has gained a great advantage. If the tempted one reveals weakness in any respect, his influence is weakened, and the one, who has by a wrong course of action proved to be an agent under the controlling power of the adversary of souls, must render an account to God for the part he has acted in laying a stumbling block in the way of his fellow man.

Will our students carefully study this phase of the subject? Why should they link themselves with the great apostate? Why should they become his agents in temptation, in their turn to tempt others? Why do they not realize that every human being has his own trials, peculiar to himself, and that no one is free from temptation? Students, study to help, sustain and encourage your teachers in their position in the school. Thus doing, you are not sowing tares, but wheat; and God’s Word declares, “Whatsoever a man soweth, that shall he also reap.” [Galatians 6:7.]

Students will be tempted to do lawless things, to please themselves. They may think this only fun. But if they would put themselves upon their honor, and realize that in doing these things they bless no [one], but involve others as well as themselves in difficulty, they would be more careful of their actions. How much more manly and honorable it would be to act like gentlemen who do not ask that all sympathy be shown to them, but who realize that they must put their will on Christ's side and work in His lines by helping their teachers to carry burdens and perplexities that Satan would make discouragingly heavy.

By helping to bear these burdens, instead of making them more taxing, what a blessing students would receive. They would create an atmosphere in the school that would be helpful and exhilarating, not depressing and enfeebling. Every student would enjoy the consciousness that he had acted his part on Christ's side, and had not given one jot of his ability of influence to the great adversary of all that is good or ennobling. How much more satisfactory it would be for the students to think that they had not given their sanction to any plans showing disrespect for authority, but rather had pursued a course that showed respect for order, diligence, and obedience, even against the clamoring of inclination for indulgence.

Will not students remember that it is in their power to help and not to hinder. They are at school for the purpose of gaining a knowledge of books, and especially a knowledge of the Scriptures. "The fear of the Lord is the beginning of wisdom." [Proverbs 9:10.] Lay this foundation, and you will be happy men and women.

Students are in no case to cheapen and decrease their value in Christian Endeavor lines. They are to prepare to go forth as missionaries to warn the world. They should have their seasons of prayer. From them earnest, fervent prayers should ascend to heaven for the principal of the school, that God may bless him with health and give him moral power, clearness of mind and spiritual discernment.

They should pray that the teachers may be blessed and qualified by the grace of Christ to do their <high and God-appointed work> with fidelity, with an active, fervent love that is in harmony with the mind of the Saviour. They are to be His agents through whom He works, that good may prevail over evil. May God give the students who attend our institutions of learning, grace and courage to act up to the principles revealed in the law of God.

By dying for men, Jesus exalted humanity in the scale of moral value with God. The Son of the infinite God clothed His divinity with humanity that He might become a stepping stone for every human being to heaven, that by His power humanity might be a partaker of the divine nature, having escaped the corruption that is in the world through lust. He is working to uplift and ennoble men, and He requires every soul that He has redeemed from hopeless misery to co-operate with Him in the great work of saving souls. <We are laborers together with God.> Oh, if all could see this matter as it is presented before me, how soon they would cease to aid the enemy in his work! How they would despise his efforts to bring sin into the world. <With> what perfect hatred they would hate sin, as they thought of how it cost the life of the Commander of heaven!

Christ died that man might not be bound hopelessly to Satan's chariot, as the trophies of his victory. Who then will link up with Satan? Who will choose to wear his badge? Who will choose him as their

leader refusing to stand under a banner stained with the blood of the Captain of their salvation? Christ died for every son and daughter of Adam. It was for us that He manifested this amazing love. How can the subjects of His love be indifferent, standing in sin and disobedience, refusing to confess Christ? How can they love to do evil? How can they prostitute their reasoning faculties, and place their influence on Satan's side? By doing this they weaken their moral power and efficiency, instead of strengthening every faculty to do the will of Him who so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.

The Lord has greatly honored men by giving Christ as their ransom, that they might be recovered from the enemy's snare. But are they willing to be recovered? Will they accept the precious gift, Christ Jesus, or will they refuse to do Him service <and retain their objectionable traits of character?> Christ declared, "He that gathereth not with Me, scattereth abroad." [Matthew 12:30.] Those who try to do well in their own finite strength will fail.

But those who accept Jesus are upheld by a higher than human power. They confess Christ. They become His soldiers and fight the good fight of faith. These will be faithful soldiers in their school association. They will realize that they are enlisted to make the school the most orderly, elevated and praiseworthy institution in the world. They will place every jot and tittle of their influence on the side of Christ and heavenly intelligences. They will feel it their duty to form Christian Endeavor societies, <pledging themselves> to help every student to see the consistency of a course of action that God will approve. They will draw with Christ, doing their utmost to perfect a Christian character. They will take upon themselves the work of leading the lame and the weak into the safe, upward paths that Christ has cast up for His chosen ones. They will plan to do all they can to make the institution in which they are all that God designed it to be when He signified that it should be brought into existence.

Students, never be found disparaging the schools which God has established <by an unchristian course of behavior.> If you have failed at any time, if you have fallen under temptation, it was because you did not make God your strength, because you did not have that faith that works by love and purifies the soul. If you had felt that as human agents for whom Christ has given His precious life, it was your privilege to do all you possibly could to aid the work God has recognized as His work, if you had called into exercise every ability in an effort to cooperate with Christ in blessing and saving the youth, you would have made great advance upward and onward. <You must first receive the grace and blessing [of God] and then impart.>

When each student in our institutions of learning acts his part with fidelity, as Daniel acted his part in wicked Babylon, these institutions will resemble the schools of the prophets. No wrong influences will then go from the students. As consecrated instrumentalities, they will help to do the work they see necessary to be done. They will help to carry the burdens borne by the <teachers and principal,> and instead of disparaging the school, they will speak of the excellence and personal merit of the teachers.

Let all who have any connection with the schools already established be firm and determined in the strength of Him who has paid the ransom for their souls, to be faithful servants in the cause of Christ, to help their fellow students to be faithful, pure, and holy in life and character. Let every one who loves

God seek to win those who have not confessed Christ [and] to do this without delay. A silent, prayerful interest may be manifested every day. The very best experience in missionary lines may be gained by thus co-operating with Jesus, the Missionary-in-Chief to our world.

Let every soul grow in excellence of character, in devotion, in purity, in holiness, exercising aright every God-given ability, that the enemies of our faith shall not triumph, that those in open rebellion against God shall not mold and fashion the characters of His children. Let the influence of the sons and daughters of God, united by the bonds of a holy faith, be wholly on the Lord's side. Give evidence that you have [a] living connection with God, and that you are ambitious for the Master's glory to cultivate every grace of character. May the love of Christ constrain <each one> to help their associates, by their love and sympathy, to walk in the heavenly way, the path cast up for the ransomed of the Lord to walk in.

When the students in our schools learn to choose God's will, they will find it comparatively easy to do His will. Let every student remember that he is a member of God's firm, and that he is to make the school what God would have it. If you see defects in students or in church members, be thankful to God that you have discerned these defects. Do not grieve your Redeemer by imitating them. Avoid them. You will see those who are weak in spiritual understanding, who are not learning in the school of Christ His meekness and lowliness, <who have no interest in religious things,> who manifest a vain, frivolous, worldly character which loves <amusement and> display.

The only remedy for these is to talk of Jesus and behold Jesus. If they can be led to look at Him and study His character, they will learn to despise everything that is vain and frivolous; for Christ was intensely earnest, full of goodness, mercy, forbearance, patience and unexampled love. By continuing to behold Jesus, they will rise above the littleness of the things that so molded them that they were unlovely and unholy in character. They will feel contempt for themselves. They will say, "I will not sit with vain persons, neither will I go with dissemblers." [Psalm 26:4.] "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." [Proverbs 13:20.]

Let all who go to America to school remember that the church militant is not the church triumphant. There are to be found in the church those who are unconverted. They are to be pitied. But shall the church be judged as sustaining these? Should they be expelled, those who made them a stumbling block would make them a stumbling block still because they had been unmercifully treated. If the truth were known, these complaints are made to quiet a condemned conscience. Those who make them know that their own course of action is not commendable.

Even some who are striving for the mastery over the enemy develop a predisposition to do wrong. Evil prevails over good because they do not trust wholly in Christ. They do not abide in Him, and because of their lack of dependence on God, they show inconsistency of character. But no one is compelled to choose this class as familiar associates. The temptations of life are met everywhere, and those who complain of the church members being cold, proud, haughty, un-Christianlike, need not associate with this class. There are many who are warm-hearted, self-denying, self-sacrificing, who would if necessary lay down their lives to save souls. Let none then become accusers of the brethren, but let the tares grow

together with the wheat, for thus Christ has said it should be. But we are not under the necessity of being tares ourselves, because the harvest is not all wheat.

He who rejects the life and character of Jesus, refusing to be like Him, declares himself to be in controversy with God. "He that is not with me is against me," Christ declares, "and he that gathereth not with me, scattereth abroad." [Matthew 12:30.] Those who love God will not choose His enemies as their friends. The question is asked, "Shouldest thou help the ungodly, and love them which hate the Lord?" [2 Chronicles 19:2.] True Christians will not choose the society of non-Christians.

If the Lord gives them a special position in the world, as He gave Joseph and Daniel, He will keep them from being contaminated. We need to discern good from evil. We need all the help and instruction that come from a true faith. We need to listen to the inculcation of Scripture doctrines, which are free from the sophistry and deception of the great deceiver. We need to live in as pure a religious atmosphere as possible, that we may bring solid timbers into our character-building.

By association with those who have no faith in God, wrong ideas are imperceptibly insinuated into mind and heart by the master-worker of deception. These prove the ruin of many. Will you choose the association of the irreligious and the disloyal who are openly transgressing God's law? Will you separate yourselves by your own choice from those who love God? Will you place yourselves as far from the light as possible? This is a way of delusion. You will never be where you will find too much light, but woe to those who choose darkness rather than light.

Ms 50, 1893

Temperance

September 1893

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway." [1 Corinthians 9:24-27.]

In the family circle and in the church we should place Christian temperance on an elevated platform. It should be a living, working element, reforming habits, dispositions, and characters. Intemperance lies at the foundation of all the evil in our world. We are altogether too silent upon the subject of Christian temperance. We fail to urge this subject upon Christian parents. Fathers and mothers should be invited, in the fear of the Lord, not only to abstain from all intoxicating beverages, but from tea, coffee, and flesh meat.

And I go farther. Temperance should be practiced in the cooking of the food and in the variety of dishes provided, that the mother may be spared all the labor possible. A great variety of food is not essential

for the sustenance of life; instead, it injures the digestive organs, causing a war in the stomach. With the blessing of God, plain, simple food will sustain life and be the best for the entire being.

Few realize that generally more food than necessary is placed in the stomach. But the extra food eaten is a tax on the stomach and injures the whole human structure. When the stomach has too much to do, it becomes weary. This weariness is felt through the entire system. The child cannot understand why he feels so tired and impatient, and [he] decides that he is hungry and must have something to eat. The real trouble is that the digestive organs have been too severely taxed and need an entire rest. But more food is eaten and the poor, wearied organs become diseased and inflamed. Dyspepsia and a diseased liver are the result.

Mothers need to be instructed on this point. Sweet cake should be kept off the table, for it is an injury to the stomach and liver. The sweets that children eat harm the life-current. By the laws of the home everything that renders the blood impure should be discarded from the table. Especially should little children be given wholesome food. They should be given no tea or coffee. Their food should not contain spices or any kind of seasoning. The plainest food is the most wholesome and keeps the temple of God in the most healthy condition.

If the peace of Christ is in the heart, plain food, seasoned by a good appetite, will be relished. We are to fulfill the command, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.] "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [Colossians 3:17.] But how much is God brought into the thoughts of those who claim to be Christians? How much sanctified conversation is encouraged at the family board? If God were thought of when we eat and drink, the precious talent of speech would more often be employed to His glory.

Shall we not strive to avoid the sin of Belshazzar when at his sacrilegious feast he praised the gods of gold and silver? At this feast the king and his nobles drank wine out of the sacred vessels of the Lord's house. The wine confused the senses of the revelers until nothing was too sacred for them to profane. The king himself led in the blasphemy, making a display of defiant desecration.

At the very moment when the feasting was at its height, a bloodless hand came forth and traced on the wall of the banqueting room the doom of the king and his kingdom. "Mene, Mene, Tekel, Upharsin" were the words written, and they were interpreted by Daniel to mean, "Thou art weighed in the balances, and art found wanting. ... Thy kingdom is divided, and given to the Medes and Persians." [Daniel 5:25, 27, 28.] And the record tells us, "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." [Verses 30, 31.]

Little did Belshazzar think that an unseen Watcher beheld his idolatrous revelry. But there is nothing said or done that is not recorded on the books of heaven. The mystic characters traced by the bloodless hand testify that God is a witness to all we do and that He is dishonored by feasting and reveling. We cannot hide anything from God. We cannot escape from our accountability to him. Wherever we are and whatever we do, we are responsible to Him whose we are by creation and by redemption.

God has given to every man his work. We may all be laborers together with God. Parents, you have in the Scriptures the expression of the will of God. He has declared that there are only two parties in our world, the obedient and the disobedient. And although we are fallen human beings, yet we may stand on vantage ground. Christ took human nature upon Him, that humanity might touch humanity and divinity lay hold upon an infinite God.

God has given us reasoning powers and talents of perception that we may distinguish between good and evil. This we may do if we refuse to yield to the temptations of Satan, who is playing the game of life for every soul. But if we stupefy our faculties by the use of narcotics, we cannot distinguish between right and wrong, between the sacred and the common. The sin of this lies at our own door. We have given our powers into Satan's keeping, and habits that are selfish and impure bind us as with chains of steel.

But God is longsuffering, full of mercy and forbearance, and even though a man be in abject slavery, if he turns from his wickedness and confesses his sins, placing himself under the guardianship of God, he will find help. Provision has been made for every soul to be saved. Those who receive Christ and believe in Him as their personal Saviour will receive everlasting life.

Christ loves every soul. He gave His life to save man. "If ye keep my commandments," He says, "ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full." [John 15:10, 11.] "All power is given unto me in heaven and in earth." [Matthew 28:18.] Christ died on the cross to draw all to Him, and He would have us joyful in that joy which He alone can give, the joy of obedience.

"This is my commandment, that ye love one another." To love God supremely and our neighbor as ourselves is the fulfilling of the law. Christ has a treasurehouse full of precious gifts for every soul. "Greater love hath no man than this, that a man lay down his life for his friends." Then Christ tells us who are his friends, "Ye are my friends if ye do whatsoever I have commanded you." [John 15:12-14.] The work of sanctification consists of a cheerful performance of daily duties, in perfect obedience to the commandments of God. A failure to cooperate with Christ in the great work of redemption is a failure that all eternity cannot supply.

A man is received by God just as soon as he realizes that he has nothing in himself that will gain salvation. He must surrender himself as a willing servant to the One who gave His life to redeem him. When he loses all confidence in anything he has done or can do to save himself, when he gives himself up to be saved by Christ, he shows that he appreciates the sacrifice made in his behalf, that he has confidence to commit the keeping of his soul to God. Such a one can say in faith, "I know that he will keep that which I have committed unto him against that day." [See 2 Timothy 1:12.]

It is our duty to render implicit obedience to the divine injunctions. Our faith must grasp the mercy and forgiveness of our sins. Then, believing that our sins are pardoned, we are no longer to walk in the path of transgression but yield ourselves to the will of God. Every day that we fail to do God's will we rob Him who has said, "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.]

As we go on step by step, trusting, believing, receiving the end of our faith, which is the salvation of our souls, the way will be made plain to us. But even though we may not always be able to tell why we are called to do this or that, we are to obey without questioning. Abraham was called to leave his father's home. He could not see the future, but by faith he went into a strange country, not knowing whither he went. He was fully assured that God knew and that all he had to do was to watch for divine guidance and move in obedience to the commands of God.

We are not to lean upon man. God is to be consulted. All our trust is to be placed in Him. But to walk by faith and not by sight does not mean that we are to close our eyes and see nothing. We must open our eyes as wide as possible, but they must be directed to the Saviour. If we continue to look to Him, He will guide us into all truth. He is the Alpha and the Omega, the author and finisher of our faith.

"In all thy ways acknowledge him, and he shall direct thy path." [Proverbs 3:6.] This is the promise. God must be consulted at every step. He would not have us trust in human beings, who need themselves to walk carefully before God. Let him that thinketh he standeth take heed lest he fall. If we look to humanity, we shall obtain human help, but if we ask for divine guidance, we are safe in the assurance that God is leading us.

The eyes of Abraham's understanding were not closed when he decided that the best thing he could do was to separate from Lot, although he had been to him as a father. But contention and strife he could not endure, even among the herdsmen. He could not have his peace of mind disturbed by unpleasant differences. Separation was painful to him, but it must be.

Abraham gave Lot the choice of where he would go so that afterward Lot should not be tempted to think that in the separation Abraham had his own interest in view. Lot chose a beautiful location near Sodom. The land of his choice possessed every natural advantage, but he failed to investigate the morals and religion of the Sodomites. We have on record his after history. The time came when he had to flee from the corrupt city, which was dark with crime of every stripe and type. He was permitted to warn his daughters and sons-in-law, but they would not heed this warning any more than they had heeded his instruction. They mocked at his faith in God, and they perished in the destruction of Sodom. This is a lesson for us all. We should move carefully in the selection of homes for our families. We should seek the help of the Lord in the training of our children and their choice of a lifework. Every family should constantly look to God, trusting in Him to guide aright. Sharp discrimination is necessary in order to avoid following a wrong course for the sake of worldly gain.

The Lord's will is to be our will. God must be made first and last and best in everything. We are to be as teachable as a little child, moving carefully and with entire trust in God. Our eternal interests are involved in the steps we take, whether we move heavenward toward the city whose maker and builder is God, or earthward toward Sodom's beautiful attractions.

God does not consult our opinions or preferences. He knows what human beings do not know—the future results of every movement—and therefore our eyes should be directed to Him and not to the worldly advantages presented by Satan. Satan tells us that if we give heed to him we shall reach great heights of knowledge. "Ye shall be as gods," he said to Eve, "if you eat of the tree forbidden by God."

[Genesis 3:5.] The test given to Adam and Eve was very light, but they could not bear it. They disobeyed God, and this transgression opened the floodgates of woe on our world.

God's commands are to be obeyed by all. "This do," the Eternal One declares, "and thou shalt live." [Luke 10:28.] But notwithstanding that men and women have before them the history of the fall, showing them that disobedience in little things is the same in God's sight as disobedience in larger things, God's commandments are ignored and ridiculed.

The danger signal is lifted in God's Word, showing us that all who transgress God's law are under the death penalty. If the Lord were to visit the lawless transgressor with immediate punishment, men would be afraid to do the evil which is now done in our world. Those whom no entreaties or warnings will deter from following their own opinions would turn from their sins.

But although men have not discrimination to see it, yet the punishment for sin is just as certain as if it were executed when the sin was committed, unless the one who sins repents and turns to God. The longsuffering and forbearance of God will be appreciated by those who repent, and God will save them from sin. But those who continue to disobey will receive punishment which is proportionate to their rebellion against the God of heaven.

Many disregard the light and opportunities granted them by God, and stubbornly follow their own way. Thus did Belshazzar. Although God had revealed Himself in honor and majesty to Nebuchadnezzar, Belshazzar closed his eyes to the light and chose his own course. Daniel declared to him: "O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for all the majesty that he gave him, all people, nations, and languages trembled and feared before him: whom he would he slew; and whom he would he kept alive, and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of heaven, and that he appointeth over it whomsoever he will. And thou, his son, O Belshazzar, hast not humbled thine heart, thou knewest all this: but hast lifted up thine heart against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." [Daniel 5:18-23.]

This history is written for our learning, that we may not do as did this idolatrous king. Abraham's character was in every way the opposite of that of Belshazzar. Abraham's practical obedience to the Lord's commands revealed a sure growth in spiritual knowledge, and every additional test was a renewal of the trust reposed by God in him. In mind and purpose he was one with God, and to him God revealed future events. "Your father Abraham rejoiced to see my day," Christ declared. "He saw it, and was glad." [John 8:56.] "If any man will to do his will, he shall know of the doctrine, whether it be of God." [John 7:17.]

But Belshazzar lifted himself up against the Lord. "Thou ... hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven." [Daniel 5:22, 23.] "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [Ecclesiastes 8:11.] Too often the patience and forbearance of God makes transgressors bold and unimpressible.

It is time for the message of God's forbearance to be proclaimed to win men to repentance; and it is just as verily time for men to be warned that there are limits to God's forbearance. Men may advance, as did Belshazzar, in presumption and defiance, until they pass the boundary. Blasphemy may be so developed as to exhaust the patience of the longsuffering God.

We are living in a time when there are multitudes who have no fear of God. The age is marked with a depravity extremely offensive to God. Ministers and church members engage zealously in the work of making void the law of God. They have reduced the holy precepts to a dead letter. The time is coming when God must vindicate His glory before the transgressors of His law.

Christ gave His life to establish forever before the heavenly universe, before the unfallen worlds, and before a fallen world, the immutability of the law of God. But the religious world has put the Lord of heaven to open shame. They refuse to receive His law as the rule of their lives, and because of this disregard, the world is becoming as it was before the flood. Then, as the people were eating and drinking, planting and building, marrying and giving in marriage, in utter forgetfulness of God, the flood came and destroyed them all. Thus shall it be in the day when the Son of man is revealed.

In the midst of mirth, feasting, and forgetfulness of God, the command will go forth for the sword of the Lord to be unsheathed, that an end may be put to the insolence and disobedience of men. The prayers of God's people have ascended, "It is time, O Lord, for thee to work; for they have made void thy law." [Psalm 119:126.] These prayers will ere long be answered. When men pass the limit of grace, God must let the world see that He is God.

The time has nearly come when transgression will no longer be tolerated, when God will interfere to repress the overflowing tide of iniquity.

At this time what will be the course of those who claim to fear God and respect His commandments? Will they be carried away by the apparently overwhelming power of the tide of evil? Will they allow themselves to be tempted by the scorn thrown upon God's law, to think that it makes no difference what day they keep? Shall they not give heed to God's Word, "Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed." [Exodus 31:14-17.]

Will not all say that the Lord's Word is positive and must be obeyed? The law of God will become more and more precious to us as we see the result of transgression upon the characters of the disobedient. If we are led by the Spirit of Christ, our estimation of the value and sacredness of the law of Jehovah will increase in proportion as we see it despised and trampled on by unholy, profligate feet. Our language will be, "They have made void thy law: therefore I love thy commandments above gold; yea, above fine gold." [Psalm 119:126, 127.]

This is the sanctification to which those attain whose love of God's law increases as the contempt of transgressors increases. There is need for this increased confidence in the law; for fraud, violence and crime are rapidly increasing. Men show their hatred of God by fighting against His law which He has pronounced "holy and just and good." [Romans 7:12.] Liquor saloons are established in every city. These are death traps and those who establish them, seeking to accumulate gain at the cost of poverty, misery and woe, provoke the Lord of hosts to their destruction.

God gives to all a period of probation, but men can reach a point where they can expect from God nothing but indignation and punishment. This time is not just now, but it is fast approaching. The nations will advance from one degree of sinfulness to another. The children, educated and trained in transgression, will add to the evil entailed on them by parents who have no fear of God in their hearts.

Already the judgments of God have begun to fall upon the world in various calamities, that men may repent and be converted to truth and righteousness. But the candle of those who harden their hearts in iniquity will be put out by the Lord. They have lived only for themselves, and death must come to them. When the limit of grace is reached, God will give His command for the destruction of the transgressor. He will arise in His Almighty character as a God above all gods, and those who have worked against Him, in league with the great rebel, will be treated in accordance with their works.

In his vision of the last days Daniel inquired, "O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried: but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. ... Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." [Daniel 12:8-10, 12, 13.] Daniel has been standing in his lot since the seal was removed and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at the end of the days.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." [Verses 1-4.]

Ms 51, 1893

To the Teachers and Students of Our College in Battle Creek and in All Our Educational Institutions

October 1893

Many prayers have been offered for the outpouring of the Holy Spirit, and recently there have been demonstrations of gladness of heart in those who have looked intently and undividedly to Jesus Christ, the Lamb slain from the foundation of the world. There has been in your midst repentance and confession of sin, with true remorse of soul. There was a sense of the all-sufficient sacrifice, and the realizing of the fulfillment of the promise in the pardon, in transferring the live coal from the altar of atonement and touching the lips, which was the pledge of forgiveness. Lips defiled with sin were expressing the loftiest praise. Hosanna! Blessed be He that cometh in the name of the Lord! Hosanna! in the highest!

The Jews held a feast of in-gathering of the bounteous provisions provided by the Lord in the fruits of the earth; but there was among you something of much greater magnitude to cause heartfelt rejoicing; there were souls brought back from the wilderness by the Shepherd of Israel from their wandering away from God. "There is more joy in the presence of the angels over one sinner that repenteth than over ninety and nine just persons who need no repentance." [See Luke 15:10, 7.] Whatever blessings God bestows upon human beings, none is of as great value as the soul born again—the name registered in the Lamb's book of life. The voice of rejoicing and salvation should be in the tabernacle of the righteous whenever we see fresh tokens of His saving grace.

But what returns have our young people made to the Lord? Has it been as it was with the people of Israel on the most solemn occasion described in Exodus? Moses had gone up into the mount to receive instruction from the Lord, and the whole congregation should have been in humble attitude before God; but instead of that they ate and drank and rose up to play. Has there been a similar experience in Battle Creek? Have not many lost their hold on God? Did the exercise in games of football bring the participants into more close relation to God?

In the night season messages have been given to me to give to you in Battle Creek, and to all our schools. While it is in the order of God that the physical powers shall be trained as well as the mental, yet the physical exercise should in character be in complete harmony with the lessons given by Jesus Christ to His disciples. That which is given to the world should be seen in the lives of Christians, so that in education and in self-training the heavenly intelligences should not record in the books that the students and the teachers in our schools are "lovers of pleasures more than lovers of God." [2 Timothy 3:4.]

This is the record now being made of a large number—"lovers of pleasures more than lovers of God." Thus Satan and his angels are laying their snares for your souls, and he is working in a certain way upon teachers and pupils to induce them to engage in exercises and amusements which become intensely absorbing, but which are of a character to strengthen the lower powers and create appetites and

passions that will take the lead, and counteracts most decidedly the operations and working of the Holy Spirit of God upon the human heart.

What saith the Holy Spirit to you? What was its power and influence upon your heart during the General Conference and the conferences in other states? Have you taken special heed to yourselves? Have the teachers in the school felt that they must take heed? If God has appointed them as educators of the youth, they are also “overseers of the flock.” [See Acts 20:28.] They are not in the school work to invent plans for exercises and games to educate pugilists, not there to bring down sacred things on a level with the common.

I was speaking to the teachers in messages of reproof. All the teachers need exercise, a change of employment. God has pointed out what this should be—useful, practical work <for both students and teachers>—but you have turned away from God’s plan to follow human inventions, and that to the detriment of the spiritual. Not a jot or tittle of the after-influence of an education in that line will fit you to meet the severe conflicts in these last days. What kind of education are our teachers and students receiving? Has God designed and planned this kind of exercise for you, or is it brought in by human inventions and human imaginations? How is the mind prepared for contemplation and meditation and serious thoughts, and the earnest, contrite prayer, coming from hearts subdued by the Holy Spirit of God? “As it was in the days of Noah, so shall it be when the Son of Man is revealed.” [Luke 17:26, 30.] “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” [Genesis 6:5.]

The Lord opened before me the necessity of establishing a school at Battle Creek that should not pattern after any school in existence. We were to have teachers who would keep their souls in the love and fear of God, teachers who were to educate in spiritual things to prepare a people to stand in the trying crisis before us; but there has been a departure from God’s plan in many ways. The amusements are doing more to counteract the working of the Holy Spirit than anything else and the Lord is grieved.

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil (but do not rest here; move onward in following the Light of the World); 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.” [Isaiah 1:16-18.] Here is your field in which to exercise your intellect and give you change of exercise. “If ye be willing and obedient, ye shall eat the good of the land.” [Verse 19.]

“How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers. The silver is become mixed with dross and the wine mixed with water. Thy princes are rebellious and companions of thieves; everyone loveth gifts and followeth after rewards. They judge not the fatherless, neither doth the cause of the widow come unto them.” [Verses 21-23.] Isaiah 1:28-31.

“Oh, house of Jacob, come ye and let us walk in the light of the Lord.” “Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?” [Isaiah 2:5, 22.] “Put not your trust in princes, nor in the sons of man, in whom there is no help. His breath goeth forth, he returneth to his

earth, in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.” [Psalm 146:3-5.] “O my people, they which lead thee cause thee to err, and destroy the way of thy paths.” [Isaiah 3:12.]

I am alarmed for you at Battle Creek. Teachers are very exact in visiting with denunciation and punishments those students who violate slight rules, not from any vicious purpose, but heedlessly; or circumstances occur which make it no sin for them to deviate from rules which have been made and which should not be held with inflexibility if transgressed, and yet the person in fault [is] treated as if he had grievously sinned. Now I want you to consider, teachers, where you stand, and deal with yourselves and pronounce judgment against yourselves, for you have not only infringed the rules, [but] you have been so sharp, so severe upon students; and more than this, there is a controversy between you and God. You have not made straight paths for your feet lest that which is lame shall be turned out of the way. You have departed from safe paths. I say “teachers”; I do not specify names. I leave that for your own consciences to appropriate.

The Lord God of Israel has wrought in your midst again and again. You have had great evidences of the stately steppings of the Most High. But a period of great light, of the wonderful revealings of the spirit and power of God is a period of great peril, lest the light shall not be improved. Will you consider Jeremiah 17:5-10; 18:12, 15? For you are most surely coming under the rebuke of God. Light has been shining in clear and steady rays upon you. What has this light done for you?

Christ, the Chief Shepherd, is looking upon you with displeasure and is inquiring, “Where is the flock that was given thee, thy beautiful flock?” [Jeremiah 13:20.] “Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” Acts 20:26-30. “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.” [1 Peter 5:2.]

Those teachers who have not a progressive religious experience, who are not learning daily lessons in the school of Christ that they may be ensamples to the flock, but who accept their wages as the main thing, are not fit for the solemn, awfully solemn, position they occupy. For this Scripture is appropriate to all our schools established as God designed they should be, after the order or example of the schools of the prophets, imparting a higher class of knowledge—mingling not dross with the silver, and wine with water—which is representation of precious principles. False ideas and unsound practice are leaving the pure and corrupting that which should be ever kept pure, and looked upon by the world, by angels, and [by] men as the Lord’s institution—schools where the education to love and fear God is made first. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” [John 17:3.] “Neither be ye lords over God’s heritage, but be ye ensamples to the flock.” [1 Peter 5:3.]

Let the teachers who claim to be Christians be learning daily in the school of Christ His lessons. “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.] I ask you, Is every educator in the school wearing the yoke of Christ, or manufacturing yokes of their own to place upon the necks of others, yokes which they themselves will not wear, sharp, severe, exacting; and this, too, while they are carrying themselves very loosely toward God, offending every day in the little and larger matters, and making it evident in words, in spirit, and in actions that they are not a proper example for the students and are not having a sense that they are under discipline to the greatest Teacher the world ever knew. There needs to be a higher, holier mold on the school in Battle Creek, and on other schools which have taken their mold from it. The customs and practices of the Battle Creek school go forth to all the churches, and the pulse heartbeats of that school are felt throughout the body of believers.

It is not in God’s order that thousands of dollars shall be expended in enlargements and additions in institutions in Battle Creek. There is altogether too much there now. Take that extra means and establish the work in suffering portions of other fields, to give character to the work. I have spoken the word of God upon this point. There are reasons many do not see, that I have no liberty to open before you now; but I tell you in the name of the Lord, you will make a mistake in your adding building to building, for there is being centered in Battle Creek responsibilities that are altogether too much for one location. [If these were] divided and placed in other localities, [it] would be far better than crowding so much into Battle Creek, robbing other destitute fields of the advantages God would have them privileged with.

Note:—Private, by order of Sister White: (In some respects, students would come out with better education, and fully as true to principle, in some schools that are not of our faith).

There are too many lords in the school who love to rule over God’s heritage. There is altogether too little of Christ and too much of self. But those who are under the dictation of the Spirit of God, who are under rule to Christ, are ensamples to the flock; and when the Chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away.

“Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” [1 Peter 5:5, 6.] All your self-uplifting works out the natural result and makes you in character such as God will not for a moment approve. “Without me,” says Christ, “ye can do nothing.” [John 15:5.] Work and teach, work in Christ’s lines, and then you will never work in your own weak ability, but [you] will have the co-operation of the divine, combined with the God-given human ability. “Casting all your care upon him; for he careth for you. Be sober; be vigilant” (not in kicking your footballs and in educating yourselves in the objectionable games which ought to make every Christian blush with mortification at the afterthoughts) “be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” [1 Peter 5:7, 8.] Yes, he is on your playground, watching your amusements, catching every soul that he finds off his guard, sowing his seeds in human minds, and controlling the human intellect.

For Christ's sake call a halt at the Battle Creek College and consider the after-workings upon the heart and character and principles of these amusements, copied after the fashion of other schools. You have been steadily progressing in the ways of the Gentiles, and not after the example of Jesus Christ. Satan is on the school ground; he is present in every exercise in the schoolroom. The students that have had their minds deeply excited in their games are not in the best condition to receive the instruction, the counsel, the reproof, most essential for them in this life and for the future immortal life.

Of Daniel and his fellows the Scripture states: "As for these four children, God gave them knowledge and skill in learning and wisdom: and Daniel had understanding in all visions and dreams." [Daniel 1:17.] In what manner are you fitting yourselves to co-operate with God? "Draw nigh to God and he will draw nigh to you." "Resist the devil, and he will flee from you." [James 4:8, 7.] Let the diet be carefully studied; it is not healthful. The various little dishes concocted for desserts are injurious instead of helpful and healthful and from the light given me, there should be a decided change in the preparation of food. There should be a skillful, thorough cook, that will give ample supplies of substantial dishes to the hungry students.

The education in this line of table supplies is not correct or healthful or satisfying, and decided reform is essential. These students are God's inheritance, and the most sound and healthful principles are to be brought into the boarding school in regard to diet. The dishes of soft foods, the soups and liquid foods, or the free use of meat, are not the best to give healthful muscles, sound digestive organs or clear brains. Oh how slow we are to learn! And of all institutions in our world the school is the most important! Here the diet question is to be studied; no one person's appetite or tastes or fancy, or notion is to be followed; but there is need of great reform, for lifelong injury will surely be the result of the present manner of cooking. Of all the positions of importance in that college, [the first] is the one who is employed to direct the dishes to be prepared to place before the hungry students, for if this is neglected, the mind will not be prepared to do its work, because the stomach has been treated unwisely and cannot do its work properly. Strong minds are needed.

The human intellect must gain expansion and vigor and acuteness and activity. It must be taxed to do hard work, or it will become weak and inefficient. The brain power is required to think most earnestly; it must be put to the stretch to solve hard problems and master them, else the mind decreases in power and aptitude to think. The mind must invent, work, [and] wrestle, in order to give hardness and vigor to the intellect; and if the physical organs are not kept in the most healthful condition by substantial, nourishing food, the brain does not receive its portion of nutrition to work.

Daniel understood this, and he brought himself to a plain, simple, nutritious diet and refused the luxuries of the king's table. The desserts which take so much time to prepare are, many of them, detrimental to health. Solid foods requiring mastication will be far better than mush or liquid foods. I dwell upon this as essential. I send my warning to the college at Battle Creek, to go from there to all our institutions of learning. Study up on these subjects, and let the students obtain proper education in [the] preparation of wholesome, appetizing, solid foods that nourish the system. They do not [have], and have not had, the right kind of training and education as to the most healthful food to make healthful sinews and muscles and give nourishment to the brain and nerve powers.

The intellect is to [be] kept thoroughly awake with new, earnest, wholehearted work. How is it to be done? The power of the Holy Spirit must purify the thoughts and cleanse the soul of its moral defilement. Defiling habits not only abase the soul, but debase the intellect. Memory suffers, laid on the altar of base, hurtful practices. "He that soweth to the flesh shall of the flesh reap corruption; he that soweth to the spirit shall of the spirit reap life everlasting." [Galatians 6:8.] When teachers and learners shall consecrate soul, body, and spirit to God, purifying their thoughts by obedience to the laws of God, they will continually receive a new endowment of physical and mental power. Then will there be heart-yearnings after God and earnest prayer for clear perceptions to discern. The office and work of the Holy Spirit is not for them to use it, as many suppose, but for the Holy Spirit to use them, molding, fashioning, and sanctifying every power. The giving [of the] faculties to lustful practices disorders the brain and nerve power, and though professing religion, they are not and never will be agents whom God can use, for he despises the practices of impurity which destroy the vital energies. This sin of impurity is lessening physical and mental capabilities, so that everything like mental taxation will, after a short time, become irksome. Memory is fitful; and, oh what a loathsome offering is thus presented to God!

Then when I look upon the scenes presented before me, when I consider the schools established in different places and see them falling so far below anything like the schools of the prophets, I am distressed beyond measure. The physical exercise was marked out by the God of wisdom. Some hours each day should be devoted to useful education in lines of work that will [help] the students in learning duties of practical life which are essential for all our youth. But this has been dropped out and amusements introduced which simply give exercise, without being any special blessing in doing good and righteous actions which are the education and training essential.

The students, every one, need most thorough education in practical duties. The time employed in physical exercise, which, step by step, leads on to excess, to intensity in the games and the exercise of the faculties, ought to be used in Christ's lines, and the blessing of God would rest upon them in so doing. Everyone should go forth from the schools with educated efficiency, so that when thrown upon their own resources, they would have a knowledge they could use which is essential to practical life. The seeking out of many inventions to employ the God-given faculties most earnestly in doing nothing good, nothing you can take with you in future life, no record of good deeds, of merciful actions, stands registered in the books of heaven: "Weighed in the balance and found wanting." [Daniel 5:27.]

Diligent study is essential, and diligent hard work. Play is not essential. The influence has been growing [among students] in their devotion to amusements, to a fascinating, bewitching power, to the counteracting of the influence of the truth upon the human mind and character. A well-balanced mind is not usually obtained in the devotion of the physical powers to amusements. Physical labor that is combined with mental taxation for usefulness is a discipline in practical life, sweetened always by the reflection that it is qualifying and educating the mind and body to better perform the work God designs men shall do in various lines. The more perfectly youth understand how to perform the duties of practical life, the more keen and the more healthful will be their enjoyment in being of use to others day by day.

The mind thus educated to enjoy physical taxation in practical life becomes enlarged, and through culture and training, well-disciplined and richly furnished for usefulness and a knowledge essential to be a help and blessing to themselves and to others. Let every student consider, and be able to say, I study, I work, for eternity. They can learn to be patiently industrious and persevering in their combined efforts of physical labor. What force of powers is put into your games of football and other inventions after the way of the Gentiles, exercises which bless no one. Just put the same powers into exercise in doing useful labor and would not your record be more pleasing to meet in the great day of God?

Whatever is done under the sanctified stimulus of Christian obligation, because you are stewards in trust of talents to use to be a blessing to yourself and others, gives you substantial satisfaction, for all is done to the glory of God. I cannot find an instance in the life of Christ where He devoted time to play and amusement. He was the great Educator for the present and the future life. I have not been able to find one instance where He educated His disciples to engage in amusements of football or pugilistic games to obtain physical exercise, or in theatrical performances; and yet Christ is our pattern in all things. Christ, the world's Redeemer, gave to every man his work, and bids them "occupy till I come." [Luke 19:13.] And [in] doing His work, the heart warms to such an enterprise, and all the powers of the soul are enlisted in a work assigned of the Lord and Master. It is a high and important work. The Christian teacher and student are enabled to become stewards of the grace of Christ, and be always in earnest.

All they can do for Jesus is to be in earnest, having a burning desire to show their gratitude to God in the most diligent discharge of every obligation that is laid upon them, that by their fidelity to God they may respond to the great and wonderful gift of the only-begotten Son of God, that through faith in Him they should not perish, but have everlasting life.

There is need of each one, in every school and in every institution, to be as was Daniel, in such close connection with the source of all wisdom that his prayers will enable him to meet the high standard of his duties in every line [so] that he may be able to fulfill his scholastic requirements not only under able teachers, but also under the supervision of the heavenly intelligences, knowing that the all-seeing, the ever-sleepless eye, is upon him. The love and fear of God was before Daniel, and he educated and trained all his powers to respond as far as possible to the loving care of the great Teacher, conscious of his amenability to God. The four Hebrew children would not allow selfish motives and love of amusements to occupy the golden moments of this life. They worked with a willing heart and ready mind. This is no higher standard than every Christian may attain. God requires of every Christian scholar more than they have given Him. "Ye are a spectacle to the world, to angels and to men." [1 Corinthians 4:9.]

Ms 55, 1893

Labors in Gisborne, New Zealand.

Gisborne, New Zealand

October 30, 1893

I have worked very hard since coming to New Zealand. I am constantly employed either in speaking, traveling or writing. All the recreation I feel at liberty to have is a couple of hours' drive each day.

We have been in Gisborne three weeks last Sunday morning. The first Sunday evening I spoke to a congregation assembled in our S.D.A. chapel. As Brother and Sister Wilson are with us we decided to work in a new line to get the people. We issued handbills, advertised in the paper, as well as sending a handbill with each paper, that I would speak in the open air in the enclosure, or lot of land, adjoining the post office. There are trees around this enclosure (paddock, as they call it), and a large tree in the center; also large piles of timber which we used, making a platform twelve feet long, on which we placed the organ and a table. Sufficient seats, without backs, were arranged to seat a large number, and Sister White, who [on] November 26 would enter her 66th year, spoke to hundreds in the open air in God's own temple, [with] the canopy of heaven for a covering, and the ministering angels were on the ground.

There was one intoxicated man who continued to talk, not viciously, but his reason had been sold at the bar of the liquor vendor. A policeman was sent for who kindly drew him away, and not the least disturbance was created. I paid no notice to him, and when two or three commenced smoking their pipes, I kindly invited them to let me have pure air to breathe, free from tobacco poison. To them it seemed such a strange request, because the practice is so universal. They seemed rather dazed, but put up their pipes. There has not been seen a more orderly, quiet, well-behaved meeting in a house of worship. There was quite a crowd on the outskirts of the enclosed paddock. But it was so surprising a matter that a woman's voice could be heard so distinctly, the whole company listened with the deepest interest.

Several intelligent Maoris were present. One half-caste was present, who has been nominated a member of Parliament from this district. The election has not yet taken place, so it is not yet ascertained whether he will succeed or not. He is an intelligent man, and he interpreted to an elderly Maori gentleman. Many children were present and you would think that an opiate had been given them, they were so quiet.

My subject was temperance, treated from the Christian standpoint: the fall of Adam, the promise in Eden, the coming of Christ to our world, His baptism, His temptation in the wilderness and His victory. And all this to give man another trial, making it possible for man to overcome in his own behalf, on his own account, through the merits of Jesus Christ. Christ came to bring to man moral power, that he may be victorious in overcoming temptations on the point of appetite and break the chain of slavery of habit and indulgence of perverted appetite, and stand forth in moral power as a man; and the record of heaven accredits him in its books as a man in the sight of God.

It was so different from anything that they had ever heard on temperance, they were held as if spellbound. Oh, I felt to thank God from my heart that I could speak to hearers that would hear, and many seemed deeply affected. This proved a success. The following Thursday I spoke in the S.D.A. chapel with freedom, but with a smaller congregation. Sabbath we had a precious meeting. The ordinance of feet washing and the Lord's Supper were celebrated, and it was a profitable occasion for all

present. Elder Wilson has labored constantly having morning and evening meetings. In these meetings he takes up one important truth after another and explains the matter very clearly.

When I speak in the church owned by our people I have only a small audience. I spoke again on Sabbath and Thursday evening, and the attendance was limited. Sunday I again spoke in God's temple made not with hands, and there was a large number out to hear. Many of them were young men who listened with the greatest attention. I continued the subject of temperance, which is a live question in Gisborne at this time. I can only judge by appearance that many hearts were deeply stirred. Again I spoke the third Sunday in the Theater Royal to a good large audience, although the Salvation Army was having their out-of-door parade and meeting, and all the churches had evening meetings. The Lord gave me His Holy Spirit, and I said many plain things which left a most solemn impression upon the minds of those present. The contribution more than paid for the expense of the hall, the handbills and notices in the papers.

Now the American mail must be prepared, and I must give my attention to it.

Ms 56, 1893

Dependence and Trust

1893

The more our faith fastens to Christ in perfect trust, the more peace we shall have. Faith will grow by exercise. God's rule is, One day at a time. Day by day do the work for each day as if you are conscious that you are working in the sight of the angels, cherubim and seraphim, and God and Christ. You are "a spectacle unto the world, and to angels, and to men." 1 Corinthians 4:9. "Give us this day our daily bread." Matthew 6:11. "As thy days, so shall thy strength be." Deuteronomy 33:25. "Looking unto Jesus the author and finisher of our faith." Hebrews 12:2. Living thus, the Holy Spirit helps our memory, sanctifies every faculty, and keeps us reminded of our daily and hourly dependence upon our heavenly Father's care, guardianship, wisdom, and unceasing love.

This is the childlike spirit Jesus declared His disciples must have in order to enter into the kingdom of heaven—trusting as a little child in God, their heavenly Father. Then Satan's temptations are discerned and more easily resisted, for there is in the heart a constant drawing nigh to God. The feeling of self-sufficiency which works the ruin of so many souls does not have an atmosphere in which to flourish.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matthew 6:33. Here is a precious promise from One who means every word He says. Then why are we fearful, distrustful and unbelieving? Let us go on doing our duty with an eye single to the glory of God, filling up our time here working out God's plan as in the sight of an invisible world. Our time is the Lord's. Our talents are the Lord's. Then how can any individual feel that he can be independent, not subject to the Spirit of God—independent of God's will, independent of God's providences and plans? In your supposed independence, you are in slavery to a power that is in rebellion to God.

“Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces; Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.” Isaiah 8:9-13.

“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.

We are not safe in following the imaginations of our own hearts. We cannot be independent. Our only safety is in dependence in God our Redeemer, and in being representatives of Jesus Christ, who for our sakes became poor that we through His poverty might be made rich. The man who is sanctified, heart and soul and property and purse, through the truth can be the living human agent to reach other souls. He can show that the power of the grace of Christ is able to overcome avarice and covetousness. As a wise, faithful steward, he can, by his own experience, present to others who are rich the fact that he recognizes the stamp of the image and superscription of Jehovah on every dollar of his accumulated property. He can present the truth as it is in Jesus, that the blessing of God has attended him in giving him the ability to acquire means, and that it is not his but God's.

The truly converted wealthy man can bring the lesson of Christ to bear upon his wealthy brethren, that their treasure is safe only as they shall lay it up in heaven, that there is the greatest danger of riches proving a curse when one is ever gathering, never scattering abroad. The rich man who trusts in his riches, feeling secure in them, has placed them where Christ should be. He has interposed God-entrusted treasure as an idol to separate his soul from God.

There is true missionary work to be done for those who move in higher circles. Truth will have its adherents even in kingly courts. Paul had converts even in Caesar's household. “All the saints salute you, chiefly they that are of Caesar's household.” Philippians 4:22. The throne of the Caesars was at this time occupied by Nero, a monster of cruelty. If there ever was an atmosphere charged with the malaria of Satan it was apparent at that time. There was a power from beneath that stirred up hostility most fierce and determined against Christians. Saint Paul himself suffered death by Nero's command. But when it was apparently impossible that the truth should find favor within the court and household of Nero, there were those worthy to be called saints who were of Caesar's household—men who were openly professed believers, who sent greetings to Christians in other cities. Nothing is impossible with God. Our faith is too weak. [Incomplete.]

Ms 59, 1893

Visit to Paremata

Wellington, New Zealand

August 8, 1893

We left Wellington July 27 to go to Paremata. We thought a change would do both Emily and me good. Elder Israel accompanied us, one hour and a half's ride. We passed through eight tunnels. The scenery was odd and romantic. Much of the road on this line is through a gorge, very deep in many places. Then we would see nice little farms in the valleys, and then again steep mountains and waterfalls. We were soon at our journey's end, and Sister Martha Brown came to the station for us with the horse and trap—a two-wheeled cart—to take us one mile to the house.

This station is close by the bay, and many large, choice fish are caught here and supply Wellington and Napier, and intervening towns. Boxes full of fish were standing on the platform, and boys were waiting for purchasers. We drove up one mile in a short time to Sister Brown's, and received a hearty welcome. Their home is located on a rise of ground where they can have a plain view of the waters of the bay. The house is surrounded with high mountains and hills. There are trees and shrubs and cultivated flowers in abundance, and they have flowers the year round. The house is large, with very large rooms.

The husband and father is dead. Sister Brown has had twenty-one children. Thirteen are still living; the youngest is eight years old. The mother looks quite young. The father was just my age when he died. The mother was twenty years younger than her husband, who has been dead eight years and a half. This family have an interesting history which I cannot relate here; have not time.

The most interesting part to me is that after laboring ten days to present to them the precious value of truth and great blessing of being children of God and having Christ as our personal Saviour. Monday morning at one a.m. I was awakened repeating these words, "While it is called today Today if ye will hear his voice, harden not your hearts, as in the day of provocation." Hebrews 3:13, 15. In the night season I had been in different companies bearing a message to them. I was in the family of Sister Brown and was instructed by the angel of God to call them to a decision by speaking to each one of the children by name.

Isabella was one who had much influence in the family and she is twenty-two years old. When we had family worship I addressed myself to Isabella: "Will you give your heart to Jesus? Will you cut the cords binding you to the world, its pleasures and attractions, and leave the service of Satan and be a follower of Christ?" She said, "I will." She has been very worldly. She has attended parties of pleasure and dances and the ten days' visit, the talks morning and evening, the earnest supplications to God in behalf of the family, had not been fruitless in her case.

Next was Alex, the only boy at home, and who was obliged to bear many heavy responsibilities for a boy of sixteen. He was of quick understanding. I addressed myself to Alex. I said, "Will you decide this morning to confess Jesus Christ? 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' [Romans 10:10.] All heaven is interested in this family. Will you this very morning choose to be a child of God and engage to serve the Lord Jesus to the best of your ability?" He responded, "I will."

Victoria was a girl of fourteen years, looking like a woman grown. I addressed her by name: "Jesus says to you this morning, Victoria, 'Follow Me.' Will you obey His voice? Will you enter the school of Christ to learn of Him?" She responded decidedly, "I will."

"Charlotte, I am sure you wish to be a child of God. You wish to learn of Jesus. You love the Lord Jesus. Will you confess that you love Him?" She responded, and now my heart was broken before the Lord, melted with His love, and we had a thanksgiving morning service. It was a precious season to us all. Emily followed me in prayer, then Martha Brown—who has been a believer some length of time—then the mother, who has seldom prayed, offered her tribute of praise and thanksgiving to God.

We parted with that family feeling under the renewed obligation to honor and glorify God. We felt our interest identified with these precious souls. Three of the children, all unmarried, are [away] from home on a farm rented to them by their mother. In the night season I was shown that little company and the course which they were pursuing. The young men were playing cards and drinking intoxicating drink. I arose about two o'clock a.m. and wrote out the scene and as soon as I can will have it copied for them to receive the warning from God to them.

The Lord sent us to Paremata to do this work, and although we had made our decision to leave the Thursday before, it rained so hard we could not go, and then Friday we went in the rain one mile to the station and waited more than one hour in the trap in the rain for the cars. There had been a washout. A bridge washed away, and there were many landslides and the train could not get through from Palmerston to Paremata Station where we were waiting. We returned in the rain to Sister Brown's, having to transport all our luggage back again.

We decided our work was not done and felt reconciled to the delay. We spent Sabbath with the family, and I labored hard to present before them the important crisis that is just before us, when there will be two distinct parties—the one elevating the standard of truth, the other trampling under foot the law of God and lifting up and exalting the spurious sabbath. The world's favor is no chance matter. It is God's great plan that the Sunday question shall be agitated and the Sabbath of the fourth commandment be exalted as the Lord's memorial sign of the creation of the world, and that a knowledge of truth upon the Sabbath question shall be brought before many minds as a witness. This brings the first-day sabbath question and its weak foundation before the world.

I presented the truth in all the solemn importance I was capable of doing. The Lord impressed hearts, and it was indeed a most important meeting. I commenced at 11 a.m. and continued until about two o'clock, presenting the truth as much as I could in that time. In the evening I had another opportunity at family worship. Monday morning all the children at home decided to be Christians and then we felt we could go home free, having done all that we could do for that family.

Never, never was there a time when our hearts were more in earnest than now. The work is great; the time is short; the end is near. The rebuke of God is upon all self-sufficiency. We must walk humbly before God and depend wholly upon the merits of a crucified and risen Saviour. Clothed with the garments of Christ's righteousness, we may then appear before God.

A bare assent to the truth is not of saving value to any soul. The submission that arises from conviction will be revealed by the self-surrender of the will. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10:10. While the understanding consents to the truth, the receiver trembles at the Word of the Lord. Preparation may be made only at the throne of grace. Our tapers can be kindled alone at the altar of God by the holy fire. As we approach His altar He puts us under the guardianship of the Holy Spirit, who leads us in the paths of holiness and peace, who takes the things of Christ, the precious words falling from His lips, and conveys them in living power into the obedient heart. The molding process of the Word of God places upon us the perfect image of its Author.

I hope and pray that those who read these lines may not be careless and think they can wait their own time and opportunity to suit themselves. God has given you knowledge, light, opportunities, and privileges. Shall the knowledge of God, which Jesus Christ came from heaven to impart, remain in our possession through our life as a dead letter? Shall we trifle with the letter from heaven which shows us the prescribed condition of salvation? "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 must serve God with true devotedness and Jesus will be found of us to be a whole Saviour, saving to the uttermost all who come unto Him. Complete in Christ! Praise the Lord! Praise His holy name. The truth will make us free and free indeed.

In much love,

Ellen G. White.

August 5, 1893

Long Point, Paremata

I am convinced that the Lord is moving upon hearts in Wellington. I was trying to impress upon the minds of those with whom I was conversing that the Spirit of the Lord was surely at work upon the hearts of many honest souls in Wellington. I fully believe the leaven has been put to work in the hearts of those not of our faith.

August 3. I was speaking [in the night season] to a company of those interested in the truth. Oh, how earnestly I entreated them to search for the truth as for hidden treasures. I was awakened. I prayed the Lord to lead me that I might gain souls as sheaves to bring to the Master. I was again in most earnest labor for souls that were ready to perish. They seemed to be in peril. Temptations were surrounding them and these temptations came in such a matter-of-course way that they suspected not that the arch deceiver was tempting them to their ruin.

Sabbath day what a burden was upon my soul for the [Brown] family! We had services. I spoke most earnestly from (Isaiah 58), bringing out the Sabbath question, dwelling upon (verses 12-14) and on Exodus 31:12, 17. I presented the foundation of the Sunday—its being converted by the Roman power into a sacred day, and how nearly all Christendom had turned from the holy commandment, the fourth

precept of the Decalogue—the day upon which the Lord rested, the day He sanctified as the day of His rest. He instituted the seventh day as the Sabbath, the memorial of creation, that the Lord God should ever be revered and worshiped on the seventh day and no servile work should be done therein.

I felt the Spirit of God resting upon me in a special manner and I talked to them from 11 a.m. until about two o'clock. I felt the constraining power of God upon me and I knew that hearts were feeling deeply.

August 8, 1893

Wellington, New Zealand

We were successful in reaching home yesterday at one o'clock p.m. We thought in the morning we had the promise of a beautiful day but a change came and it showered. We decided to go, thinking we might reach the depot between showers, and we did—almost. One load of bedding and trunks were wet. The passengers did not get wet. We had a little of the shower but were thankful the cars were on time.

We entered the second class, as is our practice, but found it the smoking car and it was full of Maoris dressed in deep mourning as though just going to a funeral. Two men were lighting their pipes, preparing for a smoke. We inquired for another car, but they opened a small compartment; it was full, without one chance for anyone more.

Meanwhile Emily had obtained the favor (if it can be so called) of riding in the car containing the freight. This was a small box-like concern—not like freight cars in America. She put my spring seat on some of the freight boxes and my roll of bedding at my feet, well protected with canvas. I really had a good seat.

Two or three men came in farther on, a box of dogs was put in, and a roll that smelled very strongly of fish, but as we had plenty of air we did not consider these things much. Soon gentlemen and ladies came in. We numbered seven women and about the same number of men, but we got along much better than I supposed we would at first. The women would get seats on the freight somewhere. The men stood, with few exceptions, and how the rain poured! When the cars stopped or started it would throw those sitting or standing so that if they had not held on to something they would have fallen on the floor of that wet, dirty car. All treated us with the greatest respect. We were thankful to get home any way, after making this third trial.

We were pleased to step from the car onto the platform and find Elder Israel waiting for us. We were soon seated in a nice coach, the two miles were quickly passed over and we reached our home. We were warmly welcomed by Sister Tuxford and her mother, who came with her on her last visit to Napier. We were all three of us—Martha Brown, Emily Campbell, and I—decidedly hungry, and a very appetizing dinner was welcome.

We got off some mail for Melbourne to Fannie and Marian, and I was too tired to do more. We had a visit with Elder Israel and Brother Mointani, giving them some history of our ten days' visit at Long Point, Paremata, and making some plans to help them, for they will obtain no help unless someone from this place shall visit them. We counseled together in regard to leaving Wellington for Napier as soon as the

roads should be safe, and laboring in connection with Brother Wilson and wife in Napier and Hastings. There are quite a number in Hastings just balancing either for or against the truth.

Ms 60, 1893

Dedication of the Ormondville Church

Wellington, New Zealand

November 20, 1893

We rejoice in God this morning, for a special victory has been gained in Ormondville. There was a good congregation out to the dedication of the little chapel. It is small, but thank God it stands as a memorial before the world and men that the Lord has raised up a people in Ormondville who are loyal and true to the fourth precept of the Decalogue and who are looking for His second appearing in the clouds of heaven with power and great glory. The Lord laid upon me the burden of bearing a very decided testimony in regard to the reasons of our faith.

The truth has created such bitter opposition that, although the believers were few and poor in this world's goods, they decided that they must arise and build. All seemed to be of one heart and mind, and there was expression given of what they would do in donating lumber and essential material and work. I do not think they would have felt it possible for them to do this had it not been for ministers stirring up the minds of some authorities to demand the key of the poor little one-room building where they had assembled to worship God. This would have shut them out of any place to worship. Brother McCullagh decided the key should not be given up until he filled the appointment for that night and this one night the whole matter was planned, donations made, and in four weeks the building was dedicated. Great taste was manifested in decorations with flowers, beautiful ferns and mottoes, and the building was pronounced free from debt.

Directly across the road is the Catholic church. The Roman power has thought to change times and laws. It has claimed the power to change the law of God and to institute the first day of the week as what they call the Christian Sabbath. Here stands the little church to dispute the authority of the power of Rome to change the law of God. Those who are standing in defense of the Sabbath of the fourth commandment are refusing to bow in allegiance to a spurious idol sabbath that has for its authority the Roman Catholic sign or mark.

The church in Ormondville numbers twenty-six baptized members, and others, we are convinced, will decide to obey the truth. When the unbelieving saw the way matters were going—the bitter and venomous spirit shown by the ministers against those who were keeping the commandments of God—they were determined to show their sympathy and with their influence and with their means they helped in the good work. The meeting was pronounced a success. Elder McCullagh was so full of thankfulness and rejoicing he could scarcely sleep that night.

Ms 61, 1893

The Review and Herald Office.

Circa 1893

The following are the words I copy from the testimony given me of God when I stood on the field of conflict in Battle Creek. My burden is not yet removed from me.

There are dangers presented to me and serious wrongs existing in the Review and Herald office at Battle Creek. There are men blindfolded, as it were, handling sacred responsibilities; and if the light now being given of God is not accepted and believed and acted upon during this coming conference, men's wisdom and specious devising will be presented and accepted in your councils as the wisdom of God, when it is the counsel originated by Satan and put into the minds of men. Men will go on in their own unsanctified, unholy spirit, and, as they advance, become more self-confident, more satisfied with their unsanctified selves. They are not led by the Lord, and men's wisdom is to them like a higher form and source of good, [such] as Satan presented to Adam and Eve. But it is the deceiving power of the enemy. The mystery of iniquity will work, clothed in angel's robes.

The wrong course that men propose to pursue will not appear as evil until it has taken firm hold of the mind and is acted out and has grown to large proportions in controlling everything possible, or crushing that which will not be controlled.

The very first stone laid to build the human structure after men's devising was wrong. Ungodliness will be practiced in many lines and God will be greatly dishonored. Men will lift up themselves proudly and as they act toward others, God will act toward them. "By their fruits [that they bear in practicing their works] ye shall know them." [Matthew 7:20.]

I am compelled to say that Brother Kellogg has made a mistake. He will walk for a time without God but he will have another trial, another test. In separating himself from the office he is separating himself from the means of grace. He needs to accept truth and the sunlight of truth will surround his path.

The Lord will do great good through men if they walk humbly with Him. In many things Brother Henry Kellogg should change. He must be patient with the erring youth. God has compassion for Brother Kellogg. One of the things that God has set before him as a positive defect in his character is his arbitrary authority.

He must put out of his life all superficial reading, for if his mind is filled with trash the Holy Spirit cannot work and impress the mind with truth and bring right things to the memory. He is beginning to form an appetite for trashy reading—an appetite like the inebriate's. He cannot possibly understand the Word and practice the truth, bringing it into the home life and having a mind for prayer—being instant in prayer. There has been a dishonoring of God by nonconformity to the Word of God. He should have brought truth and righteousness into his home. He should have established the family altar and should keep the sacrificial offering, the praises of his lips, ascending to God. He should be most earnestly seeking for a power from above to exercise in his own family.

The mixture of families is not as God would have matters. You demand of those in the office what you fail to give yourself. You have had a knowledge of the truth a long time. The Lord has also blessed you with a sensitive mind and heart when you let His truth take possession of the throne of the soul temple.

The Lord has raised up Brother Jones and Brother Waggoner to proclaim a message to the world to prepare a people to stand in the day of God. The world is suffering [for] the need of additional light to come to them upon the Scriptures—additional proclamation of the principles of purity, lowliness, faith, and the righteousness of Christ. This is the power of God unto salvation to every one that believeth. Many will be moved and humbled. After a time they will drink of the Waters of life. Jesus proclaimed Himself the Bread of life: “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” John 6:51.

Jesus knew every soul that believed not, for Jesus knew from the beginning who they were who believed not and who would betray Him. Many of the disciples walked away from Christ and no more believed on Him. We need not be surprised if the same experience should be realized in our day. If they went away from Christ at His words spoken to them, there will be those who claim to believe the third angel’s message—even men who have been long in the faith—who will be offended at His words that shall come through His delegated human agents.

If the light had been plainly, decidedly, acted upon, those men who have followed their own finite wisdom would have decided to come over on the Lord’s side or have been separated from the cause and work of God. Oh, what shall I say? What can I say? Such men are bringing in false theories and principles and converting Elder Olsen to voice their unjust plans and methods, which are bringing the curse of God upon our institutions.

Ms 62, 1893

The Mine of Truth

Circa 1893

The Holy Spirit always leads to the written Word, and to the commandments of God. Some have neglected the Bible under the erroneous impression that the indwelling of the Spirit was preferable to the study and guidance of the Scriptures. Such will be exposed to Satan’s snares and fatal delusions. The Holy Spirit and the Word are in perfect harmony. The Holy Spirit inspired the Scriptures and always leads to the Scriptures. Holy men spake and wrote as they were moved by the Spirit of God.

Everything in the religious world is to be tried by the Scriptures. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. The claimed enlightenment of the Spirit within is to be tested and tried by the Word of God which is the detector of the pure wheat. All operations of the Spirit of God within will lead every soul exercised by the Holy Spirit to cleave unto the inspired Word as a standard of character.

There is a decided need of diligent and interested, organized effort to educate patiently and instruct those who are not intelligent in the Scriptures. Many children and youth may, with well-directed effort, do a most valuable work in arousing the attention of other children and youth to make the Scriptures their study.

The Lord will be pleased to water the seeds sown in this line and the seeds of truth, through the grace of God, will be effectual to the transforming of character, producing a rich harvest which calls forth praise and thanksgiving to God.

Listen to the words from the Great Teacher: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. 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." John 17:14-19.

We are to meet in our work of seeking to save the lost that which Christ met in His work. We need to understand better how to meet the people where they are. Christ laid aside His glory and clothed His divinity with humanity that He might touch humanity, and coming in close relation to humanity meet the people where they are and lift them up. Human agencies are to be set to work in various lines, that every man may find his work and do it with fidelity. There is hard soil to be worked that hitherto has not been cultivated. The minds and hearts of the people are to be reached with truth. The church is enlisted, when it comes under the banner of Jesus Christ, to be a working church. This means earnest, personal labor. The divine power cooperating with human instrumentality will accomplish a large work.

The mine of truth is to be explored interestedly, diligently. How often we find Christ applying the Old Testament Scriptures, expounding their truths, showing their spiritual character, clothing them with freshness and richness and beauty the people had never beheld before. And after His resurrection He "opened ... their understanding that they might understand the Scriptures." Luke 24:45. The truths our Saviour reveals in His exposition are capable of constant expansion and new and richer developments. While searching the Scriptures, the mind that is led by the Holy Spirit sees their Author, and by beholding is constantly brightening while looking at the Word. Thus the intellect aspiring to reach the standard of perfection becomes elevated to comprehend it.

In the Old and New Testament Scriptures, imparted by Christ to the inspired patriarchs and prophets and in His lessons to His disciples, there yet remain to be discovered new aspects of certain truths, the far-reaching compass of others, and the harmonious, golden linking together of the whole. This is not discerned by higher critics, whose uninspired human minds, however educated, or whatever their position in the literary world, will never grasp the immeasurable compass of God's Word. Because of their ignorance, will they dare to pronounce it uninspired? Human wisdom cannot comprehend God, and therefore they are, as Jesus said of the Jews, both ignorant of the Scriptures and the power of God. [Matthew 22:29.]

The development of truth is left for perception beyond ordinary vision, and the development of precious ore in the mines of truth will reward the humble, teachable, prayerful industry of the devout and vigorous minds of those who, like Moses, can endure the seeing Him who is invisible.

The truth of heavenly origin is represented as “treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field” (Matthew 13:44) that he may work every part of it. In his persevering efforts he discovers concealed jewels and precious ore. He who labors wisely sinks the shaft deeper and deeper and discovers a rich and precious lode. He finds that the field of revelation is interlaced with golden veins of precious treasures and is indeed the storehouse of the unsearchable riches of Christ—Light, Truth and Life.

Ms 63, 1893

Diary, January 1893

Melbourne and Parramatta, Australia

January 1-31, 1893

Sunday, January 1, 1893

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

Elder Starr spoke to the people in the forenoon. I spoke to them in the afternoon at three o'clock, from John 15:1-11. The Lord gave me freedom. There were quite a number of outsiders present to hear and quite a number outside the tent. There are some things objectionable: the drain sends forth a polluting, disagreeable odor and it is quite close beside several back yard conveniences [?]. This is a serious matter for me, for in speaking I inhale a large amount of air, and if it is loaded with impurities, it is dangerous to me.

Monday, January 2, 1893

George's Terrace, Melbourne

New Year's is celebrated today. Elder Starr and I rode out to meet May Walling at the cars and such loads of people in every kind of conveyance would astonish anyone. Drays, wagons for transporting merchandise, long carts, short traps and all stored full of human freight.

I have not felt well today. Attended meeting in the room below in the evening. I tried to encourage all to seek the Lord and to come to Jesus with all their troubles.

All have come in from their picnic much refreshed by their camping out. May Walling came on a later train.

Tuesday, January 3, 1893

George's Terrace, Melbourne

It is a beautiful morning. Will be warm through the day. I rose early and commenced my work. Willie came today from Sydney, Brother Daniells from Adelaide. Both left Melbourne the same day, one week ago last Thursday. We are glad to meet them again.

We hear excellent news from Ballarat, from Brother Starr. The church are in unity. All variances are healed. Willie reports well of Sydney and Parramatta churches. Brother Daniells brings excellent reports of meetings in Adelaide. The Lord worked by His Holy Spirit upon human hearts. Brother Holland was put in as superintendent of the Sabbath school at Adelaide, and was ordained as deacon of the church. This is as it should be. The church have done well in their finances, paid debts which had been incurred, and start out with new record.

Attended meeting in evening conducted by W. C. White. I prayed with them.

Wednesday, January 4, 1893

George's Terrace, Melbourne

I attended meeting in Federal Hall in Echo office. Sister McCursey [?] has been holding meetings, giving Bible readings for the sisters. All were urgent that I should speak to them. I consented to do this. About eighty-five were present. After singing, I opened the meeting with prayer, then spoke to them about one hour with much freedom. The burden of my message was the duty of mothers properly to train their children and mold their characters, that they shall give their young hearts to God. They need instruction daily in regard to the precious Saviour and His love for them. The children should learn to practice self-denial and to love the Lord, to fear Him and obey Him, and regard the Lord Jesus as their best friend. I closed the meeting with prayer.

Several spoke to me after the meeting closed, and said they were greatly blessed in listening to the message given to mothers. "It is just what we needed," said one and another. I think I took some cold in riding home that night.

In the night season I had a special manifestation of the power and grace of God. My heart was made happy and joyful in God. I praised the Lord with my whole heart. Angels were in the room, for I felt their presence. Such blessings are of highest value to me. The Lord is good and greatly to be praised.

Thursday, January 5, 1893

George's Terrace, Melbourne

I am not well this morning. I have labored too hard and taken cold, and I feel nearly sick. Brother Rousseau and Brother Baker came today. Sister Rousseau brought me a dish of strawberries. They had a very excellent flavor. A Baptist minister, who has just commenced to keep the Sabbath, came with them. His name is Robinson. The Lord is at work upon the hearts of the people in that locality.

Fannie is improving in health. She is to remain four weeks, and longer if necessary, to see if she will not overcome these severe headaches. She writes she is much better. The blessing I received last night is a great strength and comfort to me. Heaven seemed to be very near.

Friday, January 6, 1893

George's Terrace, Melbourne

I am feeling better in physical health this morning, but I am quite weak, as though I had been sick and just recovering. I received the mail yesterday. Letters bring excellent news from Battle Creek. The Lord is working among the students with great power. Two infidels have been wrought upon and have given their hearts to the Lord, and many souls have sought and found the Lord and are now rejoicing in the truth. I could receive no better news than this, and I praise the Lord for thus revealing His power. I learn the work of reformation is going on in the Review office. The stately steppings of the Lord are there.

Sabbath, January 7, 1893

George's Terrace, Melbourne

I thank the Lord for His mercy and goodness. I am not well today but I shall fill my appointment if I am able to ride five miles to the meeting. I do not depend upon myself. I must hang my helpless soul upon Jesus Christ. I feel my weakness. I know that in and of myself I can do nothing but through Christ strengthening me I can do all things. Oh, how my soul longs for God!

In the evening I was greatly blessed in speaking in Temperance Hall. The hall was crowded to its uttermost capacity. The Lord sent His angel to strengthen me for I was raised above my weakness and was made strong as I have been many times in bearing my testimony to the people. I seemed to be imbued with the Holy Spirit and talked more than one hour with ease and clearness of voice. I had feared my contracting a cold would make it difficult for me to speak, but the Lord blessed me abundantly, and I feel full of thankfulness and joy for His rich mercy and great love.

We then enjoyed a social meeting. Many excellent testimonies were borne, and it did my heart good to hear them. The minister from Hobart spoke and stated that this was the third Sabbath he had kept.

Sunday, January 8, 1893

George's Terrace, Melbourne

I have been suffering with spasms of pain in bowels since half past two a.m. I tried to find relief in taking some simple remedies. The pain is less. I could not sleep. Have been writing since four a.m. It is cloudy today; looks like rain. I dare not venture to the morning meeting. The horse and carriage go twice, five miles, to take those who attend meeting. There is no train running so early. I am sorry to miss morning meeting.

I could not attend afternoon meeting. I rode out in the park and felt some better. About six o'clock Brother and Sister Starr and Willie came home, all worried about me, but I was not as bad as they

supposed. I was weak and unable to go in afternoon. They report excellent morning meetings and excellent meeting in afternoon in behalf of the school. The social meeting moved off with vital interest.

I am glad Brother Faulkhead is really obtaining a valuable experience. He is finding it is not as easy to break from the Free Masons as he had thought. The enemy will not readily give up his subjects, which he is binding as captives to his car. I fear and tremble for him, but the Lord has him in hand and is dealing with him, and I hope and pray that he may be thoroughly converted.

Monday, January 9, 1893

George's Terrace, Melbourne

It is pleasant and warm today, and I thank the Lord for sweet rest in sleep. My mind has been drawn out to God in prayer that He would remove infirmities from me. I have a swelling—seems to be a bone swelling—upon my foot, on the instep. It pains me and seems to affect the nerves on my left side, but I can go to my heavenly Father with all my infirmities. I am believing and trusting in God. I dare not let go, but cling to the Arm of infinite power. The Lord will sustain me. I cry out in my great need for a deep and rich experience in the things of God. The Lord is my strength.

I have been in communion with God through my waking hours, and while sleeping the precious promises were presented to me—so clear, strong, and satisfying. The words "Faith, hope and love" were repeated to me again and again as the great need of the people of God. If we possess these heavenly gifts, they bring all other blessings in their train. I tell my heavenly Father just what I need. He knows how to help me, and I put my trust in Him as a child trusts in its earthly parent. I ask and I shall receive according to the promise. I believe His word; I rely on His promise; I am filled with comfort, and I am strengthened with His strength.

Oh, how my soul longs after a constant living connection with God! Over and over the words were spoken to me, "Faith, hope, and love brought into the practical life will develop Christlike character." This the church needs and must have in the work of overcoming. Souls will be tempted, fiercely tempted. Peter was tempted and Christ said to Peter, "Satan desireth 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.

Brother and Sister Starr, May Walling, and I rode into meeting, five miles. Meeting opened at nine o'clock and there was a good attendance. Brother Starr led out, presenting appropriate texts of Scripture applicable to the season with which we were favored in seeking the Lord. We had a season of prayer. I felt led out in prayer. Then after the praying season I spoke to the people upon the importance of cherishing faith, hope, and love. These graces planted in the garden of the soul, and cultivated, will make the one enriched therewith a bright, shining light to the world. Cultivating these heaven-born attributes, they will grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

I read Revelation 7:9-17. I felt the Spirit of the Lord resting upon me. I called several by name and entreated them to face the light, to talk faith and they would have faith. If they talked darkness they would have darkness in abundance. By beholding we become changed into the same image.

Monday, January 9, 1893

Brother Foster came to visit me. He was depressed, distressed in mind, and it made him sick in body. Poor man, he has a large family of seven children and they are none of them in excellent health. Brother Foster is a tailor. He earned good wages, but in embracing the Sabbath he lost his position and received much lower wages. He can, if blessed of the Lord, do good in the work, but he needs a fitting up. He has not saved anything from his large wages, and now he earns so much less that they are in cramped circumstances. The enemy is trying to make him discouraged and to weaken his faith. An article in the Review upon the image of the beast, by A. T. Jones, followed by articles in opposition by Elder Smith, have hurt him. He says the watchmen upon the walls sound the trumpet, but what is the certain sound? Confusion is in his mind. I tried to help him. When the Lord told Peter what would be his position, Peter turned to John and said, "Lord, and what shall this man do?" Christ answered, "What is that to thee? follow thou me." John 21:21, 22.

Tuesday, January 10, 1893

George's Terrace, Melbourne

I am weak this morning. My stomach does not act. Can eat nothing; but I do feel that the Lord will sustain me in attending the morning nine o'clock meeting, which is a meeting of great importance to the church. The blessing and presence of God in the meeting helps them all through the day, through all their business meetings, to strive for unity and work in harmony.

The Lord gave me a special word for His people—(Hebrews 11), the chapter upon faith. The blessing of the Lord came in as I tried to present before them the necessity of taking their minds from the common, cheap and discouraging things that are seen and dwelling upon the things that are unseen. We are seeking a better country, even an heavenly city whose builder and maker is God.

Thursday, January 12, 1893

George's Terrace, Melbourne

Did not attend the morning meeting. Went in afternoon and spoke.

January 13, 1893

George's Terrace, Melbourne

Friday. Attended afternoon meeting. Spoke in reference to the establishment of our institutions, especially publishing house, and the poverty that bound us about.

Sabbath, January 14, 1893

George's Terrace, Melbourne

Spoke to a full congregation from Isaiah 58. The Lord gave much clearness and His power to speak in the demonstration of the Spirit. All seemed intensely interested. I treated the entire chapter and made a

few earnest remarks upon the Sabbath being God's memorial. The Lord helped my infirmities. I did not think of them. I was strong in His grace.

Sunday, January 15, 1893

George's Terrace, Melbourne

Our last meeting is closed today. We had a very important meeting. The tithing questions were answered by Elder Starr very aptly and satisfactorily. The words the Lord gave me to speak to the people were upon faithfulness and love to God and our fellow men.

Monday, January 16, 1893

George's Terrace, Melbourne

Now comes earnest work to prepare letters for the American mail.

Friday, January 20, 1893

George's Terrace, Melbourne

I have not allowed myself to write one extra line, for I was pressed with important matters for the General Conference in America. The mail is closed; that burden has passed. The result of writing two hundred pages, besides sending multiplied copies to different ones, is yet to be seen. Five weeks it takes to reach Battle Creek, Michigan, then time to be brought before the conference.

January 26, 27, 1893

Parramatta, Australia

Left Melbourne Thursday, January 26. Stepped on board the train about half-past four o'clock. Elder Starr and his wife, Emily Campbell, and I had the first-class compartment to ourselves. We rode until half-past ten p.m., then changed, and Emily and I went into a sleeping car after the American style. I was too thoroughly exhausted to sit up before the change to the sleeper and lay down and felt relieved.

I slept, after the change from eleven o'clock until five a.m., January 27. I was too much exhausted to sit up, and my berth was left for me undisturbed until just before we entered Sydney. Here we met Brother Reekie who helped us with our baggage on board the train to take us to Parramatta. In going to Parramatta, we went back over much of the distance we had passed. It was time for our dinner. We ate a few grapes and soon we were at Parramatta and at the depot Brethren Hare and Steed were waiting for us. Emily and I were placed in a hack and taken to Brother Hare's. Brother and Sister Starr were entertained at Brother Steed's. In the afternoon a horse and carriage were procured and we four—Brother and Sister Starr, Emily and I—rode about the place. It is a very pretty colony. We visited this place when we passed through Sydney on our way to Melbourne. I thought as we were enjoying our picnic in the park, Why not seek to raise the standard of truth in this place?

Sabbath, January 28, 1893

Parramatta

Brother Hughes took us with his horse and carriage to the Seventh-day Adventist church. The house of worship was well filled. I spoke from the 14th chapter of John. The Lord strengthened me and I know He sent His angels to sustain me.

Sunday, January 29, 1893

Parramatta

I devoted the time to writing out testimonies for Brother and Sister Hare. In the evening spoke in the town hall to a well filled hall. The Lord strengthened me. I bore a very decided testimony and all listened with deep interest. Oh, how I long for strength, physical strength! I feel exhausted much of the time; but my prayers are ascending to God that for Christ's sake I may be restored to health. My subject was (Luke 10:25), the question asked by the lawyer of Christ, "What shall I do to inherit eternal life?"

Monday, January 30, 1893

Parramatta

Brother and Sister Starr, Emily, and I rode out to see a place that it was thought might do for a school, but it was not suitable. It was a good location but the buildings were not suitable.

Tuesday, January 31, 1893

Parramatta

Tuesday evening, January 31, I spoke in the Seventh-day Adventist chapel. I felt deeply burdened for those newly come to the faith. They were in great need of a deeper experience.

Ms 64, 1893

Diary Fragment

From Parramatta, Australia to Auckland, New Zealand

February 2-8, 1893

Thursday, February 2, 1893

Parramatta

Thursday forenoon [February 2] I read to Brother and Sister Hare a very straight message. It cut every way like a two-edged sword. Sister Hare wept some. Brother Hare looked as though he was sullen but he did not say much.

By earnest request I rode up to Castle Hill. This was a very interesting drive. We met a horse and carriage. Brother Steed introduced the driver as Mr. Martin. After we had parted from him, Brother

Steed said he had been deeply convicted upon the truth, but his wife, a Primitive Wesleyan, was so bitterly opposed he did not take his position, but he gave two pounds to help build the church. He is a wealthy man. As we were returning from our drive, a daughter of Brother Martin, who was in the wagon when we spoke to her father, stopped us to say her father wished us to call at their home. We did so. He has a large fruit farm, and he treated us liberally with fruit, but Mrs. Martin did not come into the room to speak with us.

Thursday evening I spoke the last time in the chapel. The Lord gave me a decided, plain testimony in reference to the binding claims of the law of God, and the truth seemed to go home to many hearts that were halting between two opinions. All that I could do for that time I had done for these new converts.

One man who had been a missionary to foreign countries had opposed the truth and created much prejudice. Brother Steed said he came to see him Friday morning and said, "If the words spoken by Mrs. White are true, then I am wrong. I never saw the matter put in that light before. I do not want to be found tearing down that which the Lord is building up, and thus fighting against God." He said, "I must search into this matter, and see if these things are as she has presented them." May the Lord convict and convert this man, who has increased the prejudice already existing in many hearts, and thereby strengthened the hands of the transgressors of the law of God.

[Friday, February 3, 1893.]

Friday at half-past ten a.m., we left Parramatta for Sydney. When we reached Sydney we found Brother Reekie waiting for us. He had a hired horse and carriage from the livery stable to take us wherever we wished to go. W. C. White was to be in from Melbourne in half an hour, and it was proposed we ride during that time and then he accompany us.

I noticed the horse was high-headed and asked if he was perfectly safe. Brother Reekie said he was assured the horse was all right, perfectly safe. The conveyance was a wagonette, opening for the two hind seats by steps on the hind part of the carriage. I could easily get into this, but we rode only a short distance, and [then] when we were descending a hill, the horse became unmanageable. He was too long for the shafts and the carriage crowded upon him. He began to kick. Thud, thud, went his steel-clad heels into the carriage, stoving in the fender. We were thoroughly frightened. Elder Starr jumped from the carriage and was at the horse's head.

I thought, "I have an appointment to speak in the hall at Sydney, and I should fill that appointment." The horse continued his business of kicking, and as he was a powerful animal we were threatened to be stove all to pieces, but I believe the angel of God was on the scene, else the horse would have stove us to pieces. Sister Starr, Emily, and I hustled out over the door, for we could not open it in our haste, and thank the Lord we all landed safely on the ground without a bruise. We had turned off from the main thoroughfare just in time and were on a bystreet. We made our way to a pile of rocks by the roadside, put my cushion on one, and I was seated upon it, and Sister Starr and Emily found similar seats.

Our satchels were piled around us and we sat there until the men, Brethren Reekie and Starr, took the animal back to the livery stable. In half an hour they returned with entirely new equipment, horse and

carriage. We were again seated and went to the depot for Willie. He had just arrived from Melbourne, much wearied. I found my heart was in a sad state from the fright.

We drove at once to Brother Reekie's and took dinner with them. Then just before the Sabbath we rode to Sister Hardy's to find lodging for Emily and me through the night, but I was weak and nervous. The house was close to the street and one dozen boys and girls were playing, yelling, and making every imaginable noise. My head ached, my heart ached.

I was for a little time tempted to think that at my age I ought not to be traveling about, but to be settled down where I could have quiet and rest. This going from place to place, packing and unpacking, with all the inconveniences to be met, were wearing to me. I felt sad over the matter.

I slept some that night. Awoke with my nose bleeding. This relieved my head somewhat. Sabbath I would have been so pleased to be relieved from speaking. I was tired and exhausted. I went to the meeting praying the Lord to make His strength perfect in my weakness, and the Lord heard my prayer.

I spoke with great freedom, for the Lord gave voice and the Lord did bless me and impart to me His Holy Spirit, and I know the hearts of those present were touched. We learned that the boat did not leave until two o'clock. It was to have left at eleven o'clock. We had everything like baggage stored away on Friday. We were sorry to leave on the Sabbath, but we could not help ourselves. Everything was in our staterooms except the hand satchels with [the] sleeping garments we had used during the night. I learned from Brother Steed Friday that Mrs. Martin came out to hear us Thursday night at Parramatta with a Wesleyan minister's wife who had been strengthening Mrs. Martin in her opposition, but for once they did not care to talk. Mr. Martin said they did not present one word of objection. The Wesleyan Methodist said, "Mrs. White went deeper than any of us have gone." May the Lord convert these souls.

[En route from Sydney to Auckland, New Zealand, February 4-8, 1893.]

Sabbath afternoon [February 4] at two o'clock we took our position in the boat and went directly to our staterooms. The water was not smooth and we were all very sick. We all threw up freely. Sister Starr and Emily were sick all the way. We reached Auckland Wednesday morning [February 8].

Monday evening it looked like rain. Tuesday the rain poured down all day. Wednesday morning it was still pouring down, and our transfer from boat to the carriage was in a heavy rain. Brother Israel was at the boat to meet us and had engaged a house for us, all furnished, to go into at once. Oh, how thankful we were to get on land and to find a convenient place to stay. Brother and Sister Israel had everything ready for us and we soon felt at home.

Ms 65, 1893

Diary Fragment

Wellington, New Zealand

[August] 1893

Sabbath [August 12] Elder Israel was absent visiting other places and trying to build up those who were weak and ready to die. I met with the few in Sister Israel's home. The room was quite full. The Lord gave me words of comfort and encouragement for those present. Sister McCalpin was present. Some weeks before one of her sons died without hope, and the mother mourns over her son day and night. She bore her testimony and said the words reached her case, and she had been so disconsolate that she thought she could do nothing else but mourn. We had an excellent meeting. The presence of the Lord was in our midst, and His comfort and balm were being applied to the wounded and bruised souls.

After the meeting closed she poured out her sorrows and wept. I asked her how she could properly do her duty to her remaining living children when she was feeling to charge God with unkindness and cruelty to thus bereave her of her children. She said she was so weighed down, so agonized in spirit, that she scarcely knew what she was about.

This young man was a lover of pleasure more than a lover of God. He was wild, sowing his wild oats. He exposed himself to get wet and took no care of his health until it was too late. The reckless course of action brought about the sure result.

Abused nature could not endure the reckless course of action and the life forces gave way and death was the result. Now the mother mourns over her son whose record is closed for eternity and she cannot possibly do her duty to her family. Her heart is filled with murmuring and repining and sadness and grief and she sees no light.

Two beautiful young girls about twelve and fourteen years old were present at the meeting. Here is the mother's work—to be a wise instructor of these dear children, bringing peace and the knowledge of Jesus and the truth into their hearts and fashioning their characters that they shall not be surprised by sudden death but be prepared for the judgment.

The life of this sister has been a continual struggle in fruitless, misdirected endeavors, the life forces weakened, the heart saddened by discouragement, and having to work at cross purposes at home. Nothing but a right hold from above, looking steadfastly unto Jesus, can bring relief. All the pursuits, all the life work, must be remodeled, and the disappointed, hopeless one must place herself under the divine, infallible guidance of the living oracles. Then a change will come. Influences which have retarded spiritual progress will be counteracted by the Holy Spirit.

But there must be a movement by the living agent in the right direction. She must place herself in the channel of light. The sanctification of the Spirit comes not to the soul who is living in transgression of God's law. Could our sister McCalpin and all sisters in like circumstances only view matters in the right light, all would see that there must be with them a training, a discipline of character, that through learning of Jesus, His meekness and lowliness is attained. The character develops a compactness and solidity, and experiences that earnest growth in grace unto the full stature of men and women in Christ Jesus—a growth derived from looking unto Jesus and practicing the virtues and fixedness of purpose and singleness of heart which His example gives us.

Obedience to the expressed will of God becomes the highest incentive. The eternal interest of the soul is involved in our earnest cooperation with the divine will. The Word of God is not Yea and Nay but Yea and Amen. There is to be no doubting, no wavering.

I entreated of this sister to let the Word of God abide in her, to treasure it up in her heart as a priceless treasure. God can bestow no better gift than the expression of His own wisdom.

Ms 66, 1893

Diary Fragment

Napier, New Zealand

August 1893

August 26, 1893

Napier, New Zealand

Friday, August 25, was a day of exhaustion to me. I was undecided in regard to going to Napier and speaking on Sabbath. We had decided to hire a horse and carriage for a few weeks. Elder Wilson, Emily, and I started for Napier; and if I was so weak I could not travel, I would return after making the trial; but I grew stronger every mile we traveled and reached Napier, thirteen miles away, in two hours and fifteen minutes. The road was level and I was much better when we arrived at Dr. Caro's than before we started from Elder Wilson's (at Hastings). I feel grateful to my heavenly Father for His restoring power which He graciously bestows upon me. I will praise His holy name.

August 26, I arose at a little past four o'clock and commenced writing in reference to religion in the home. If all parents would consider that the future of society is indexed by the youth of today, there would be an entirely different condition of things in our world. Responsibilities would be felt. I feel deeply over the neglected duties of parents. Because of their neglect, they are defrauding their own souls of [the] peace and happiness which they might have in their children; and through the neglect of their duty, plainly revealed in the Word of God, they have His frown upon them rather than His blessing. They are practicing the worst kind of robbery toward God. He demands the whole heart service of parents and children, but He does not receive it. The high concerns of eternity and the salvation of their souls are left out of their reckoning. The things which belong to their eternal peace are neglected, misplaced. In the place of being made first they are last.

Oh, how many have laid their souls on the altar of mammon! They have dismissed the Word of God from their councils; love of gain is supreme; cupidity controls the entire man; reason is overborne; the soul is a slave to mammon. In the place of seeking the kingdom of God and His righteousness first, the worldly considerations come first. They are not heeding the injunction of God and are deliberately discarding one of the most essential injunctions of His Word. That which should be made supreme is the Word of God and His righteousness. Now is the time, just now, to change this state of things.

Since writing the foregoing, I have again spoken in Napier and I am grateful to our heavenly Father that He has given me strength to walk to the church and speak more than one hour and to walk back to Sister Caro's. The Lord gave me subject matter that I did not select or even think of speaking upon—the commandments of God and the testimony of Jesus Christ.

I dwelt especially upon the abuse placed upon the fourth commandment, turning from God and accepting a spurious Sabbath. The Lord touched the hearts of all present. I presented the condition of our world arrayed against the Lord God of heaven, disloyal to God, taking the side of the prince of darkness to war against the holy law of God. The world have chosen their leader; and the world and the man of sin, who thought to change times and laws, have converted the church. God is dishonored, His law trampled in the dust and a spurious sabbath inaugurated. With intense satisfaction the subjects of Satan see his throne apparently established firmly upon the earth. But his time is short. Emily has taken the discourse and will write it out.

I have consented to speak in Napier Sunday evening. I do not favor speaking in the evening, but [I will] depart from my usual custom when it seems to be essential.

In the evening, August 25, Sister Caro presented the case of a Maori boy about sixteen years old who had embraced the truth and was baptized. He obtained his father's consent to go to the school at Battle Creek according to his request. His father, who is in a government position, gave his consent, but someone wrote to the father and grandfather and their attitude changed toward him. Hitherto he has had all the money he wanted, for he will come into possession of large landed property when he is of age—twenty-one. When this letter came to the grandfather, who has the property in charge, he was changed, and through the bitter opposition of the clergy his relatives refuse to give him any money to attend our schools. This was a bitter disappointment to the boy.

Ms 67, 1893

Diary Fragment — Dedication of the Ormondville Church

Napier, New Zealand

November [20?], 1893

A sister died very suddenly. Elder Wilson officiated, and I made some remarks appropriate for the occasion. The friends were gratified that I consented to address those present for a short time, some of whom, they stated, would never have heard my voice had it not been for my speaking on that occasion. The Lord gave me much freedom to speak.

Wednesday I visited a Sister Wilson. Her husband is not a believer. We had a very precious season. We did not see her husband until he came from his work. He is carrying on a large boot and shoe establishment. I addressed to him words of entreaty and warning and plainly set before him his obligations to God, to love to serve and obey Him; that the Lord wanted just such men in His service, to

engage in His work. We then had a season of prayer and took the hack for Dr. Caro's, where I make my home.

Thursday it was raining, but we called on Brother and Sister Stephens and had [a] two hours and a half visit with them, and a praying season.

Friday at eleven o'clock left Napier for Ormondville. Arrived at Ormondville ten minutes after two o'clock. Brother and Sister McCullagh were rejoiced to see us. Emily and I rode out with Brother McCullagh about three miles to call upon Sister Wilkinson. She keeps the Sabbath; also her daughter. Her husband has not accepted the truth. These women walk to meeting in the rain, and they have not many days that it does not rain.

Sabbath I spoke to the people for the last time in the little hired house in which they had assembled for months. The house was crowded. I had great freedom in speaking to believers and unbelievers. The rain poured down all day. A covered carriage was sent from Norseville to take me to my appointment November 19. I spoke to an interested audience of Scandinavians. All can understand English. I presented to them the necessity of keeping the law of God, including His fourth commandment just as it reads. There was a very solemn impression left on the hearers. God grant that the labors shall not be in vain.

We returned again to Ormondville, and I feared it would be too much for me to speak the second time and give the dedicatory discourse, but when the hour drew near, the blessing of God came upon me far exceeding my expectations. Before I entered the church I felt refreshed, renewed in body and in the spirit of my mind. As I stepped over the threshold my heart was filled with thanksgiving and rejoicing. The chapel was neat and beautified with natural flowers—roses, pinks, lilies and ferns—profusely arranged with much taste and skill.

Close across the road was the little Catholic church. The worshipers in that church are a part of the great whole of a power that has thought to change times and laws and has aggregated to itself the power to change the Sabbath of the fourth commandment which the Lord had bidden the inhabitants of the world to keep throughout their generations forever and ever as an everlasting covenant that should never be disannulled.

Here stands the little church as God's witness, to keep before the minds of the people in Ormondville that God's Sabbath is to be observed as the only true, genuine Sabbath, disputing the authority of the assumptions of the man of sin. The Lord gave me a message. I had selected a subject to speak upon, but another was opened to me, and I knew that this message I must bear.

As it was in the days of Noah, so shall it be when the Son of man shall be revealed. I stated we were Seventh-day Adventists. We kept the Sabbath because it was instituted in Eden when the foundations of the earth were laid. God had finished His work of creation. He rested on the seventh day and sanctified and blessed the day on which He had rested and set that day apart as a day of rest to be kept holy. "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Exodus 20:9, 10.

This day was to be ever observed in commemoration of creation, testifying through eternal ages that God was the only living, true God who created the heavens and the earth and rested on the seventh day. It was to be observed and to be “a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” Exodus 31:13. The statement is made, “Verily my sabbaths ye shall keep: for it is a sign.” Let us remember this is spoken by God to all created intelligences. Therefore we are Seventh-day Adventists.

In the fourteenth chapter of John, the first three verses, Christ plainly sets before His disciples His second coming. He tells 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.” [Verses 1-3.]

“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.” “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1:8, 11.

You may now all understand we are Seventh-day Adventists and we are thus because we believe the words of God are verity and truth. Now no lie is of the truth. The Sunday theory claims Sunday to be the Christian Sabbath. Is it thus? No. It is a fable, instituted and supported by him who rebelled against the law of God in heaven. In order to make of none effect the whole moral law he has made of none effect the Sabbath, which defines who the living God is. There are but two classes in our world—the loyal and obedient to all God’s commandments and the disloyal and disobedient.

David says, “Then shall I not be ashamed, when I have respect unto all thy commandments.” Psalm 119:6. It is not the Seventh-day Adventists that should be ashamed of their faith, but all those who build their faith upon a falsehood, even the words of the first great rebel.

Saith John in his first epistle, (chapter 2, verse 4): “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” Oh let us search the Word of God critically, without prejudice, with contrite hearts and we shall know the truth! “Whoso keepeth his word, in him verily is the love of God perfected: hereby we know that we are in him. ... Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.” Vs. 5, 7. Then who is it that should be ashamed? Not those who walk in faith and love and obedience to all of God’s commandments.

This meeting was a decided victory for the believers in the truth. Brother McCullagh has worked with persevering energy against the most determined opposition, but he has been imbued with the spirit of the Master that he would not fail nor be discouraged and he can now look back upon the labor God has used him as an instrument to do and can praise the name of the Lord. Several families have been brought to the knowledge of the truth. The mighty cleaver of truth has taken them, rough stones from the quarry of the world, and brought them into His workshop to hew them and square them and fit them for a place in His temple.

We praise God for that which He has wrought. We can but admire the zeal and determined purpose with which all the newly organized church in Ormondville have taken hold of the work to build a house wherein they can assemble together to worship God. "Them that honor me," saith God, "I will honor." 1 Samuel 2:30. The blessing of God will rest upon all those who have rendered to Him willing service.

Of Cornelius it was said, "Thy prayers and thine alms are come up for a memorial before God." Acts 10:4. We may be assured that the earnest faith and the willing offerings and the hearty, zealous labor of this church have come up for a memorial before God, and His blessing will rest upon them if they walk humbly before Him, ever learning of Jesus, ever looking unto Him who is the Author and Finisher of their faith. We know that in many places churches will have to be erected, and when it is taken hold of with a determination and spirit of self-sacrifice the Lord will open the way.

Be determined not to dedicate to the Lord a house cumbered with debt. This is a precious example given by our brethren and sisters in Ormondville. Let the same effort be made in other places, and as you will arise to build a house for the Lord He will surely work with your efforts. Some of those who are not in the faith have shown their sympathy and good will to our brethren in Ormondville in aiding them by their influence and means. May the Lord bless them and may they see the truth as it is in the Word of God, and obey it from the heart, is our most sincere prayer.

Monday was pleasant. Rode ten miles to reach a stream of water where Brother McCullagh administered the ordinance of baptism to six in a beautiful, swift-running stream. We then returned and prepared to take the cars en route for Wellington, which we reached ten minutes of ten p.m.

Ms 68, 1893

Abundant Holidays

[New Zealand]

1893

Fragment.

The holidays are abundant, and the youth have had the example of all around them to consider. Holidays must be respected and work cease and they do as they please. In these holidays there is not anything presented to their minds to benefit their morals. Through custom and tradition these days have gathered about them a degree of esteem but have been in no way beneficial to mind or manners. They are a wide door opened for temptation, not only to the children and youth but to all classes of society, especially to young men and young women.

The youth have been accustomed to spend their shillings freely, as they earn them, and improve the holidays in laying off work. And what will idleness do for them? Only open a door for Satan to obtain access to their minds. Spendthrift habits have come in as a natural consequence of the abundant holidays and the customs and practices are of that order to encourage habits and customs that are detrimental to the usefulness of the youth.

The saloons are patronized, wine and beer are dealt out to customers, and reason is dethroned. The passions are under the control of satanic agencies; there is quarreling, and there is wounding and bruising and killing of one another. How can Heaven's prospering hand long be outstretched to bless and prosper cities and villages where the liquor seller is legalized by law to carry on a business that takes the poor man's money to put in his till, when the wife and children are destitute of clothing and being robbed of food? The father and husband is made mad, and his heavy hand is felt in cruel blows upon the shrinking flesh of wife and children. [Incomplete.]

Ms 73, 1893

A Message for Edson White

July 13, 1893 [Typed.]

"And he spake a parable unto them, saying: The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." [Luke 12:16-19.]

We have quoted the sayings of the man, and now we shall quote the sayings of God, "But God said unto him, Thou fool, this night thy soul shall be required of thee: Then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." [Verses 20, 21.]

You say you have no religious inclinations. I am not surprised at this, because it is a long time since you have taken yourself away from God and refused to be a follower of Jesus Christ, and changed leaders. The god whom you have chosen as your god is not at all religiously inclined, and as long as you give yourself [as] a willing subject to the great leader of apostasy, you will never be religiously inclined. "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.] Here the conditions are plainly stated by Jesus Christ, the Sin-bearer. When you deliberately decide to go contrary to the word spoken by Jesus Christ, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you" [Matthew 6:33], how can you expect to be religiously inclined? To enlarge our views of His condescension and beneficence, He presents the picture of the judgment—the separation of the just and unjust—and shows us He identifies His interests with suffering humanity. He is teaching in the open field where the eye can take in the beauties of nature and the creatures of God's creation.

"Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls? and which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?" [Luke 12:24-26.]

Here is presented definitely that man is dependent upon God for every breath he draws. The beating heart, the throbbing pulse, every nerve and muscle in the living organism is kept in order and activity by the power of an infinite God. "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven: how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you." [Verses 27-31.]

Here Christ leads the mind abroad to contemplate the open fields of nature, and His power touches the eye and the senses, to discern the wonderful works of divine power. He directs attention first to nature, then up through nature to nature's God, who upholds the worlds by His power. He points to the opening bud, the full ... [several words missing] ... beauty and perfection that no human art can equal. He watches over little birds. Not a sparrow falleth to the ground without the notice of your heavenly Father.

The Lord Jesus appeals to the rain and the sunshine, every ray of light given to our world coming on the unjust as well as the just, the evil as well as the good, the unthankful as well as the thankful, to confirm His testimony to the unsurpassed goodness of God. Christ represents the divine attention given upon [elements of] His creation that seem so insignificant, and to the objects of nature which His own hands have created. Every lofty tree, every shrub, every blooming flower, the lily of the field and the earth clothed with its garment of living green are kept [in] order and occupy their time and season to bear testimony that God loves man.

And as Jesus, the great Teacher, presents His lessons to be learned from the open book of nature, He opens the eye of their understanding to reveal the attention that is given to objects in proportion to the rank they occupy in the scale of creation. If the grass of the field, which today is so beautiful, delighting the senses, is tomorrow cut down and burned, receives so great attention from God; how much more will He not bestow upon man formed in His image. We cannot form exaggerated ideas of the value of the human soul, and the attention given by heaven to man. He then gives the comforting assurance, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." [Verse 32.]

Jesus is the good Shepherd. His followers are the sheep of His pasture. A shepherd is always with His flock to defend them, to keep them from the wolves, to hunt up the lost sheep and carry them back to the fold, to lead them beside green pastures and beside living waters.

I cannot neglect the great salvation that has been brought to me at such an infinite cost to my heavenly Father, who "so loved the world that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] I will not dishonor my Redeemer to lightly esteem His sufferings, His trials, His condescension, His sacrifice, His death, because He so loves us, He would Himself become our sin-bearer. O what love, what inexpressible love! He became a man of

sorrows, acquainted with grief. He died on the cross [as] a transgressor, that man might be justified through His merits.

“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.] Not even to angels can we commit this precious soul which Christ has valued of such a price that He died to redeem it, died that it should not perish. While the angels can and do minister unto all who are heirs of salvation, they are to be our faithful sentinels, lest Satan should destroy us.

Stephen committed the keeping of his soul to Him whom he saw in his yielding up his life. “But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God.” He said, “Lord Jesus, receive my spirit.” [Acts 7:55, 56, 59.] He committed his soul unto Jesus. He only is able to take care of it. We are not our own selves able to appreciate or take care of our souls.

And if we do not commit our souls to God in faith and trust every day, Satan himself will take the soul committed to his will. None should be entrusted with the soul but He ... [line missing] ... things we may say, “my soul is as an angel before God: its worth I can only estimate by the cross of Calvary. It is more precious than gold, silver and precious stones. Its value is to be estimated by the price paid to redeem it.” “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; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 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 1:18-22.]

The soul is through the Lifegiver capable of living through eternal ages, and man is to take special care of the soul which Christ has purchased with His own blood. With Christ is Omnipotence. He alone is able to keep that which I have committed to His trust against that day. If the preciousness of the soul has not been appreciated, if its temple courts have been defiled with buyers and sellers, and with committing it to the rule and indwelling of Satan in thought or in feeling, I would in deep earnestness beseech you to make no delay, but come before God in sincere prayer without one moment’s speculation or hesitation, and say, “O Lord I have opened the door of my heart to thy worst enemy, and the worst enemy of my soul. I have acted as though I could save my own soul, as if I could sin and then reform when I choose to do so; but I find a power holding me in his keeping. Thou alone can save me that my soul shall not be eternally ruined. I have despite to ... [line missing] ... I am lost and undone; I cannot cleanse this soul from one stain of guilt. No longer will I withhold it from thee. I dare not trust it with any power but thine. I bring it sinful and polluted to thee. I lay it at thy feet. Thou Lamb of God, wash my soul in the blood of the Lamb, clothe it with thine own garment of purity and righteousness. Sanctify it through the truth. Put thy Spirit in my heart and inspire it with Thy love. Incline my heart to keep Thy commandments. Unite my poor misguided will to Thy will. Make me Thine, blessed Lord. Take not Thine

Holy Spirit from me. Let this much abused temple of Thine that hath been filled with idols be cleansed and become a trophy of Thine agony.”

Let the prayer in faith go up to God, “Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin ... Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. ... O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.” [Psalm 51:1, 2, 10-13, 15-17.]

If you will without delay solemnly and earnestly take Christ as your personal Saviour, committing to His hands and care the keeping of your precious soul, He will take it. He is waiting for you to open the door. Will you let Jesus in now, just now? Christ has undertaken to save us. “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.” [John 17:24.] Again He says, “Thine they were, and thou gavest them me.” [Verse 6.] And again He says, “I give unto them eternal life and none shall be able to pluck them out of my hands.” [John 10:28.] Christ will accomplish that which He has undertaken, if man, the human agent, will co-operate with Him, if he will not resist and refuse the great salvation offered to him. He has undertaken to save us. Shall we be saved? Will we commit the keeping of our souls to Him who hath identified His interests in so remarkable a manner with our interest? If we will accept Christ as our personal Saviour, He will elevate and cleanse us from all moral defilement and He will present us faultless before the presence of His glory with exceeding joy. He will say to the Father, “Here are those whom thou hast given me. I will that they also be with me where I am; that they may behold my glory.”

And every one who will break from the slavery and service of Satan, and will stand under the blood-stained banner of Prince Immanuel, will be kept by Christ’s intercessions. Christ, as our Mediator, at the right hand of the Father, ever keeps us in view, for it is as necessary that He should keep us by His intercessions as that He should redeem us with His blood. If He lets go His hold of us for one moment, Satan stands ready to destroy. Those purchased by His blood He now keeps by His intercession. He ever liveth to make intercession for us “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” [Hebrews 7:25.]

When David saw the prosperity of the wicked, and he himself fail, he was tempted to doubt the existence of God; but he need not have done this, for it was he himself that separated his soul from God. God would never separate the soul from Him. The human agent needs to abide in Christ, and choose Him, and Christ will live in him. God should not be reproached for the backslidings of any. The warnings and instructions are given fully and abundantly in the Word, to guard the soul from peril. But the will must be placed on the side of God’s will. No one will be kept who does not put his soul into

God's keeping. The soul that feels his dependence, and trusts in One who is able to keep his soul, will not perish.

Ms 75, 1893

Early Labors in Australia (1891-1892)

[Australia]

1893

When the work, newly started in Australia, was in need of help, our brethren in America desired me to visit this field. They urged that as one whom the Lord was especially teaching, I could help the work here as others could not. I felt no inclination to go and had no light that it was my duty. The journey was a dread to me. I desired to remain at home and complete my work on The Life of Christ and other writings. But as the matter was introduced, and the responsible men of the conference expressed their conviction that I in company with others should visit this field, I decided to act in accordance with their light. I feared that my own unwillingness to go was the reason why I had no more evidence on the point.

I made the long journey and attended the conference held in Melbourne. I bore a decided testimony. The Lord gave me tongue and utterance to reprove, to entreat, and to present principles of the greatest importance to the people and to the work. The burden was heavy upon me, and just before the conference closed, I was stricken with a severe illness. For eleven months I suffered from malarial fever and inflammatory rheumatism.

During this period I experienced the most terrible suffering of my whole life. I was unable to lift my feet from the floor without suffering great pain. My right arm, from the elbow down, was the only part of my body that was free from pain. My hips and my spine were in constant pain. I could not lie on my cot for more than two hours at a time, though I had rubber cushions under me. I would drag myself to a similar bed to change my position. Thus the nights passed.

But to all this there was a cheerful side. My Saviour seemed to be close beside me. I felt His sacred presence in my heart, and I was thankful. These months of suffering were the happiest months of my life, because of the companionship of my Saviour. He was my hope and crown of rejoicing. I am so thankful that I had this experience, because I am better acquainted with my precious Lord and Saviour. His love filled my heart. All through my sickness His love, His tender compassion, was my comfort, my continual consolation.

Physicians said I would never be able to walk again, and I had fears that my life was to be a perpetual conflict with suffering. But I would not give up, and the constant effort that I made, because of my faith that I could still be the Lord's messenger to the people, accomplished a great change in my health. Some of the meetings that I attended at this time were from four to twelve miles from home. On some of these occasions I was enabled to speak for a full hour at a time. The fact that I could speak in public in spite of my crippled condition was an encouragement to my brethren and sisters.

During those eleven months of suffering I continued my work of writing. My right arm from the elbow down was whole, so that I could use my pen, and I wrote twenty-five hundred pages of letter paper for publication during this period.

When I was first convinced that I must give up my cherished plan to visit the churches of Australia and New Zealand, I questioned seriously whether it was ever my duty to leave America and come to this far-off country. Many sleepless hours of the night I spent in going over our experience since we left America for Australia. It was a time of continual anxiety, suffering, and burden-bearing. I felt at first that I could not bear this inactivity. I think I fretted in spirit over it; and at times darkness gathered about me. This unreconciliation was at the beginning of my suffering and helplessness, but it was not long before I saw that the affliction was a part of God's plan. I carefully reviewed the history of the past few years, and the work the Lord had given me to do. Not once had He failed me. Often He had manifested Himself in a marked manner, and I saw nothing in the past of which to complain. I realized that like threads of gold, precious things had run through all this severe experience.

Then I prayed earnestly and realized continually sweet comfort in the promises of God: "Draw nigh to God, and he will draw nigh to you." [James 4:8.] "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." [Isaiah 59:19.] These promises were fulfilled to me. I knew Jesus came sacredly near, and I found His grace all-sufficient. My soul stayed upon God. I could say from a full heart, "I know in whom I have believed." [2 Timothy 1:12.] "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way of escape, that ye may be able to bear it." [1 Corinthians 10:13.] Through Christ I came off more than conqueror.

My time of physical suffering was made a blessing to me. Although not raised up in answer to prayer, I found a compassionate Saviour who loved me and revealed Himself to me. The comfort and blessing I received in answer to prayer helped me to bear my great suffering. I decided that the Lord had determined something concerning me which I could not understand, and I was content to trust all with Him. I kept saying, God knows what is best; my Saviour sees that which in my humanity I do not see. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." [Romans 8:29.] I will not fret and murmur; I will not give up in discouragement. I will leave myself in the hand of God. He will not forsake me while I put my trust in Him. He will transform me into His image, and accomplish His will in me.

When we comply with the Written Word then we are to walk by faith. We dishonor God when we fail to trust Him after He has given such wonderful evidence of His compassionate love in the gift of His Son. We are to keep looking to Jesus, offering up our prayers in faith, taking hold of His strength. If we would give more expression to our faith, rejoice more in the blessings that we know we have, we would daily have greater cheerfulness and strength.

Feeling and faith are as distinct from each other as the east is from the west. Faith is not dependent on feeling. Daily we should dedicate ourselves to God and believe that Christ understands and accepts the sacrifice, without examining ourselves to see if we have that degree of feeling that we think should correspond with our faith. Have we not the assurance that our heavenly Father is more willing to give

the Holy Spirit to them that ask Him in faith than parents are to give good gifts to their children? We should go forward as if to every prayer that we send to the throne of God we heard the response from the One whose promises never fail. Even when depressed by sadness it is our privilege to make melody in our hearts to God. When we do this the mists and clouds will be rolled back, and we will pass from the shadow and darkness into the clear sunshine of His presence.

If we educated our souls to have more faith, more love, greater patience, a more perfect trust in our heavenly Father, we would have more peace and happiness as we pass through the conflicts of this life. The Lord is not pleased to have us fret and worry ourselves out of the arms of Jesus. He is the only source of every grace, the fulfillment of every promise, the realization of every blessing. "They that follow me," He says, "shall not walk in darkness, but shall have the light of life." [John 8:12.] Our pilgrimage would indeed be lonely were it not for Jesus. "I will not leave you comfortless," He says to us. [John 14:18.] Let us cherish His words, believe His promises, repeat them by day and meditate upon them in the night season and be happy.

It has been a great blessing to know that my Saviour was close beside in day periods and in the night, and the assurance was given me of His presence.

W. C. White was called away from Melbourne to New Zealand, accompanying Elder Daniells. But there were council meetings appointed in my rooms in my hired house and I was made as comfortable as possible. Elder Tenney was one of the ministers who oft visited me, and many ministers and laborers called upon me and we had praying seasons. I could not kneel, but the Lord did always manifest Himself unto me in my severe sufferings. I had precious seasons of prayer, and the abundant grace of Christ was my strength and joy. I enjoyed communion with my precious Saviour during my wakeful hours of the night.

Ms 76, 1893

Diary, February 1893

Parramatta and Sydney, Australia; Auckland, New Zealand

February 2-20, 1893

Thursday, February 2, 1893

Parramatta, N. S. W.

I lifted the cross and had a long interview with Brother Robert Hare and his wife. I read to them many things, setting before them in clear, plain lines their errors and mistakes and dangers in their family and in the church. This was a trying ordeal for me, but I knew the trial would be greater if these evils were neglected, and the sure result would follow their course of action. They were not, in their manner of labor, giving the correct representation of what constitutes the truth and its bearings on human action.

The minister of the gospel of Christ has a much deeper work than merely preaching. Brother Hare has not a love for visiting and becoming acquainted with the real needs of the church. His inclination is to neglect this important branch of the ministry. Here he has been inclined to please himself, choose his own manner of approaching the people, and has not seriously considered what would be the sure result of neglecting to give personal labor to the families under his watchcare. No one can be delegated to do this work for him; and if he neglects this part of his ministry he cannot be a faithful shepherd of the flock of God, for he is to minister to those who need clearer light.

When he shall make himself acquainted with the members of the church, he will see and understand what are their difficulties and spiritual hindrances, and that some really need counsel; others need cautions and warnings and reproof, which may not be given in his own words but in the words found in the living oracles. He knows how to become skillful in the administration of the Word. "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.

If he fails to work in Christ's lines, he loses a rich experience and becomes disqualified for the work as a faithful steward. This is a part of the work that cannot be neglected. Through the faithful discharge of his duties in visiting the members of the church and searching the Scriptures with them, the Lord Jesus will give him an insight into the real wants of the people. He will find a home in their hearts and he will, as did Christ, bind up his interest with them and will have a strength and a power which comes to all those who discharge their duty in this line with fidelity.

"But foolish and unlearned questions avoid, knowing that they do gender strifes." 2 Timothy 2:23. The faithful minister who engages in the work of ministering will meet with all kinds of human minds and all kinds of character and he has words of instruction from the Chief Shepherd given to the apostles: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Verses 24-26.

Thursday afternoon Brother Starr, Brother Steed, Sister Hughes and I rode eight miles out to Castle Hill for the purpose of looking for a favorable site on which to pitch a tent. When returning we were requested to call at Mr. Martin's house and we had an interview with Brother Martin but his wife did not appear. She was bitterly opposed to the truth and exceedingly prejudiced against all Seventh-day Adventists. Her husband had been interested in the truth but her bitter opposition prevented him from obeying the truth. He gave two pounds toward building a church.

Friday, February 3, 1893

Sydney, N. S. W.

Early Friday morning, February 3, everything was astir to leave Parramatta. I had spoken five times with much freedom. We stepped on board the train for Sydney expecting my son, W. C. White, to meet us.

Brother Reekie was prepared to take us to the mission or to ride as we chose. As Willie would be in Sydney in about half an hour, we thought we would ride a short distance.

I noticed this horse from the livery stable held his head very high, and I asked Brother Reekie if he was perfectly safe. He assured me that he was, but almost immediately the horse began to act strangely in a street crowded with vehicles. Brother Reekie turned as quickly as he could into a bystreet and the horse began to kick. His feet went thud, thud, thud against the fender, smashing in the whole front of the carriage. His feet struck the knees of Brother Reekie and caused some pain. The carriage was a wagonette and the women were in the two side seats back of the driver and back of Brother Starr. Brother Starr jumped down from his seat and caught the horse by the bridle and made an effort to hold him. Sister Starr and Emily and I got out of the back part of the wagon, we scarcely knew how. None of us was hurt, and I am confident that, could our eyes have been opened, we should have seen an angel of heaven shielding and guarding us, for this powerful horse could have run and strung the carriage all to pieces.

After Brother Starr saw us seated on stones in a vacant lot of land, with our carpet bags around us, he accompanied Brother Reekie to the livery stable and related the occurrence and showed both the hostler and the proprietor what was the matter. The horse was too long for the fills, and when going downgrade the carriage crowded upon the horse and the horse supposed it was the best thing for him to do to kick off the things bound to him. The proprietor saw the real difficulty and furnished another horse and carriage which was safe. We met Willie at the depot.

February 4, 1893

Sydney, N. S. W.

Sabbath morning I awoke with nosebleed and strange depression. I had serious depression of the heart from the shock that I had on this occasion. My head had troubled me after the performance and fright we all had with the horse. I dreaded to attempt to speak. In the evening there were about twelve children playing very noisily before the house occupied by Sister Hardy. Every sharp sound of the voice startled me and made me very nervous, and I felt much fear lest I should have a serious affection of the heart. I slept little and my dread of the meeting was unusually severe.

We rode in the cab to the church in Sydney and I spoke from (Hebrews 11) upon faith. The Lord strengthened me by His grace. I felt much strengthened and blessed. The Holy Spirit was upon me. Strength, both physical and spiritual, was given me in large measure. "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. Our work is to believe, watch, and pray. The lessons which came from the lips of Jesus are the light and strength of my heart. I love Jesus and know He has lifted me above my infirmities so often. I will have faith in my Saviour, for without faith it is impossible to please God. We need an increase of faith.

In the afternoon at two o'clock we stepped on board the steamer to take the journey we long dreaded. All our luggage had been stored away on Friday. We dislike very much to travel on the Sabbath but the

work must be done in giving the message to the world and we can keep our minds and hearts uplifted to God and can hide in Jesus. When we cannot control these matters, we must leave all with our heavenly Father. If our trust be in God He will help us.

All of our party were sick the first day out. I was not sick all the way on the broad waters of the Pacific coming from America, but I was sick indeed on this passage. We had in our stateroom abundance of air and we enjoyed this very much. Emily [Campbell] was sick all the way; so was Sister Starr. The rest of us were affected—uncomfortable, but not thoroughly seasick. W. C. White was attentive to us all, making us cheerful and comfortable as possible. He knew just what to do and how to do it. I prize his kindly attentions. He is a great comfort to me. I have the very best berth, named “The Marriage Room.” We had over our heads such a racket—pitching quoits and a great deal of noise. I was to have another room but found the berth narrow for my afflicted hip and could not use the narrow berth.

Sunday, February 5, 1893

On Steamer

The weather was pleasant. I kept my berth and did not go down to the dining hall. I expected to write considerable, but it is impossible to do this. I feel exhausted and my head is light. I can reflect and pray as I lie in my berth.

I feel a deep interest for souls. I see so much carelessness and drinking and smoking very near my berth. I long for physical strength that I may do better service for Jesus Christ my Saviour. He has paid the ransom money for my soul, and I want to give to Him wholesome service, not a sickly offering. There is a balm in Gilead; there is a Physician there. I know that Jesus is very precious to me, and I love God and seem to know Him as my heavenly Father and I His child. Deuteronomy 33:27. “The eternal God is thy refuge, and underneath are the everlasting arms.” (Verse 29): “Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!” “Thou wilt keep him in perfect peace whose mind is stayed on thee.” Isaiah 26:3.

What encouragement we have to educate and train our thoughts that they shall be accustomed to meditate upon sacred, holy themes and that it not become habit to dwell—in thoughts or conversation—upon common, earthly things, for if we allow our thoughts to become cheap and earthly then we can bring from the treasure of the heart only earthly and corruptible things which will not be a savor of life to those with whom we associate.

Let us read the words the Lord gave to Peter to be a help and a guide to us: “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 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.” 1 Peter 1:13-16. “That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.” Luke 1:74, 75.

We can have the assurance of true happiness only in wholehearted surrender of our will and our way to God's will and God's way. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Romans 14:17. To be spiritually minded is life and peace.

Monday, February 6, 1893

On Steamer for Auckland

It is rainy today.

I am thankful to our heavenly Father that He has preserved us through another night. I have, since my sickness, increased love and confidence and trust in God. I shall not dread suffering as I have done, because when the cup of suffering is placed to my lips the cup of consolation is always given if I will stay my mind upon God. I feel pleased that we shall soon be in Auckland, that we are not to have a long passage.

We have not a very nice cook on this boat and they have principally a meat diet. They make much of stewed kidneys and mutton together, which is highly seasoned with pepper and stewed down, making a strong, concentrated dish that I could not, dared not eat. The thoughts will come to me, The animal creation is diseased; the beasts languish with disease; the kidneys are the organs that are affected if the body is in any way diseased. Fruit is healthful. We can eat fruit in safety, but animal flesh and dishes concocted of kidneys I positively dare not use. But I will thank the Lord that in this country, as in America, we can obtain fruit of some kind nearly all through the season. This is an advantage and a great blessing, and for these favors we should be grateful and praise God.

We are greatly annoyed with the passengers, and the officials and the sailors, smoking. They will set themselves close by our staterooms and the smoke defiles our rooms. You speak to them in regard to the matter and they will not heed your entreaties but smoke on us as if their life depended upon their vigilant use of this disgusting narcotic. This is the danger of my traveling on the steamers, especially. It is some days and sometimes weeks before I recover from the poison I have been compelled to inhale, even on the broad ocean where every nuisance ought to be frowned down. There is a smoking room, but there are men who have an idea of smoking where they please, puffing their tobacco smoke directly in your face. The captain said he could not be as decided as he would if there was a notice that no smoking was allowed on deck only in certain places, as well as in the smoking room. The captain said to me, "When you come on the boat again you will see notices prohibiting smoking on the deck." I was glad to hear this, for I knew that no one had any real authority to prohibit smoking when there was no notice in reference to it.

February 8, 1893

On Steamer en route for Auckland

It has rained today all day long. We feel deeply grateful that there is not a tempest with the rain. It is not a chilly rain. We cannot eat much on this boat but fruit and the rolls I brought with me. We changed our

position to the other side of the boat, thinking it would be more quiet. The canvas is up, shutting us in [so] that we cannot look upon the broad, restless ocean, and thus we are protected from the rain.

Close by us are gathered a group which I could but watch with interest. There were two old men, rough visaged. There were several younger men and two young women and one elderly woman with a countenance not altogether agreeable. Two of this party seemed to be crippled, as if partially paralyzed. One, aged about thirty, was an invalid, and his gait as he walked was staggering as if he had partially lost the use of his limbs; yet he smoked the pipe almost continuously. He was very fallow. He seemed to be of a kindly disposition and as if he had [been] in possession a gift of intelligence, but his intellect, it was evident to be seen, was greatly deteriorated.

The elderly woman seemed to have lost her refinement, if she had ever possessed the article. She talked loud and coarse. And this party kept up a noisy clatter, laughing coarsely at their coarse jests.

I felt disgusted at the developments. Their principal business was eating largely and drinking their wine and smoking their pipes. If any one wished the sign hung out to distinguish plainly the moral standing of this group they had it in this case. One young man, scarcely sixteen, seemed to have a cure for the smoking, sickly specimen of humanity who staggered as if his limbs were palsied. This young man began to unwrap fold after fold of some material and brought to view that which was his treasure—a pipe. I had just spoken to a man in reference to his smoking and inquired the reason we did not see the women with pipes in their mouths—for if tobacco was so great a solace to the men it must possess as much virtue for the women. He said he could not see why women could not smoke as well as men. I said, This appetite for tobacco is unnatural and when once formed holds the tobacco devotee in a species of slavery. Any appetite indulged in, liquor drinking or tobacco using, that has no foundation in nature is very difficult to overcome. The woman said something to the young man, for he put up his darling idol and did not, like his brother, smoke directly in our faces.

February 8, 1893

Auckland, New Zealand

I awoke feeling languid and unrefreshed. It was the last night on the boat and although three full meals had been improved by those of the passengers who desired, a fourth meal was given in honor of its being the last night.

There was also entertainment of music which was well rendered. There was also some speaking. All went off well, but after the supper and the wine and liquor were indulged in, then we were treated to a carousal by the rougher class—dancing around the deck, hallooing, laughing and singing songs all out of tune and season. I asked the stewardess if it could not be stopped. She said it was no use to try. Should the captain make an attempt they would turn and say to his face, “We have paid our passage; we have a right on the boat; and we will do whatever we please.” She said she was so very weary and longed to get quiet and rest but it was no use to expect they would give her or the passengers a chance to rest. It was too evident this was the heaven of those who have no love for God and His righteousness. I made my voice heard from my berth begging that all who considered themselves gentlemen would stop this

unnecessary noise and let those who wanted to sleep have a chance to do so. I was happily surprised that the noise ceased soon and there was quiet.

Wednesday morn it was still raining hard. About 8 a.m. Elder Israel came on the boat. We stepped from the boat into a hack and were driven quite a distance, nearly to the other end of the city, where we found a house had been hired, all furnished, for thirty-five dollars a month. Here we were all cared for. Brother and Sister Israel remained with us through the day and went to their hired rooms at night. Here we had opportunity to get off our American mail which we were compelled to neglect through much labor in speaking. We felt very thankful for this provision made for us. We could all be together to consult and to devise our labor. Elder Starr spoke Wednesday night.

Thursday, February 9, 1893

I was very thankful Thursday morning to find that the storm was over. The rain had ceased to fall Wednesday before night. We felt grateful to our heavenly Father for this comfortable home for two weeks. Our work had been done with much inconvenience and our mail neglected because of labor and the time spent on the boat.

We rode out, procuring a livery team at ten shillings for an afternoon. We visited Mount Eden and we enjoyed the scenery very much. We went up, up, up the mountain and necessarily had to move very slowly, for the ascent was steep, and we must not be unmerciful to our dumb servant that was doing the work. All walked but Brother Starr, Sister Israel and I. Brother Israel and Willie had taken a cut across, much nearer. We met on the crest of the mountain.

I stepped from the carriage and with Brother Israel and W. C. White to help me, stood on the summit where we could have a good view of Auckland. Here we saw terrace after terrace where the soldiers in warfare had made their defense, protecting themselves from the shots of the enemy by concealing themselves beneath the earthworks. This was a mountain composed of earth and sea shells. You could pick up the sea shells on the top of this mountain and the ground and roads were white in many places with the shells.

Auckland is a very beautiful city. The trees and flowers are growing luxuriantly and were of rare qualities such as we had not seen in any other place.

In the evening I spoke in the neat, commodious chapel, but there was only a small company out. Empty seats stared us in the face and testified that the right and essential work had not been done in that city by those who claimed to believe the truth. The burden of my message was to present before them the solemn responsibilities resting upon us to answer the prayer of Christ which He presented to His Father just prior to His leaving the disciples, and His crucifixion and death and ascension to heaven. He prayed that His disciples might be one as He was one with the Father. [John 17:21.] I spoke Thursday evening.

Friday, February 10, 1893

Auckland, New Zealand

I am restless, unable to sleep as much as nature requires, but I thank the Lord for His many blessings, for His rich grace and His love so abundantly bestowed upon us—undeserving as we are. But the Lord is not man. He judges righteously.

I am pained at heart as I consider Auckland, this beautiful city. There were more than one hundred who came to the knowledge of the truth. Some have moved away; some are laborers as canvassers, and those who are still believing the truth in Auckland have not all been learning in the school of Christ His meekness, His lowliness. These lessons they have never learned. While there is a constant strife and want of unity, there is not fruit which will be seen for their labor. If the truth had sanctified the soul there would have been fruit, good fruit borne to the world.

True faith purifies the heart from all envy. Christ gave Himself for us to redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works. “Blessed are the pure in heart, for they shall see God.” [Matthew 5:8.] No one can have a clear view of God and a convincing knowledge of His character and yet be full of envy, pettishness, jealousy and evil surmisings. Jesus Christ was a perfect Pattern of moral excellency. He is our Example in all things. Earthly wisdom may exclude from the eye the wisdom of God. It is given unto the chosen and faithful to know the glory of the mystery of Christ formed within, the hope of glory.

I spoke with deep earnestness upon the necessity of having the mind of Christ and doing His will, and that our will must never be a controlling power. There were many plain words spoken, and there were confessions made by several. Edward Hare seemed to feel deeply, and he made some approach to humiliating his heart before God. McCalpin made confession. But the surface has scarcely been stirred. The work must go deeper; the sword of the Spirit must cut its way through joints and marrow.

Saturday, February 11, 1893

I passed a restless night. There did not seem to be much vitality in the air. I spoke to the few assembled upon the Sabbath from (Isaiah 58), showing that the message given by Isaiah was to impress the self-righteous who were trusting in their fasts and their prayers, that there was a work neglected which was mercy and love for God, and love for their fellow men. Their claiming connection with God will reveal itself in their doing works of righteousness for their fellow men. Our reliance in Christ cannot be partial. It cannot be accompanied with large self-confidence and exalting excellences in self. When the human soul lies low at the foot of the cross, then the world's Redeemer can be seen distinctly by the eye of faith in His matchless love and His glory. Self is humbled in the dust.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ... For ye are dead,” dead to the world, to its fashions, to its pride, to its pomp and ambition for notoriety. You are a partaker of His divine nature, “and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory.” Colossians 3:1-4.

True faith lives as seeing Him who is invisible. The right quality of faith works by love and purifies the soul, and there will be soundness of religious experience, a wholeness of life unto God. Works of pure love for Christ's sake will appear. The ardor of the love of Christ in the soul creates a love in the heart in

choosing and practicing good works toward the children of men. The Christian loves all for whom Christ has died and there will not be strife or quarreling for the supremacy. This has been the curse of the church in Auckland. Unbelievers have come into the meetings and witnessed their denial of Christ in their spirit and in their words and actions.

Love produces love; words and works of compassion and love are the good seeds dropped into the soil of the heart which will produce good fruit, for the Lord Jesus alone can give the increase. Have fervent charity (love) among yourselves. This will constrain Christians to love one another, to be good, clean, pure, and to do good; to communicate all possible good to one another and to be fruitful in good works. "By this shall all men know that ye are my disciples, if ye have love one for another." John 13:35. "This is my commandment, that ye love one another." John 15:12. All spiritual life is indeed the life of God in the soul. Everything which works in the human agent to perfect a Christian character is divine.

Sunday, February 12

Auckland, N. Z.

I thank my heavenly Father for His blessings, His light and His love. Oh, precious is Christ to my soul this morning! I can do nothing in and of myself. I must have a vital connection with the Light of the world, the Truth. I am afraid of Christianity without Christ. It is a broken cistern which can hold no water. Unity with Christ is that which we all need. My soul goes out after God. I long for His presence. I pant for the waters of life. "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:5.

Our Sabbath meeting yesterday was, I hope, profitable. The social meeting was characterized by a measure of tenderness of spirit. There were confessions made of the want of love and of the dissension and want of harmony among them, that there had been envy and evil surmisings.

Elder Starr held meetings in the chapel, seeking to instruct and deepen the work already commenced on the hearts of those who were members of the church. In the evening I spoke in the Town Hall very plainly and earnestly. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," etc. [1 John 3:1.] The Lord gave me His grace to speak to the people. They listened with attention, but I could not feel that the words spoken found a lodgment in the heart.

The Christlike method of preaching practical piety and true godliness is in such marked contrast to the lives and characters of professed Christians that they turn away their ears from hearing the truth. The dying charge of Paul to 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. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Timothy 4:1-5.

The day has surely come when a dish of fables served up by the teacher in the pulpit is more to the taste than to be fed with the sincere milk of the word that they may grow thereby.

Monday, February 13, 1893

Auckland, N. Z.

We feel deeply in regard to those who claim to believe the truth in this place. There has been, by one in particular who professed the truth, a course of deception and falsehood practiced that may be represented like crucifying the Lord afresh and putting Him to open shame. And notwithstanding this misconduct the wrongdoer, after being separated from the church, has been reinstated again in the church, and the transactions of the whole matter are a disgrace to every member of the church. We know that God is dishonored.

If for the sin of Achan the Lord could not go out to battle with the armies of Israel and the one man's crime, unknown to them, placed all Israel in jeopardy and caused confusion and humiliation, this man's deeds are far more aggravating in the sight of God. When Joshua lay on his face before the Lord in the deepest humiliation, mourning over the defeat of Israel, the Lord said:

"Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I have commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you." Joshua 7:10-13.

Here all Israel was by the Lord identified in this evil. All Israel must suffer the reproach of God because of the sin of one man. So I have had the matter presented before me in regard to the church in Auckland. There has been stealing and trying to climb up in some other man's place. Truth was misrepresented, its purity sullied, the standard of integrity lowered into the dust by incorrect representations. The church cannot prosper unless the truth is loved and practiced in the church at Auckland.

Pretension has more than one who is in its deceptive wiles. Could the veil be removed and the real state of things be revealed, how these souls would be humiliated! The pretension of the knowledge of phrenology is putting into Edwin Hare's mind and heart ideas which will tend to evil works and unto ungodliness. Is it truth? In some cases it may be a neighbor to the truth; in other cases it is falsehood and will be cleansed with the delusions of these last days, vain philosophy; and the uninformed are swallowing false statements as truth and righteousness.

I spoke in the evening at length, bearing a plain, decided testimony.

February 15, 1893

Auckland, N. Z.

I can praise the Lord this morning for His love and His mercies and blessings to me. I plead with the Lord for physical strength, for the baptism of the Holy Ghost. Without this we cannot accomplish anything. Meetings are appointed throughout the evenings of the week, Sabbath evenings excepted. This is a sacred period which, as a general rule, parents should have in their homes, to consecrate themselves and their families to God. We met in the church at six o'clock. I spoke to those assembled one hour, and then Elder Starr spoke about one hour. The Lord gave me a plain, pointed testimony and there was some feeling manifested in the meeting.

Thursday, February 16

Spoke in evening.

Friday, February 17

Mail week. Worked hard to get mail completed.

Sabbath, February 18

Spoke in chapel.

Sunday, February 19

Spoke in Opera Hall.

Monday, February 20, 1893

Auckland, N. Z.

I feel grateful to my heavenly Father for His care of me through the night, for the blessings He so graciously bestows upon me and for all His precious light He communicates to me. I am inclined to think but little can be accomplished in this place until someone shall be sent of God to hold a firm, wholesome influence through the power given him of God until a correct, enduring impression of what constitutes Christian character is left upon the minds of the peoples.

As a people we claim to have advanced light, believing in the divine claims of the law of God, and if those holy precepts are written in the heart they will produce a holy life and a godly conversation. The wisdom and authority of the divine law are supreme. "I will put my laws into their hearts, and in their minds will I write them." Hebrews 10:16. The truth brought into the inner sanctuary of the soul brings every thought into subjection to the obedience of Christ. The Lord has a controversy with His people. The selfishness and pride which are cherished in the members of the church are manifest in His sight and are an offence to Him.

I spoke again in the Theater Royal Sunday evening. The Lord gave me much freedom, but it seemed to me that many that heard were not in a condition of mind to receive the message of truth but rather to inquire if these things were true. The truths presented in regard to the world's Redeemer being a personal Saviour and the law of God being binding upon the human family were strange things. They

had listened to the messages from the pulpit that the law of God was abolished, that Christ came to abolish the law. I presented the Word of God, the very words spoken by Christ in His sermon on the mount, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill," etc. [Matthew 5:17.]

The Lord cannot give grace for grace to them that are transgressing His holy law. He will not serve with their sins. He will take His Holy Spirit and His blessing from them that love to do evil and resist the plain words of truth in the living oracles. Mercy and truth are promised to the humble and the penitent, and His judgments are prepared for the worldly and impenitent. Justice and judgment are the habitation of His throne. The very fact of Christ's dying for the world on the cross of Calvary is a living testimony, that cannot be truthfully controverted, of the immutability of the law of God. This law is the standard of character and will judge every soul in the last day.

The church has brought the world into her embrace. Unconverted, unsanctified, she is united in fellowship and affection with the enemy of holiness and is ever more ready to depart from the holy commandments than to come out and to be separate from the friendship, customs and practices of the world. She is joined to the idols she has chosen and because temporal prosperity and the favors of the wicked are given her she says in her attitude, "I sit a queen and am no widow." [Revelation 18:7.]

Because the world is brought into the church she reckons herself rich. Her delusions are strong, and she believes a falsehood and will not be converted to the truth. Plain, simple, clear, and beautiful truth is not palatable; it is considered too old-fashioned to be respected and cherished in this enlightened age; any reproof of pride and fellowship with the world is distasteful. She has divorced herself from her Maker, her Husband, left her first love, and is married to the world. Her divine character and spiritual strength have departed from her.

The enemies of truth and the wicked are alike lovers of pleasure more than lovers of God. When they assemble to worship God He is not with them. They cease to be the solemn assemblies. Christ would be as virtually rejected now, should He come into our world, as at His first advent when He came to His own and His own received Him not. The shepherds of the flock cry to them, "Peace, peace, when there is no peace." [Jeremiah 6:14.] They will sleep on in carnal pleasure and security until sudden destruction shall come upon them and they shall not escape.

We left Auckland Harbor Monday at seven o'clock.

Ms 77, 1893

Diary, February to March 1893.

Kaeo, New Zealand

February 20 - March 15, 1893

A Visit to Kaeo, New Zealand

We left Auckland Harbor Monday [February 20] at seven o'clock. The boat was small, but the captain and his associates in office were kind and did everything in their power to make us comfortable. There was no safety in my going into the cabin below. It was close, and the berths in [the] staterooms narrow and hard as a board. I sat in my easy chair as long as I could, but sitting long in one position is a painful process for me, and I became very restless and nervous. There was no place for me to be sheltered from the strong winds. The captain said he would turn all the occupants out of the smoking cabin, if necessary, and give us the shelter of the cabin, which was on deck. After waiting until about ten o'clock, I could not endure the position I was in any longer and the steward, who was a son of Brother Rout in Auckland, did all he could to make us comfortable. I had my spring bed, and it was opened and made up and I was helped to the other side of the ship where I found they had made a shelter for me and had done their best. I was thankful for the luxury of lying down. Willie was on one side of me, Emily on the other, in slumber chairs.

Wednesday, February 22, 1893

I was only too happy for morning to come. I was troubled in the night with burning fever, and I had my fears of another attack of malaria and rheumatic fever such as I had a little earlier last year. We had a smooth sea, and all passed the night without seasickness. I think I became excessively weary last night, for it is a tax to get off the mail and a tax to make preparations in packing, although Emily has carried on that part of the business faithfully; but Monday was a hard, trying day for my nerves. Then there came the band of minstrels on the boat and played quite noisily, and the music was torture to my nerves. Oh, how thankful I was when at eleven o'clock the noisy demonstration ceased!

We were to get into Russell Harbor at seven o'clock, but the fog closed in upon us and the anchor was cast. We were bound fast for more than one hour. Then the anchor was lifted again. The sun came out and quickly cut its way through the fog and dispersed the clouds. When we were enclosed in the fog, the brass band whiled away the time. Their music was softer and better selected and better rendered than the previous evening. I did not rise from my bed until the passengers left the boat at Russell Harbor. None of us lay off our clothing and all I had to do was to leave my spring cot when I chose to do so.

Russell Harbor was a romantic-looking place. As we approached it the boat was carefully managed, passing around islands of massive rocks which were thousands of feet high. We saw much that was interesting in the scenery. We did not leave this harbor until two o'clock in the afternoon. Brother and Sister Starr and W. C. White went on shore. I, of course, could not have that privilege, for it would only be a tax to me. I wrote some things describing the scenery.

We hoped to get to the Harbor Whangaroa at seven, where we would meet Brethren Hare, but we did not reach the harbor until about eight o'clock; and we were glad to see Brethren Joseph and Metcalf Hare. They welcomed us heartily and transferred our baggage to a large, commodious sail boat, and we all found abundance of room. Willie sat at the end of the boat at the helm, his back to my back to give me support and to guide the boat. Brethren Hare stood up in the boat, each with an oar, and were guided by word and motion of head when the boat should go veering to right and left in the narrow passage, shunning rocks and dangerous places.

The view on this passage must be grand when it can be seen, but it was night, and we were deprived of the privilege of viewing the scenery. The water was as smooth as a beautiful lake. We were brought up [to the landing] in the boat. The landing place was close to Joseph Hare's back yard. We stepped, with help, on the embankment and passed through the gate; and a few steps brought us to the back piazza. We climbed the steps and entered the open door and were welcomed by Sister Hare. The children were sleeping in bed. I was very weary and was thankful to rest.

Wednesday morning we made preparations to go to Brother Hare's, the father. He came to Joseph Hare's, and we became acquainted with him. We were much pleased with his appearance. Soon we were on our way to Father Hare's, three miles, closely surrounded with mountains. The road resembled Knight's Canyon on the way from Healdsburg to St. Helena, California, but was not as perilous. The scenery was very fine.

There was the Koru [?] tree, a curious looking green tuft growing upon the top of the trees, something after the fern tree order. The fern trees grow in abundance on the mountainsides and in the ravines and close by the roadside. The mountains were closely linked one to another, rounded or sharp at the top, and precipice-like at the sides; then uniting with this was still another and another, peak after peak presenting itself like links uniting in a chain. It was indeed a chain of mountains. I have never seen anything of this character in America. The growth of shrubs and fern trees and _____ so very green and all mingled with the verdure and foliage of the trees, make a lovely picture.

Father Hare lives close by a high mountain. There he has a comfortable home. A brook, or swift stream, brings him the pure mountain water. He has a flourishing orchard of apples, pears, peaches, plums, and quince trees. Beautiful fragrant pines are not the least of the attractions of this mountain home. The house sits on a rise of ground that requires climbing a gradual ascent paved with stones from the front gate to the house. Everything in nature surrounding the house seemed so lovely; I was charmed.

Thursday, February 23, 1893

Kaeo, N. Z.

We find it raining in the morning. Brother Metcalf Hare, living near Father Hare's, came on horseback to receive our American mail, for it must leave for Kaeo before daylight. Brother Metcalf Hare called for the mail and took it for us to his brother Joseph Hare's, who, notwithstanding the rain, went in his boat to the harbor to put the mail on the steamer.

It continued raining steadily through the day, and the mountain stream running through the farm of Brother Hare was steadily rising and becoming a swift-running torrent. The banks of the streams are planted with quince trees for the protection of the banks. Many of the fine large quinces were carried down the stream. The house is located on a high rise of ground, so it was in no danger of being flooded. We watched the steadily swelling stream carrying away wood and fruit and undermining bridges, and Father Hare expressed fears that the valley would be flooded.

Saturday, February 25, 1893

I woke very early and my thoughts were active in regard to this place and the inhabitants located in Kaeo. We thought well directed efforts put forth by those who had received the truth would not be in vain. If the hearts of those who have received the truth would have their own hearts subject to its control, directing the thoughts, words, and actions according to the mind and will of God, many souls would be converted. The prejudice now existing would be swept away.

The Lord has made all provision for the activities of life, that they may be conducted in such a way as to preserve moral integrity, and those who believe the truth will reveal its sanctifying power upon life and character. The Lord does not arrange His plans so that the men who give their hearts to His service, to become His soldiers, should go out of the world to maintain their piety. Christ said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John 17:15. There are duties to be done in this world for the good of our fellow men. None of Christ's followers liveth to himself. There are souls to be saved.

I spoke in the little chapel at Kaeo on the Sabbath at 11:30. I could not close the gate of my thoughts. They would be very active, for I discerned in this congregation a company which had been presented before me as needing a work done for them individually, that they should carry upon their hearts the burden for souls for whom Christ has died—souls in their very midst with whom they come in contact in business relations. The Lord has given to every man his work. All have talents to use and multiply by use in saving the perishing souls around them through the earnest cultivation of the Christian graces. Day by day they may come closer and still closer to God and may be laborers together with Him. The Lord has not withdrawn His Holy Spirit from those who do not believe the truth in Kaeo, and they are to be labored for. Those who believe are to learn wisdom from Jesus Christ how to be wise workers to save souls.

Sunday, February 26, 1893

Kaeo, N. Z.

I awake early and carry a grateful heart to the Lord in prayer for His love and the peace of Christ I feel in my soul. I feel deeply for the members of Brother Hare's family who have not yet confessed Christ. My heart yearns after them. We know [that] in our family devotions the Spirit of the Lord is with us, and a deep hungering and thirsting of soul is begotten in me for the souls of those who are not in the truth. My prayer is that these dear souls shall be converted.

I spoke in the Wesleyan church Sunday. The Lord gave me much freedom, and believers and unbelievers seemed much interested.

In the night season I have had many scenes pass before me. I have heard conversation between Joseph and Metcalf Hare, and I have felt decidedly that there was but little of the similitude of Christ in their connection and in their treatment of one another. There is a need of scattering, of getting out of Kaeo, else the religious experience of either of the two men will be of little value. When crossed, they are worked by the spirit of the evil one. Brother Joseph Hare has good ability, but he is too masterful. He knows not how to use his talents to the glory of God. He will have to obtain altogether a more marked

experience in Bible religion before he is the man to occupy a place he might well fill as a teacher if he were converted. Satan is striving for the mastery over him, and his powers, that might become a great blessing if under the supervision of God, are at times overmastered so completely by satanic jealousies and evil suppositions that they savor of Satan's attributes.

I have to bear my testimony in parables, as it were, presenting general principles. The likes and dislikes of these men, who are capable of great good, are made to serve in an evil work in a variety of ways. I shall certainly strive to draw Metcalf Hare away from Kaeo if possible. He will become a man that will teach the truth to others. He has life and vitality that, if sanctified, will be of advantage in the work and cause of God.

Oh self, self, self that is not subordinate to God! How earnestly this self, under sanctification to God, might work for the Master! But He cannot use men while they refuse to be worked by the Holy Spirit of God. He will not serve with their sins. Professing righteousness they are hard and severe upon those whom they think err and who do not serve God in their way. They work so much on Satan's side of the question that their good is evil spoken of.

Tuesday, February 28, 1893

I am thankful to the Lord for His goodness, His grace, and His mercies to me. I long for more and still more of the love of Jesus. My heart pants after Christ as the hart panteth after the water brooks.

I see the youth brought up and trained religiously, but they know not by experimental knowledge that Jesus saves them from their sins, that Jesus is indeed their personal Saviour. There is an apparent insensibility, a lethargy. They are described as being dead in trespasses and sins. They need to be awakened by the Spirit of God through the preaching of His Word and the living preacher, the human agent, presenting Christ and Him crucified and pointing the sinner to the Saviour as did John, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.]

If God gave His Son to atone for sin, sin must be a tremendous evil to demand such a sacrifice. But "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 punishment rested on One innocent and divine, undeserving of the wrath of God, that the guilty might have hope and life and pardon. Christ was anxious to save the lost, and we who believe in Christ must feel that same earnest interest.

The taking of our sins and dying for us shows His great interest and inexpressible love for fallen man and presents His character, full of grace and truth, full of compassion and divine sympathy.

I spoke to those assembled in the home of Father Hare. I had a very plain testimony for parents and children. I sought to present the true love for Jesus in contrast with sentimentalism and the cheap love that goes out for courtship and marriage. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth." Colossians 3:1, 2.

We feel here in this locality a most earnest desire to do all possible good to these souls whom I love in the Lord. Oh that all who name the name of Christ would honor that dear name which is so valuable to us!

I see economy is practiced in the home life by Father Hare's family and it worries them to see anything like extravagance in outlay of means.

Saturday, March 4, 1893

Kaeo, N. Z.

I awoke in early morning, the peace and joy of Christ in my heart. As I love Jesus, I want that others should love Him and serve Him with their whole hearts. I want a sense of the abiding presence of God, that I am acting under His divine eye. I want to bring into my life the divine attributes of holiness, justice, truth, and love. I must not discourage one poor struggling soul, and I cannot encourage the great want of love and tenderness I see for one another.

I spoke in the Wesleyan Methodist chapel, seeking to give the plain Word of God as He had directed me. While speaking I felt constrained by the love of Christ to call for all who had not taken a decided stand for the Lord to come forward. We had a precious company. The two young men—relatives of Sister Starr, whom they had visited—had come to the meeting. One came twenty-five miles on horseback with his uncle; the eldest had come forty miles on horseback to attend this meeting, because requested to do so by Brother and Sister Starr. These three, uncle and nephews, came forward and their hearts were deeply moved. The children of Father Hare came forward, also the children of Joseph Hare and the children of William Hare, who died three years since. Brother Thomas Brighthouse's brother and his wife and sister came forward and the movement became quite general, for most of the church united in this movement.

Nearly all spoke who were seeking the Lord for the first time. The Spirit and power of God was in our midst. We had a precious season of prayer and the best meeting we had in Kaeo closed. Brother Starr worked interestedly in the meetings to help souls to plant their feet in the paths of righteousness and peace. There is need of much educating and disciplining the souls to have an intelligent knowledge of the precious love of God to them.

After the meeting closed a woman came to me and grasped my hand saying, "Oh how thankful I am, I am here today! I would not have missed this meeting for any consideration. I felt impressed in the morning to attend the meeting. My husband was sick in bed. At first I thought it impossible, but then I thought I must come. I took my baby and my little son to take care of her and I rowed the boat I think about six miles. My husband was afraid it might rain and we have another flood, but he consented I should come and I am blessed; I am comforted and encouraged." She was not one with us in belief of all points of the truth, but we felt her to be a child of God and were so glad that her soul was fed with her portion of meat in due season. She was one who came forward for prayers and she was full of thankfulness for the Lord met her and blessed her.

Sunday, March 5

I spoke in the Wesleyan chapel on Sunday to a crowded house. The blessing of the Lord rested upon me, and the people listened with deep interest. We parted with the uncle and nephews, hoping we should meet these young men in our school at Melbourne.

We see people anxious to hear the Word of God. There are souls inquiring, What is truth? While there are some who are perfectly satisfied with things as they are, there are those who want something they have not yet received. All who have the light, and receive the light, have a work to do for their fellow men to help them by communicating the light and truth to them, and with patience and loving forbearance lead the spiritually blind in a way they know not. We need in such cases tender hearts, softened and subdued with the love of God, that will place ourselves in their position and then work to clear away every bit of fog and spiritual difficulty. We must not work in our own spirit, bringing in our natural, hereditary and cultivated traits of character, for we will be in danger of driving souls away from the truth by our own un-Christlikeness. We must lay aside our likes, our dislikes, all sharpness, and be as wise as serpents and harmless as doves, and yet put ourselves in the forefront of the battle because God would have us there. We must wait upon the Lord, be imbued with His Spirit and reach the people through God.

Monday, March 6, 1893

"Moreover, it is required in stewards that a man be found faithful." 1 Corinthians 4:2. All who are privileged to hear the Word of life and receive the Word are stewards in God's service. They have a position in trust; his Master's property is in his hands, to improve, to invest in the interest of his Master, in that way that shall return to his Master both principal and interest. This property is not his, but his Master's. It is his work to deal with it in such a way that his Master may be served and honored and receive all the benefit. And all who are thus entrusted with talents are identified with their Master's interest as if it was their own. The peculiar position in which the steward finds himself is that he is trading on entrusted capital. I, the steward of talents, must feel myself under responsibility to God to show no dishonesty in dealing with my Lord's entrusted treasures. I expend the treasures which mean so much in an investment in the cause and work of God in missionary lines, in planting the truth in new fields.

Saturday, March 11, 1893

Kaeo, N. Z.

I spoke in the forenoon in the Seventh-day Adventist chapel. I was drawn out to speak plainly. I had a message for those who claimed to believe the truth, but were not living the truth. In the afternoon I again addressed the people, having a burden resting upon my soul. They were standing in the way of sinners, and some, I greatly feared, represented that class who were sitting in the seat of the scornful. While they did not show that they had any burden or love for souls themselves, they criticized the methods used to help others. They enclosed themselves about as within granite walls and did not labor for the saving of the souls of their fellow men.

Sunday, March 12, 1893

I spoke in afternoon in [the] Wesleyan chapel to a full house. I presented the necessity of a thorough work being done for those who had the light but had not walked in the light as it shone upon their pathway.

Monday, March 13, 1893

Monday was a day full of business, anxiety and labor in writing. While eating our breakfast we were obliged to say farewell to Welmont [?] Hare and Edwin Brighthouse who were going some twenty miles into the bush. Both were serving as cooks for different parties of workmen. They felt loath to leave without being baptized, but their obligations made it a necessity for them to be at their post of duty as cooks. Both had taken their stand as soldiers enlisted to serve under the bloodstained banner of Prince Immanuel. We gave them serious counsel and parted with them. Edwin Brighthouse had married a daughter of Father Hare three months before. Himself and wife will both be baptized at the first opportunity that presents itself.

In the evening there was a meeting held at Father Hare's. I did not attend as I was anxious to have a personal interview with Brother Letts. We had conversation [for] one hour, and I plainly set before him his perilous position and the necessity of his making a decided change in his course of action. He talked frankly, stated that he knew he was in danger. He had lost all heart and courage and had no hope of himself. But he had prayed that if there was any hope in his case the Lord would give him a message through Sister White. As none came personally to him, he thought it was no use to try longer; he might as well give up as a lost man. I said, Brother Letts, did I not in my remarks on Sabbath and Sunday unfold your case before you in general principles? I did not call your name but I did everything but to do this. "Yes," he said, "you plainly and pointedly set my case before me, but the point was: seeing I was in this case, was there any hope? What use was there for me to try? I was completely discouraged. Everything in my case looked as black as midnight."

I then plainly stated again his peril, and what he might be and what he might do if he would estimate the value of his own soul. His wife, an earnest Christian, needed his help in educating and training their four little ones to be children of God. He was kind in his family, but yielded readily to temptation. He had resisted all temptations to smoke, to drink, to play cards, to gamble; and yet to maintain his religious principles among such debasing company seemed difficult. His business was in the woods, contracting for lumber and he was brought into the worst associations.

I told him he must trim up his lamp, filled with the oil of grace and let it shine forth in clear and steady rays of light, and he might do even some of those rough, degraded souls good. He promised he would take hold again and make another effort to serve God. He was to leave early next morning. He has fine abilities if he could only have the help he ought to find in the church.

Baptism of Minnie and Susie Hare. The evening meeting lasted till a late hour. Willie was working for the church. Some good results were seen, for which we thank God.

Tuesday, March 14, 1893

Kaeo, New Zealand

We have much burden in regard to several whom we feel should attend this conference in Napier. This church is mostly composed of family connections, which is most unfortunate for its members. There is altogether too much similitude in disposition and character, the result of hereditary and cultivated tendencies. We have thought the only way they can obtain a firm, practical experience in spiritual knowledge is to be scattered apart one from the other.

Brother and Sister Starr, Willie, and I started out in the morning upon a visiting campaign. We first called at the house of the widow of William Hare, who died suddenly three years ago. While speaking with her in regard to attending the camp meeting, the mother of Thomas Brighthouse and her daughter Jenny came in. While Sister Starr was conversing with Jenny in another room, Brother Starr and I were conversing with the mother; and Willie at the same time was conversing with Widow Hare in the large dining room.

The subject of the Sabbath question was introduced. She seemed to be settling down in an easy kind of a position [so] that she did not feel her mind exercised to observe the Sabbath. How was it that so many devoted Christians had died who kept Sunday? Would they be lost? We are not in the place where our fathers were and cannot render acceptable service in doing only as our fathers did. Greater light is given to this generation than was given to our fathers. In order to be accepted as our fathers were we must be faithful in improving the light which comes to us in the privileges and opportunities of clearer light that is revealed as we advance step by step with Jesus who is the Light of the world, and walk in the light that shines upon our pathway as our fathers walked in the light which shone upon their pathway. They cherished the light and walked in the light in their day, and we must do as they would have done if they lived in our day and followed on to know the Lord. We have increased light as we search the Scriptures. Truth is constantly unfolding. We cannot be excusable to God in refusing to accept increased light because our fathers did not see the light upon the Sabbath question and kept Sunday as the Sabbath. We do not demerit their piety and say they will not be saved. They are not accountable for the light that never came to them. Said Christ in reference to the Pharisees, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15:22. See John 12:42-50.

We bade our friends farewell, never expecting to meet them again until the resurrection of the just.

We called upon Mr. Solton. He is not a Sabbathkeeper. His wife and daughter are deeply interested. The daughter is the half sister of Joseph Hare's wife. Both mother and daughter will take their position on the truth of the commandments of God and the faith of Jesus. We parted with these friends never expecting to meet them again until we should meet around the throne of God.

We then journeyed on to Samuel Hare's. Emily joined us, riding horseback. We were well received and most courteously entertained. Then after partaking of some refreshments we commenced labor. I presented to Samuel and his wife the things which the Lord had been pleased to present before me in regard to his case.

Wednesday, March 15, 1893

Wednesday all were in busy activity to get us off en route for Kaeo and for Whangaroa Harbor. We bade farewell to the family of Father Hare. We had been kindly entertained and made to feel at home in their house. We could scarcely tear ourselves away from them. Two of their youngest children had been baptized. One, Minnie Hare, was twenty, and Susan was fourteen years of age. Minnie is in great affliction with a swollen limb which will ere long result in her death unless God shall interpose.

Brother Metcalf Hare took us in a boat to the harbor. The weather was pleasant, the water calm and smooth, almost like glass. The scenery we passed through was attractive. I was very, very tired with my day's work Tuesday, and could not get rested through the night. There was a meeting at Father Hare's.

Ms 78, 1893

Diary, March to April 1893

Napier, New Zealand

March 15 - April 12, 1893

Wednesday, March 15, 1893

We left Kaeo, Elder Starr and wife, and I. Willie and Emily remained behind to pack up our goods. Brother Metcalf Hare was to take us to Whangaroa. Mrs. White spoke in Whangaroa Hall.

Thursday, March 16, 1893

Went on board Clansman.

Friday, March 17, 1893

In Auckland 6 a.m. Took boat Wairarapa.

Saturday, March 18

Spent on board Wairarapa.

Sunday, March 19, 1893

[Napier, N. Z.]

We stepped off the boat onto the plank leading to the launch, a small boat to take us to the wharf or landing. There is not a harbor safe for the steamboat to approach, therefore everything must be transported by launch, a small boat, to the landing. Here we met Elder Israel and Elder Wilson and Sister Caro, to whom we were introduced. A hack was ordered and we were informed it was arranged for W. C. White, Emily and me to make our home with them.

Wednesday, March 22, 1893

EGW spoke in morning.

Thursday, March 23

EGW spoke in morning.

Friday, March 24

EGW spoke.

Saturday, March 25

EGW spoke.

Sunday, March 26

EGW spoke in afternoon.

Tuesday, March 28

Napier, N. Z.

Awakened at four o'clock a.m., and my heart was lifted in prayer to God that for Christ's sake He would strengthen me to do all my duty to this conference and camp meeting. Oh how little finite human beings can do at their very best! The hearts of all are in Thy hands, O Lord God of hosts. Thou canst work and none can hinder Thee. Thou alone canst soften and melt the hard heart that it shall repent and turn unto the Lord. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isaiah 49:13-16.

W. C. White, Emily, and I attended the early morning meeting, 6 a.m.

It remains cloudy and unfavorable, but I did not attend Monday morning meeting and I must go this morning. The horse is in the pasture, and I decide to make an experiment of walking. I start on my way but I see W. C. White behind me with a two-wheeled cart. He is between the hills, trotting along on the descending grade to overtake me. He insisted upon my taking my seat as usual and he drew the conveyance himself. As he approached the encampment, Elder Starr saw him and came out to help him, and they drew up the vehicle to the very tent entrance.

After the meeting opened, I spoke to the people. A goodly number were out, notwithstanding there is rain—not constantly, but daily since last Sabbath, coming in showers. I felt much pleased. One family lives one mile and a half up on the mountain. The husband and father, and one son, are not believers, but these are upon the ground every early morning. The mother and two daughters are believers. One daughter is in poor health and cannot come regularly, but the mother and one daughter come to the six o'clock meeting; after doing the essential home work, they run nearly all the way to the meeting. They

attend the evening meeting, and then run nearly all the way home, which they reach about ten o'clock. Then they work to set the house in order and to have the breakfast prepared, as nearly as possible, that they may attend the morning service and complete the breakfast arrangements when they return at the close of the meeting at seven o'clock. Women come with little babies in their arms. Certainly there is a decided interest manifested and may the Lord bless and comfort these souls who seem so hungry for spiritual food to satisfy their spiritual hunger.

I spoke in the morning meeting in reference to the Sabbath. Some questions were put before me and I felt it duty to answer them. The Lord gave me much freedom in speaking. I occupied about one hour. Elder Starr made a few appropriate remarks in the same line. We then appointed a meeting at eight o'clock for all to have a part—a social meeting.

This meeting was rather singular. Sister Brown had been at times under the influence of demons manifested through spiritualism. The morning before, she was overpowered and lay helpless, bound by the satanic influences. Prayer offered in faith rebuked the demon. She then related her experience, which was very striking and most painful, because she was a helpless captive to satanic influences. Others gave experiences of their dabbling with spiritualism and their deliverance from its power. This was a profitable meeting. Edwin Hare related his experience, and then he reflected on something Brother McCullagh had mentioned in his discourse the previous evening in regard to phrenology. He said he felt hurt, because he felt that the words were spoken to make a drive at him. He justified himself in his devotion to this subject.

This prepared the way for me to speak, which I did, upon the subject of phrenology and the temptations presented to human minds on this question of examination of the formation of heads to determine character, and how this kind of judgment and the counsel given has done much to lead minds astray and direct them in false paths. Whatever has been given as a legacy in hereditary peculiarity may be overcome through faith and the imputed righteousness of Christ, which is the new birth. Old things have passed away and all things have become new. And this depending upon phrenology is a snare to lead the mind to follow out the head-reading in character and give the impression that the course must be shaped after the human counsels given, when it may be in every respect very far from the counsel of God.

“For my thoughts are not your thoughts, neither are your ways my 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 forth 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 whereunto I sent it.” Isaiah 55:8-11.

Let not the human agent limit the Holy One of Israel. Satan has by his own devices nearly obliterated the image of God in man but “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” Isaiah 45:22. Isaiah 11:1-5; 40:27-31; 42:1-8; 45:20-25; 50:10, 11.

Satan is the destroyer; the Lord Jesus Christ is the Restorer. All who connect themselves with God will have His moral image restored in him. Deficiencies of character may be overcome, and the head reading has done much harm in turning souls away from doing the very work for which the Lord has chosen them, and which He will, through His own grace, give them a fitness to do, that they shall be successful agents, cooperating with divine agencies. The more we talk about our severe temptations, while under them, the stronger will we fasten ourselves in the snare.

Jesus has invited you to come to Him with all your burdens. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, ... and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matthew 11:28-30. Then why unload your burden to human agents like yourself, who will only be in their turn oppressed and troubled? Why not respond to the invitation of Christ and come unto Him, the dear Saviour, as He has invited you? "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalm 91:9, 10. "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." "For it became him, for whom are all things and by whom are 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." Hebrews 2:17, 18, 10, 11. Isaiah 59:14-17.

Wednesday, March 29, 1893

Napier, N. Z.

As I awake I see it is half past five o'clock. After many wakeful nights I have had rest in sleep for which I am thankful and praise the Lord. Oh how much we may do through Christ strengthening us! and how little good we may do, and how inefficient we may be, if we consult our own convenience, and trust to our wisdom and to our own goodness and righteousness! When we hide our helpless souls in Jesus Christ, we shall let Him appear as our sufficiency, as the One altogether lovely and the Chiefest among ten thousand. I feel to thank the Lord that He is working for His people assembled in this conference in Napier, N.Z. There seems to be a determined interest to listen to the truth presented. There are most precious jewels of truth that reward the diligent searcher after truth.

I spoke under the tent from (John 14) and made large references to John 17. Wonderful chapter is this, Christ's prayer for His disciples! The seats under the tent were all filled. We had about all that could be seated. Today was a holiday. I had much freedom in speaking, and there were many who manifested intense interest. All gave the best of attention. About one dozen of our brethren and sisters came into the meeting from a distance. Poor scattered sheep are gathering in.

One half of the congregation were outsiders. Oh, that the truth may find lodgment in their hearts, is my earnest prayer. One soul is keeping his first Sabbath. Several are to all appearance almost decided. There is work, much work, to be done here. "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.

There is a dean of the state church that has his residence directly back of Dr. Caro's house. These people are the aristocracy, and a woman—a Christian, not wealthy but considered a privileged friend—asked the wife of the dean how they would do when they should, poor and rich, meet in heaven, for there would be no caste there, no privileged few that have the preference. "Oh," said the wife of the dean, "Do you not read the words of Christ that He has gone to prepare mansions for us, for us? There will be mansions in heaven for the higher nobility for Christ has said, I go to prepare mansions for you." Poor, ignorant, self-deceived soul! Unless she shall repent and humble herself as a little child, she will not enter into the kingdom of God. The selfish, ease-loving, world-loving, read the Bible in the light kindled by themselves. This lady said to the poorer lady, "I must have my husband speak to you on this point, for it is beautiful." They have a heaven of their own imagining.

Thursday, March 30, 1893

Napier, N. Z.

Thursday morning. The night has been quite broken. I was very restless and nervous and wakeful. This is due mainly to the weather. We have had no sunshine since last Sabbath day and yet the people, including women, scattered as they are, one and two miles and more away, will come to the early six o'clock morning meeting. I have gone out of doors only to attend meetings.

Wednesday was a taxing day in getting matter off to my workers, Fannie and Marian, at Melbourne. I sent a large package of manuscript for the papers, and short letters. This, with the labor the previous day, was too much for my strength. But nevertheless, I felt that I must be at this morning meeting. I had words to speak to the people. I presented before them Ephesians 6:10-18. These words seemed to me very important to every soldier enlisted under the blood-stained banner of Prince Immanuel. I am certain that others regarded the words as appropriate and applicable to them personally. I told them this was the prescription given them from the Captain of our salvation, our great Healer, that they should have spiritual health and power that the enemy should not overcome any one of them.

These orders from our Lord, if obeyed, would bring us off more than conquerors through Him that hath loved us and has all sufficiency and grace to liberally supply every human agent who will cooperate with the divine agency. We need not fear that the adversary shall be stronger than the mighty God of Jacob, who gave him special victories when he wrestled with God. We are not to talk of Satan's large power, not to dwell upon this phase, but talk of the greatness and mightiness of God's power. Steadfastly looking unto Jesus, who is the Author and Finisher of our faith, we shall increase in faith. We shall take the image of the divine likeness.

Talk faith in Christ; talk hope, and rejoice in courage and be not intimidated with Satan's devices. Jesus Christ is all-sufficient. Rejoice in His love. "Rejoice in the Lord always; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing 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." Philippians 4:4-8.

Saturday, April 1, 1893

Napier, N. Z.

I am thankful for the precious night's rest I enjoyed the past night. Several times I awoke during the night and my heart went out in peaceful, grateful praise to God. "I am come a light into the world, that whosoever believeth on me should not abide in darkness." John 12:46. What comfort to all who center their hopes in Jesus Christ! "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. We have a right to lay hold of the promise.

We were grateful to our heavenly Father for a very pleasant day. Sunshine had not greeted us for one week, and oh how precious was the sunshine on this Sabbath morning! Every meeting through the day was full of interest. The Sabbath school was full of interest. Everything passed off in excellent order and was profitable to all present. Oh, how anxious we feel that every move made in any of our essential lines of work be after God's order, not to gratify human inventions. Do everything "according to the pattern showed to thee in the mount." We feel that there must be order and system and wise planning in all our arrangements, that we may give an example of exactitude and thoroughness and neatness, and tact in execution, that this camp meeting may be an educating school.

Elder Starr spoke in the forenoon to a good tentfull upon the subject of dress. I spoke in the afternoon from John 14. The tent was filled. Many not of our faith were present. I did not talk long. I invited those seeking the Lord to come forward. We had several seats full. We then had a solemn season of prayer, then many testimonies were borne. There was a policeman living in Parkenston. He had been halting between two opinions, and he had come to the meeting undecided whether to keep the Sabbath and run every risk or give it up decidedly. He took his position, casting all upon God. Several decided to serve the Lord and no longer stand under the sway of Satan. We had an excellent meeting, lasting from three o'clock until sundown. In the evening the ordinances were celebrated in the Seventh-day Adventist chapel. All say this meeting was the best of all. The manifest presence of the Lord was there.

Sunday, April 2, 1893

I awake with sore throat and lungs. I cannot speak to the people without special help from God. At ten a.m. rode out with Dr. Caro and Sister Caro, his wife, and Emily, in an easy phaeton. We enjoyed the ride. After doing everything that we could do with simple means, at three o'clock I went to the tent determined to attempt to speak, and the Lord blessed me and gave me the victory over my infirmities. I had perfect freedom, and the blessing of God rested upon me and the congregation.

Monday, April 3, 1893

Monday morning I attended the early morning meeting and felt the burden of testimony as to that which constituted sanctification of life and character to God. I had much freedom in presenting the standard which every one should try to reach. Religion will never be what it might be, and that which God intended it should be, if it does not work a transformation in character. It is not because the Word of God is not presented clearly, accompanied by the manifest Spirit of the Author of truth.

Tuesday, April 4, 1893

Napier, N. Z.

(Writing in reception tent on campground.) I awoke at four o'clock. Tried to sleep but being unable to do this, arose and dressed and after offering up prayer and thanksgiving to God and making my request known to Him who hath promised to hear the needy when they call upon Him, I felt the precious assurance that the Lord heard my prayer and that I could commit the keeping of my soul and body to Him as unto a faithful Creator.

I commenced writing, and wrote several pages before breakfast. Our room has not the sun at all, and I have a severe cold. We rode out, Emily and I, by the excellent road by the seaside. The sea never looked more powerful and grand. The sea rolled up its waves—first green, then blue, then the pure white waves tumbling one over another, so strong and powerful. I thanked God that His hand had these vast bodies of water under His control. He could speak saying, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." Job 38:11.

We had a very pleasant ride. Spent the day in the tent, where we had the precious, blessed sunshine. I sat in the door of Brother Israel's tent and was thankful for sunshine. My head ached and I had nosebleed and thought I ought to be relieved, but the headache did not cease. In the three o'clock meeting Elder Starr spoke upon giving to God a faithful tithe. This was a profitable meeting.

In the evening the subject of the school was brought up and a call made for means. Elder Starr led out. W. C. White followed. I spoke about thirty minutes in reference to the establishment of our first school in Battle Creek, Michigan. All seemed deeply interested, but nine o'clock came; and we thought we must close and not leave a bad example for our ministers, to be regardless of the hours. Subscription papers were circulated and seventy-five pounds were pledged. There are quite a number who wanted to think about it before pledging, and as we did not want to force anyone to pledge unless he was perfectly willing, we think it was a wise thing to take time to consider [in order] that all thank offerings and tithes and gifts to our Maker may come from a pure, thankful heart. "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. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Malachi 3:3, 4. We think there will be raised all that is called for, but let them [give] their offerings to God as freewill offerings and not by compulsion.

Thursday, April 6, 1893

Napier, N. Z.

I am still suffering much from cold. Was unable to sleep for some hours in the night because of fever which oppressed me in consequence of the cold which I have contracted. It is the last morning under the tent, and I am expected to speak. I can only go forward trusting in God to help me. I do hang my helpless soul upon Jesus Christ. I look to Him as fully able to supply all my necessities, relieve all my infirmities, and as my Restorer.

The Lord blessed me in speaking in regard to Joseph and Mary's losing Jesus on their return from the feast of the Passover. Luke 2:40-51. It was an entire day that Jesus was lost, but although it took one day to lose Him, it took three days to find Him, with deeply sorrowful hearts.

They thought they heard His voice in the temple. "They found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." His countenance reflected a holy light. He raised His hand to heaven, "and he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" [Verses 46-49.]

In this question was a mild reproof. If there had been a deep insight into the prophecies, with the contemplation of the wonderful events connected with our Saviour's birth and His childhood and youth, they would have been deeply impressed upon every feast of the Passover, seeing and sensing its solemn significance, and there would have been opened to them a field of thought in tracing the prophecies, link after link of the chain, concerning their entrusted Charge, Jesus of Nazareth. But the Passover to very many had become a mere pasttime, a form, a ceremony, and the absence of Christ, the parents' sorrowful search, awakened the sense of their responsibility and accountability. "How is it that ye sought me?" [Verse 49.] If you had not lost Me you would not have had any need of trying to find Me.

I sought to impress upon the minds of all present to be thoughtful and prayerful at the close of the meeting and not allow themselves to be so engaged in visiting that they would lose the impressions made upon their minds by the messages the Lord had given them through His servants, and the unfolding to them the precious jewels of truth. Great light had come to them, and in order to retain that light and have increased light they must appreciate the light already given and put it to practical use, communicating to others that which they had seen and heard and experienced. Then the truth would become firmly engraven upon their own minds. In seeking to impart the light to others, to help and strengthen the faith of others, they would become established, strengthened, settled, always abounding in the work of the Lord.

The Word of God is to be cherished and studied in humility and with much prayer, yet with faith and confidence. When God is regarded as always speaking to His people from the living oracles, and when He is practically obeyed, it will be evidenced that His Word has a transforming power upon the character; the physical, mental, and moral powers are brought into working order to do their best for Christ.

A subscription was passed for camp meeting funds. I gave my mite—five pounds. The people did nobly in helping to share this burden.

Friday, April 7, 1893

Napier, N. Z.

I thank my heavenly Father for the rest I have had in sleep during the past night. I rise at half past four o'clock. We have had a smart rain in the night. Everything looks fresh and cheering this morning.

I spoke in the church at 9 a.m. to the canvassers. The canvassing agent is a very good representation of his business. His name is Harris. He bears a good countenance. I tried to tell them the necessity of the workers in any branch being faithful and true to their appointed work. There has been in the Colonies a low standard of what constitutes Christian character, and they fail to appreciate Christian principles and to keep their souls in the love of God.

The many holidays are a curse to this country. The idea prevails that holidays, following quickly one upon another, are days that bring no responsibilities upon the human agent. There seems to be a disregard of Christian obligations, and every one is free to follow his own inclination. The love of self, the practice of self-indulgence and self-will, most generally rule the mind and character. Money is freely used to please self, to gratify appetite and habitual recreations. Certainly the Guidebook is not consulted for the purpose of regulating the conduct by the rules laid down in the Word of God.

The peculiarities of personal manners and practices reveal the true character, whether it is under the rule of Christ or under the rule of the prince of the power of the air. Is the obligation of the living human agent to Jesus Christ to be doers of His Word understood from the highest to the lowest, from the most solemn exercise of devotion to the smallest required duty? "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him." [Colossians 3:17.] And the charge is more decided: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.]

There has been much unfaithfulness in the human agencies employed in the canvassing work. There is much time unemployed. And the means paid to the workers is not wisely and economically used but is expended for the things they desire, and there is not generally means carefully treasured through practicing self-denial, that they may have something to bring in freewill offerings to God. There has been robbery practiced toward God. The money received is injudiciously used up and then there is unfaithfulness in tithes and in offerings.

The Lord Jesus commended Cornelius for his faithfulness. An angel of God came to Cornelius, and when he looked on the heavenly visitor 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;" and then special directions were given to Cornelius which were nothing less than a special answer to his prayers for more light and knowledge that he might serve the Lord more perfectly. [Acts 10:3-6.]

The Lord weighs actions. The converting power of God needs to transform the characters of the workers, that they shall feel that they must give an account for their time and for the use they make of the money entrusted to them, for Christ has paid the ransom money for every soul. They are His property and under tribute to God to do faithful service. Indolence is sin.

Saturday, April 8, 1893

Napier, N. Z.

I arise at five o'clock and seek the Lord, for I want His strength every hour. I contemplate the life of Christ and write down some things in regard to the two sons. Matthew 21:28-32. "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. And he answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whither of them twain did the will of his father? They say unto him, The first."

They did not discern where this acknowledgment placed them. "Jesus saith unto them, Verily I say unto you, That the publicans and 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 harlots believed him: and ye, when ye had seen and heard repented not afterwards that ye might believe him." [Verses 31, 32.] How essential that we walk in the light while we have the light, lest darkness come upon us. We cannot afford to lose one ray of heavenly light.

I spoke in the Adventist church to a full house from the first and second chapters of Acts in reference to the Holy Spirit promised by our Saviour just before His ascension to heaven. Acts 1:8-12. In the second chapter we have the fulfillment of the promise. What a firm, bold acknowledgment of Christ came from the lips of Peter. Verses 22-40. What a testimony borne to those who had rejected Jesus and cried for Barabbas to be released, who was a murderer and thief and whose countenance was marked with his debased character. Christ, the world's Redeemer, was standing by his side with the impress of the divine shining through humanity. Pilate asks, "Which shall I release unto you?" The hoarse voices, impelled by satanic frenzy, cried out as wild beasts bellowing in a rage, "Barabbas, Barabbas. Release unto us Barabbas." "But what shall I do with Jesus, your king?" "Crucify him, crucify him. Away with Christ to the crucifixion." [Matthew 27:21, 22; Luke 23:18, 21; John 19:14, 15.]

I spoke one hour and a half, and the Lord strengthened me, and my own soul was blessed. Elder Starr spoke in the afternoon.

Our American mail came, and we were much interested in reading the Review and Herald papers, giving us some ideas of the work all over the world. Elder Tenney wrote a good letter. The converting power of God has been upon him, and he sees where he has failed in his duty in the work in Australia. May the Lord give him a fitting up for the work, that he may redeem the time. His letter expresses much humility.

My soul is sad to see how little has been done in this country compared to that which might have been done if all the ministers had engaged in perfect union to make a success. Let all now lay hold in faith and

engage in the work with consecrated hearts. We have been able to do little else than to labor with all our powers to devise and plan how we could counteract the work that has been done and remove the mold that has been given to it, that it shall bear the divine impress of our Lord Jesus Christ.

Sunday, April 9, 1893

Hastings, N. Z.

I arise at half past five a.m. and attend to my poor neglected diary. Then read letters that have been sent me from California that have been traveling around the world to find us.

A letter from Dr. Hattie Maxson I must answer, for it is a plain, decided question asked me that I dare not delay answering, in reference to the five-year course of those who shall form the class to become medical missionaries. The question I have not felt inclined to answer, but circumstances alter cases and demand an answer. I am to say to you, This should not be made an invariable rule that in order to obtain this knowledge the students must bind themselves five years under the direction of the sanitarium. Reasons will be given.

We left Napier for Hastings immediately after dinner. The weather was pleasant. Sister Caro procured the very best brougham she could obtain. The carriage could be closed or let down. We drove it open, and we had altogether a pleasant and agreeable ride, thirteen miles. The scenery on this drive was very pleasant.

We passed a town situated half way between Napier and Hastings—a very nice place—and we had some talk in reference to a tent meeting being held in that place. We had some interesting conversation in our department of the carriage. Sister Dr. Caro, Brother Starr, Emily, and I were in the brougham and on the outside, on the driver's seat, were Brother McCullagh, Willie, and driver. They were engaged in earnest conversation.

We stopped at a flowing well throwing up water with irrepressible force, making a beautiful waterfall. We drank of the water and then went within buildings where there was machinery for washing wool. Here were the sources—the large wells or fountains of water. Lying on the ground was the white, cleansed wool, and this text will force itself into the mind: "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 (cleansed) wool." Isaiah 1:18.

The ever-flowing fountain called to our minds the words of Christ to the woman of Samaria, "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 unto everlasting life." John 4:13, 14. We were drinking of the water that would quench our present thirst, but we were thankful that we were also drinking of the water which Christ was giving us to satisfy our spiritual thirst, which was as a well of water springing up unto everlasting life. We were on this journey to impart the water of life to thirsty souls who would realize the symbol of this ever-flowing water that was so rich a blessing to satisfy the temporal necessities of both man and beast.

In Hastings we saw large preparations made—tents pitched in a beautiful location, where the house of the priest of the Maoris was located. There were beautiful, tall evergreen trees bordering the enclosure and here were collected a large congregation of the Maoris for a council meeting. It was quite a sight. Looked like a camp meeting. The tents were very low, yet manifested considerable skill and taste in their formation. The dresses of many were gaudy, as if to out-rival the rainbow. We passed on to the hall, which was large—fully roomy enough to accommodate 1,000 people. There was a good-sized congregation.

There are but six in Hastings keeping the Sabbath, and there were about thirteen that accompanied us from Napier, so most of the number present were those not of our faith. I spoke from 2 Peter 1:11. I was standing upon the floor speaking when the request was made that the table be placed on the platform and I stand where the people could see me. Then I had to file out and climb about eight steps (which I can do now without inconvenience), and come round in the back way and reach the platform, while the table was hoisted up on the platform. The people gave the best of attention.

I brought in a short chapter upon temperance, appealing especially to young men on this subject, showing them, in the case of Daniel, the advantages gained by temperance and a firm, decided will on the Lord's side; and then the Lord gave Daniel wisdom. "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. Now at the end of the days that the king had said he should bring them in ... stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Daniel 1:17-20.

These things, linked with 2 Peter, made a deep impression on minds, and the young men told Sister Caro that they never heard the subject of temperance presented so before and it meant far more to them since hearing Mrs. White than ever before. "There is reason in her remarks. She appeals to our reason and makes us feel that we must give attention to these things."

Several souls are on the point of decision to take the truth. Oh that they may have courage to decide now to believe the Word of God! I had freedom in speaking and after I closed, a collection was taken which paid for the hall, both afternoon and evening, and left some two dollars and a half over and above the expenses of the hall.

We stopped a short time at Brother Glass's [?]. He has a nice family and has moved out of Napier into Hastings that he can raise the standard of truth in that place. Hastings resembles Healdsburg, and is about as large. We rode back in the evening and were delighted with the beautiful sunset, casting athwart the heavens beams of light—purple and crimson and gold and silver—making a charming picture.

We arrived safely, without accident or harm, about seven o'clock, and while Emily and I retired to our chamber, Sister Caro and Willie went to the church, where Elder Wilson was preaching.

Monday, April 10, 1893

Napier, N. Z.

Monday morning, April 10, I arise about five o'clock and thank the Lord that I could, after dinner, ride 13 miles, speak above one hour, and return 13 miles and the journey be pleasant to me. Elder Starr came while I was writing, bringing to us the American mail, which we were desirous to see, and we—Brother and Sister Starr, W. C. White, Emily, and I—all had a pleasant time reading our letters.

Tuesday, April 11, 1893

Napier, N. Z.

We thank our heavenly Father for pleasant weather and the sunshine. We had an interview with Brother Starr. He was desirous that we should visit Brother and Sister Forest, living three miles in the country. There seemed to be no conveyance for me. I inquired of Elder Starr if Brother Forest had not a conveyance. He said he had only a two-wheeled cart, but he would see. He soon returned. Yes, the cart was easy riding and I could go. Emily and I went with Brother Forest to his home, Brother Starr riding a pony. We were much pleased with the cozy home and we thought, What a nice place it would be for me to do my writing on the life of Christ.

Brother Forest is a gardener, raising hot-house plants and shrubs and then selling them. He has only two acres of land, but this makes him a very comfortable home. His son at home, a young man grown, met with an injury, cutting off his elbow. He was twelve months in the hospital and they did wonderful things for him. His arm is saved, but the lower portion from the hand is united to the elbow by only sinew and muscles. He can use his hand and finds it much better than no hand. His father has furnished him a mill and he grinds wheat. He has it washed thoroughly and dried and furnishes their own wheat, ground for their home consumption, and he has considerable patronage for it.

Wednesday, April 12, 1893

Napier, N. Z.

We thank the Lord we have a beautiful day. The air is bracing and the sun is shining. Sister McCullagh came with horse and carriage to take me to visit a sister who has been paralyzed many years. She cannot talk, but can walk about; can say yes and no. I walked with her, trying to bring before her mind how much reason she had to praise the Lord that she was not deprived of the powers of her mind. She can think and she can hear, and her memory is unimpaired. We had a precious season of prayer. Her niece has the care of her, and she is a member of the Napier church, a good Christian girl, faithful and true to principle.

I was just prepared to visit Sister Joseph Hare when she walked in. She has just left the hospital. She was ill on the campground. It was ascertained she had contracted the measles and was immediately taken to the hospital where she was tenderly cared for by a sister from Auckland. We had a most earnest visit and it was so hard for her to separate from me, but we were obliged to separate. She takes the boat on Sabbath for Auckland. We go on the morning train to Palmerston, Elder Starr remaining, with his wife, to do some important visiting. They meet us in Palmerston Friday.

Ms 79, 1893

Diary. Labors in Palmerston, N.Z.

Palmerston, New Zealand

April 13-17, 1893

Thursday, April 13, 1893

Palmerston, N. Z.

This is a pleasant day. We feel thankful to the Lord for His blessing in giving us pleasant weather. We rise early and make our preparations to leave this convenient home and our hospitable friends to visit Palmerston.

I rode with Emily and Willie in the second-class cars for the first time since my severe illness. We could make me a comfortable seat with cushions, and I think I did not suffer any more in the second class than I should in the first, and we would have to pay one pound, one shilling extra for us three if we rode in first class. We left Napier at half past eleven o'clock and arrived at Palmerston at half past four. We were welcomed at the depot by Brother and Sister McOlivors, whose hospitality Emily and I enjoyed during our stay from Thursday evening until Monday morning.

Friday, April 14, 1893

We are very thankful to our heavenly Father for His goodness and mercy and love to us who are so unworthy. Through the kindness of a neighbor we are furnished with horse and phaeton to ride out whenever we choose.

This neighbor is a member of the state church, an Episcopalian. We rode out, Emily and I, Brother Israel driving to show us around the place. We see that this is a central place; many lines of railway come into Palmerston. This is an important point, and the testimony is that it is a healthy location. Leading out from this place are important places that should hear the message of truth.

Ministers are needed. The Macedonian cry is coming in from different places, "Come over and help us." [Acts 16:9.] There should be missionaries in all these fields; and there is no reason, that the Lord will accept, why there are not. Those who have the truth should have a deep interest for the souls of their fellow men and labor unselfishly for their salvation.

Brother Robert Hare labored in this place three months. He pleased the people. He was considered a very smart man. His discourses were more after the fanciful order than to preach Christ and Him crucified. He has been so fearful of losing his congregation that he dared not bring out the plain Bible requirements, fearing it would be objectionable to the people. When he was called from the field, Elders Daniells and Israel labored; but it was not the presentation of truth which they wanted, but pleasing discourses. To dwell on practical godliness did not suit their appetite.

Jesus Christ and Him crucified must be the burden of the discourses if the people are convicted and converted. There must be an uplifted Saviour as their only hope, their stronghold in every emergency, a tower of strength to every soul that believes. The gospel is the power and wisdom of God in its in-working influence on the human heart. Several put their names on the covenant paper, but as soon as Elder Hare left they gave up all their faith. The Holy Spirit's agency in its operations never tendered their hearts. The head may be able to assent to the truth, but unless the heart is penitent and convicted and converted, an assent to the truth accomplishes nothing.

Elder Starr and his wife came in the train from Napier at half past four.

Saturday, April 15, 1893

Palmerston, N. Z.

We had a very pleasant day, for which we thank our heavenly Father. We had an early call, just [for] a few minutes, from Elder Starr and Sister Starr. We were glad to meet them again. Elder Starr spoke in the morning in the little hall hired for the purpose. I spoke in the afternoon. A very few outsiders were in. I was led out with words of comfort and encouragement for the little few who had met together to worship God.

A large part of the audience was children and youth. I addressed words to them, to instruct and help them in doing right, in loving the Lord Jesus in the early years of their life. "Those that seek me early shall find me." Proverbs 8:17. I think the lambs of the flock are left or passed over with but little effort to have them understand they may give their hearts and lives to Jesus in their childhood and youth. The simplicity of the lessons of Christ could be understood by children.

Sunday, April 16, 1893

Sunday was another pleasant day. We held our services in the Theater Royal and had a good congregation who listened attentively as I presented before them the love of Christ [from] (1 John 3), first four verses. I had freedom in speaking of the great gift of God to our world in giving His only begotten Son to save all who should believe on Him, and the Lord blessed the word to them that heard it.

I am convinced that had this field been properly worked when the field was first entered, there might have been a large church raised up as the fruit of well directed labor, presenting the truth in all its bearings as it is in Jesus. But there is a mistake made in sending one man only to enter upon the work of opening new fields.

Jesus sent His disciples two and two. He knew that one man's mind and plans and methods might not be altogether perfect; another mind, differently constituted, would see things more clearly in its bearings; and with both united in love and harmony, seeking the Lord in prayer together, planning and studying together, communing with each other as to the very best course to be pursued in the presentation of truth, far more work would be done that would not prove a failure. Where both are laboring earnestly

to keep their own souls in the love of God, praying much for the divine influences of the Holy Spirit to cooperate with the human agent, there is the promise of sure success.

The truth as it is in Jesus the people must have, or they will die in their sins. "Without me," says Christ, "ye can do nothing." [John 15:5.] The lessons Jesus Christ gave to men are the most precious subjects when presented in their simplicity before the people. Christ's words, Christ's example, are the power and wisdom of God in saving them that believe. They are comprehensive, adapted to all classes—they that are nigh, them that are afar off. They are not the assertions of men, not uncertainties, not speculations, not idle tales. Peter has expressed it in these words: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." 2 Peter 1:16.

Elder Starr preached in the Theater Royal in the evening with much freedom on the inspiration of the Scriptures. Oh that the words spoken may touch some hearts, and may the Lord open the darkened chambers of the mind to understand and receive the wheat and discard the chaff! Error and falsehood are presented—fables for the people to feed upon. "What is the chaff to the wheat?" [Jeremiah 23:28.]

Monday, April 17, 1893

Palmerston, N. Z.

I arise at three o'clock to make ready for the early morning train at half past six a.m. Awake Emily at five, and hasty preparations are made. Willie is on hand, and Elders Israel and Starr, and there is the rolling up of bedding and the packing of trunks ready for the luggage wagon. Elder Starr and Sister Starr remain a few days to visit and to set things in order, while we go on to Wellington to get off important American mail. We bid adieu to our friends that have courteously entertained us, step into the little box of a hack, and are taken one mile and a half to the depot; here we part with Brother Starr.

Elder Israel, W. C. White, Emily, and I find ourselves alone in the second-class car, which is arranged with two long seats running lengthwise of the car after the same style as the horse cars in America, but without cushions. A seat is made comfortable for me, and I fell thankful that the car is not crowded. The scenery is not very interesting. There are large tracts of wooded land, as in a new country, the land is burned over. There are dead trees standing, and logs and trees cover the ground. We see some nice residences. This train stops at every little way station to load and unload freight. We pass through sections of country abounding in pretty tree ferns and meadow [?] and fields of pampas grass with their light colored feathery stalks, trees in abundance abounding not with mistletoe as in America, but meadow bunches and a variety of foreign substances which, like parasites, sap the nourishment from the tree until it dies. We passed through thirteen tunnels.

For a time we had the car to ourselves, but passengers were then getting on the train and leaving it after riding a short distance. Maoris were our companions much of the way. One tall, stalwart, intelligent Maori, dressed in European style, came through with us most of the way and Willie gave him Medical Missionary to read. He seemed interested, for he read the paper earnestly. It was said he was son of the chief. We had a rainy day.

Sisters Israel and Tuxford met us at the train. Sisters Brown and Harris had joined our party a few stations before reaching Wellington. We were taken to the mission buildings occupied by a branch of the International Tract Society and book repository. We find here convenient rooms.

Ms 80, 1893

Diary, April to May 1893

Wellington, New Zealand

April 18 - May 31, 1893

Tuesday, April 18, 1893

Wellington, N. Z.

The weather is cloudy and very mild. This place is reported to be a windy place, usually, but there is no wind now. We are much pleased with our temporary home here. I have two excellent rooms, thoroughly furnished. Sister Tuxford has furnished the house with all necessary furniture. There are easy chairs in abundance and a good sofa, tables, and many things attractive. Sister Tuxford is the only one who is working and bearing the responsibilities—which are not light nor small—in this mission. She is a business woman and capable, pleasant and active.

We decide the best arrangements we can make are not to burden Elder Israel and his wife to care for us. We will hire Sister Brown to prepare our meals, and Sister Tuxford will take her meals with us, we furnishing all the table supplies. Then we will have just that which we choose to get. Emily will then be free from care of housework to write out the discourses she has been taking in shorthand, and to give attention to her bookkeeping. This plan is considered to be wise. Willie and Sister Brown lodge in the house hired by Brother and Sister Israel, and we are well fixed here for at least one month. Now comes the taxing part of our work—preparing not only the American mail, which closes Thursday, but mail for Melbourne, which leaves every week.

Wednesday, April 19, 1893

I arise early to engage in writing. We have many things we wish to communicate to several in America, but time is limited and I can write but very little in the three days left us. Willie is preparing articles, for which I furnish him a sketch of our travels and labors. There is much of his own writing that requires attention.

Thursday, April 20, 1893

I have been taxed to the uttermost today and am getting nervous, and yet I know not what else to do for this preparation of letters seems to be essential. Oh, I will trust in the Lord for strength. Those letters will be published in the papers and save me writing personally to a large number.

Friday, April 21, 1893

This day has been a day of great weariness to me because of the constant strain brought upon me in getting off essential writings, but the Lord will help me; He will strengthen me to do the work necessary to be done. Preparations are being made to go out six miles to Mentone on the Sabbath. Today the sun is shining, and it may be pleasant on the morrow. We have had no sun, but plenty of clouds like a thick blanket have shrouded the heavens, and we hail the sunshine with much joy.

Saturday, April 22, 1893

Sabbath. Last night the stars shone like diamonds in the heavens, but this morning is cloudy and rainy. Elder Israel, W. C. White, and Sister Brown go to Mentone about nine o'clock. Sister Tuxford, Sister Israel and I go this afternoon, as soon as we shall take an early dinner. But rain, rain, rain is the order of the day. The hackman concluded we would not venture out. He sent a man to know if we intended to go. We said we would go and soon we were on our way. Brother Simpson, who bears the responsibilities of the meetings when he is at home, said to Willie, "I do not think your mother will come." Willie said, "We will see. It would be an exceptional occurrence for my mother to fail to meet her appointments." When we drove up to the place of meeting, there were about one dozen in all assembled, but when that carriage drove through the village and it was known I had come, the house was well filled, and, which was best of all, we had the heavenly Guest. The Lord gave me words to speak to the people. John 14. I was surprised, myself, at the words given me.

Sunday, April 23, 1893

Wellington, N. Z.

I arise early—half past three—and get at work to prepare Melbourne mail, which I am told leaves Monday. Early in the morning the mail bag is brought in, and we are so anxious to open it to see what our letters contain; but we will not do this until after our morning worship. Then the mail bag is opened and there is a large number of papers, but no letters from Melbourne or from America.

We concluded our mail had gone to Melbourne, and we must wait two weeks to get it back to New Zealand. Well, we will make the best of it and not feel sad one minute.

At noon we were cheered by the arrival of Brother and Sister Starr. We parted with them just one week ago at Palmerston. They remained to visit and find by personal labor how best to help the few believers in that place. They feel now a satisfaction in knowing that they have done all in their power that could be done for the time being. There ought to be decided continuous meetings in that place, for the inhabitants have doubled since the meetings were held there four years ago by Brother Robert Hare.

In the afternoon, near evening, we were happily disappointed in receiving quite a large stack of letters. W. C. White received a long communication of the conference doings from Elder Olsen. I received two important letters from Elder Olsen and Leroy Nicola, with a most thorough confession of the part he acted in Minneapolis. It is thorough, and I praise the Lord for the victory he has gained over the enemy who has held him four years from coming into the light. Oh, how hard it is to cure rebellion! How strong the deceiving power of Satan!

Wellington, N.Z., Monday, April 24.

I have passed many sleepless hours during the night. The good news from America kept me awake. Oh, how my heart rejoices in the fact that the Lord is working in behalf of His people—in the information in the long letter from Elder Olsen, that the Lord by His Holy Spirit was working upon the hearts of those who have been in a large measure convinced of their true condition before God, yet have not humbled their hearts before to confess! The Spirit of the Lord moved them to the point at this conference.

Elder Morrison, who has been so long president of the Iowa Conference, made a full confession. Madison Miller, who has been under the same deceiving power of the enemy, made his confession, and thus the Lord is indeed showing Himself merciful and of tender compassion to His children who have not received the light He has given them, but have been walking and working in darkness.

Tuesday, April 25, 1893

Wellington, N. Z.

We devoted some time—Elders Starr, Israel, W. C. White, and myself—in reference to what can be done in Wellington. Trials have been made which have resulted in nothing tangible. As Canright's books have been circulated here, a lying representation from this lying apostate has gone forth and those who read his pretentious claims are deluded. If all the circumstances were known, then blind eyes might be opened. The Great Controversy has been widely circulated here in this country, and (I am told) the readers think much of the book. And now Mrs. White is on the ground, and the people will expect to hear her. If we make the effort, it will cost about two hundred dollars. The rink can be secured. It will hold one thousand people. The halls where theaters are held are not considered proper places. We decided on this occasion to go forward in the name of the Lord and risk something.

Wednesday, April 26, 1893

Willie and I have [had a] consultation in regard to Elder Tenney. Shall a telegram be sent to Elder Tenney to remain in America, or to return to Australia? We felt, both Willie and myself, that for several reasons it would be wisdom for him to return. The impression has been entertained by some that it was a scheme concocted by our American brethren to have him go to America to the General Conference and then manage to have him remain there. We do not want the brethren in Australia to have this impression—that W. C. White and I have been working in an underhanded manner—because it is not true. We looked the situation all over and decided that Elder Tenney should attend the General Conference. After being separated so long from the great center of the work he had lost the impressions that are essential for him to have in regard to the management and progress of the work.

Nearly everything in Australia was revolving around Brother Tenney, and he was not broadening and his ideas were not enlarging with the increasing progress of the work. He needs so much to grow out of the dwarfed ideas which he has, through want of association with the larger workings of the cause and with the brethren who were engaged in the living interests in America. He was becoming narrow and bound about in his ideas, and had not a sense of the greatness and the progress the work must make in this

country. He has felt this decidedly, as I was assured he would, after meeting in conference our brethren who were infused with the living interests that were stirring their souls to decided action in doing something. We decided that the telegram must go at once, "Return to this country to engage in the work all over the field as the providence of God may indicate duty."

In the after part of the day a telegram came from Napier that Elder Wilson, who contracted the measles from Sister Joseph Hare, has had a relapse and prayer is solicited in his behalf. Brethren Israel, Starr, W. C. White, and Simpson came into the parlor occupied by me, and we have had a praying season. We all sent up our requests to the Lord. A letter also was received in regard to Brother Anderson, who was laboring for the Scandinavians in _____. He labored for a while in the bush among the working class, and it was damp and wet. He contracted the rheumatism, and we prayed for Brother Anderson and Brother McCullagh that the Lord would heal these brethren and strengthen them to engage in active labor in His cause. Brother McCullagh is an excellent laborer, and the people all speak highly of his ability.

Thursday, April 27, 1893

Wellington, N. Z.

Rested well during the night. I arise soon after four and engage in writing a letter to our afflicted Brother Wilson and his wife; also a letter of three pages to Sister Dr. Caro, seeking to encourage their faith in God. The enemy is stirred to action as he sees our camp meeting has been a decided victory, and that prejudice has been removed and quite a number of souls have left his army and the confederacy of evil and taken their position under the blood-stained banner of Prince Immanuel. The Lord will be the help of His people, their strong fortress in the day of trouble. He will not remove the few workers already in the field. The message of mercy must be proclaimed.

We see by studying the map of New Zealand that only a little portion of it has yet heard the proclamation of the truth. The very best and more favorable fields have not yet been entered. I cannot see as it can be right to leave those fields in darkness and make no decided effort to get the truth before them. One thing I am assured of, that if we trust to the untrained men and women—even if they believe the truth—to engage in the various branches of the work, defection and a demoralized state of things will surely be the result. We must have experienced workers from America who know what it means to economize. It seems like an impossible task to take young men and young women with their previous education and training and set them at work in these difficult fields. They spend as fast as they go and do not know anything about self-denial. They get into debt everywhere and spoil every field which they work. The reputation of the truth and of Seventh-day Adventists becomes very clouded. We cannot afford to have tares being sown wherever this class of workers go, for they spoil the field for those who bear the message of truth to the people.

Willie has just come in my room at four o'clock p.m. and tells me there is a boat to sail to Cape Town, South Africa, tomorrow, and asks if I have anything to send. I at once consider the matter. Can I let this favorable chance go? I say, No. I wrote to Brother Robinson eight pages of letter paper and Brother Wessels five. As the result I have a hard time to sleep. After eleven o'clock I am blessed with sleep until three a.m., but I fear I am presumptuous in writing them.

Friday, April 28, 1893

We have many things to consider in regard to planning labor in this place, and in reference to getting matter into the mail before it shall close. Emily has all she can do to copy the thirteen pages going to Africa. I helped Emily out by reading to her while she copied, and happily we did get the matter off. Now I try to rest some, but my mind is on a strain all the time. How can we reach this people? How can we get them to hear? If we can only obtain some influence over them and get their confidence, then we can introduce the truth to them. The Lord God of Israel be our Counselor, for without His presence we shall decidedly fail.

Wellington, N.Z., Saturday, April 29.

We all go out six miles to Petone. Elder Starr, his wife, Elder Israel, and Willie go in the morning in the cars. Sister Tuxford, Sister Israel, Emily, and I go in hack after dinner. Elder Starr spoke in forenoon on the inspiration of the Scriptures. I spoke to them in the afternoon upon the lessons of Christ in fifteenth chapter of John. Precious things unfold to my mind constantly, making the Word of God to me shine forth in greater and increased loveliness. I wish to preserve every ray of light the Lord shall be pleased to give me to impart to others.

We had a profitable meeting, but few of like precious faith assembled; but if these will seek to let the light shine in their hearts and then to others in clear, distinct rays, there will be souls who will come to the light. We had a social meeting, and nearly all of the few assembled bore their testimony. All seemed to be greatly encouraged and blessed. I feel deeply in regard to this part of the field. Something must be done. Oh, for workers who are consecrated to do Bible work, to go to the homes of those who are not in the truth and become acquainted with them and judiciously do a work for them, through the grace of God, which will arouse them from their lethargy to inquire with earnestness, What is truth?

A deep, deep sleep seems to be upon the people. Pleasure-loving, something new to attract the mind, something startling, and a dish of fables from the pulpit are relished, but the truth that would arouse and disturb their self-complacency is the very thing they do not want. The people seem encased as though nothing can penetrate the armor of self-deception and stolid indifference. Our cry is to God for help, for strength and power. He alone can work upon the hearts of the people of Wellington. Elder Daniells has had good congregations, but no souls have been brought into the truth. Elder Israel has been here much of the time for four years, but nothing has been successful to create an interest. The Great Controversy and other books have been taken in this city, yet no souls have been added as the result. What can be done? O Lord, lead and guide!

Sunday, April 30, 1893

Wellington, N. Z.

I arise early. Have not slept since three o'clock, but did not leave my bed until past four. I find the inclination is almost irresistible to do a larger amount of writing and speaking than is prudent for my health. My head aches and I do greatly desire more than mortal energy to engage in the service of God.

But the Word declares, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zechariah 4:6. We may have ever so great earnestness and zeal, but unless the Holy Spirit is abiding with us, making a place for the truth in the hearts of the people, disappointment will mark all our endeavors. We long for Jesus' presence. "Without me," He says, "ye can do nothing." [John 15:5.] Thank the Lord for a pleasant day.

At three o'clock I spoke in the skating rink to a good audience upon temperance. Many appeared to be deeply interested. Of course, on such an occasion some come only through curiosity and get not any good, but many will carry away ideas and it may be the sowing of the seed of truth in their hearts that will result in bearing fruit. We know the Word of God is not pleasing to the ears of those who have listened to fables. They want something to amuse and please their feelings. But we can only speak to the people the words of truth and soberness and then leave the result with God. A Paul may plant, and Apollos water; but it is God who giveth the increase. The subject is so large that it is difficult to know what to choose from that will be the most essential, but the Lord grant that in this effort to reach the people we may not meet with failure.

Elder Starr spoke in the evening to nearly as large a congregation as we had in the afternoon, and he had a most important subject, the inspiration of the Scriptures. He spoke with freedom. This people have been prejudiced strongly against the Seventh-day Adventists by those who have done much injury to the cause of present truth by a disorderly work. Their life has not been an honor to the truth. Canright's books have been circulated all through New Zealand and created much prejudice.

But the Lord can and will make a place for His message in the hearts of the honest. Oh, for the deep movings of the Spirit of God is our prayer day and night.

Monday, May 1, 1893

Wellington, N. Z.

I cannot sleep after four a.m. I thank the Lord that He has given me sleep, and I feel refreshed this morning. Emily attended the meeting last evening to take notes for Brother Starr. Sister Israel spent the evening with me. This morning is cloudy but the past night was beautiful. The moon shone so clear into my room. For two weeks we have had rain every day. Yesterday it only misted and sprinkled a little. Today it is cloudy and yet we hope the sun will shine.

(Later). The clouds have rolled back from the heavens, and we have a most beautiful day. If I had a horse and carriage so that I could ride when I pleased, and when I most needed to be in the open air, it would be a great blessing to me. But everything in the line of living here costs much more than in America. I see so many I wish to help to go to school and obtain an education that I dare not use up money upon clothing or upon hiring horse and carriage unless it becomes a positive necessity.

I am perplexed in regard to the case of Sister Brown. She is reticent, but my heart is drawn out for her. There has been a dread in her case because she has been afflicted with spasms, but this should not lead

us to withdraw from her. She seems willing to do anything and is free to bear any burdens, faithful and intelligent and thorough in her work.

Tuesday, May 2, 1893

Wellington, N. Z.

I arise at half past four o'clock and prepare to visit Petone, a town seven miles away. A carriage is hired to convey eight persons. It is a beautiful day, and mild—no rain, no strong winds which are customary in Wellington. We all enjoy the ride. The carriage is not easy. For me it is very trying to sit on these side seats, but the journey is not long, and I can endure to be uncomfortable for a little season. We take dinner at Brother Simpson's. We furnished ourselves with abundant supplies, and we had our dinner with the family and enjoyed the social season very much. After dinner the company, with the exception of Brother and Sister Israel and myself, visited the woolen mills in Petone. I dared not expose myself to get weary, for I had an appointment in the evening to speak in the theater.

At half past seven o'clock the meeting opened, and we were thankful to the Lord to see quite a large audience of people who listened with deep interest. I spoke to them for one hour from 1 Peter 1. The Lord gave me freedom, and I praise His holy name. Brother Simpson had been very anxious the people should hear Sister White and his expectations were more than met. Elder Canright's books had been all through the community and did a work after Satan's own order in leaving the most false impressions upon minds in reference to Mrs. White. But the Lord can counteract these satanic agencies, and He will give honest souls an opportunity to hear and judge for themselves in reference to message and messenger. Our meeting closed at five minutes before nine.

We waited some little time for the carriage to come for us, so we did not leave the theater until half past nine p.m. We had a beautiful, mild evening to ride back to Wellington, but the horses were weary; and they were not strong enough to draw the heavy carriage so we made a slow business of getting home. We then took a cup of warm drink and talked some little time in reference to Carrie Gribble working in the kitchen at the school building, and decided she was not strong enough to do it. She has talent as a singer that but few have, and we must give her an opportunity to use her talent. She has been the means of bringing souls into the truth through giving Bible readings. This subject has been a burden on my mind for some time, and now I will send Carrie to school the next term and give her an opportunity to rest and recuperate.

Wednesday, May 3, 1893

Arise early to engage in work. Last night I was, in my dreams, in Kaeo, standing before the little church assembled and was saying some plain words to them. I said, You need a deeper work of the grace of God in your hearts. You need to make the Word of God your study. You are altogether too much absorbed in business, and have but very little deep insight into spiritual things. You are not growing in the Christian graces. The Lord Jesus spoke plainly with His disciples in (John 15 and 16) in regard to the difficulties that they should meet in the world.

The Lord our Saviour knew every phase of experience His disciples would meet and all the conflicts they would experience. The Lord Jesus Christ said to His disciples, "If the world hate you, ye know that it hated me before it hated you." John 15:18-21.

We must not as Christians become fretted and impatient over coming in contact with worldly men. They have not the belief of the truth, and whatever they say or do, keep your temper.

Every time you allow your feelings to become irritated you manifest in your words that you have not that faith that works by love and sanctifies the soul. You have personal pride and a large stock of self-sufficiency, and you are not in any case prepared to connect together in business capacity or even as Christians, because your own attributes of character are not of the Bible order, to retain your position as partners.

Christians can maintain an untarnished reputation if they are Christians, which means Christlike. God has made every provision that through faith in the Lord Jesus Christ they should not fail nor be discouraged in a dark, troubled future, which He knew must come. The Lord Jesus Christ is grieved for His disciples, that they must pass through manifold afflictions from the world. He prepares them for that time of trial, of great temptation to lose their faith, by presenting before their minds the hopeful part of the future. He must mingle the bright, hopeful lines with the dark. (John 15:26): "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

Then He tells them that they will also cooperate with the Holy Spirit. The great Source of their strength—which is our changeless consolation and hope and courage—would ever be within their reach. They were to be Christ's witnesses. "And ye also shall bear witness, because ye have been with me from the beginning." John 15:27. They should be His faithful representatives to an apostate world. While in the world they are not to be of the world, but bear a faithful testimony against the evil that is working in worldly policy plans contrary to the truth and righteousness. "These things have I spoken unto you, that ye should not be offended." John 16:1.

He plainly presents their future trials. Verses 2, 3. "But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you in the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart." Verses 4-6.

These (chapters 14, 15, 16, 17) of John are of highest value for every soul who is consecrating his life to the service of God.

Saturday, May 13, 1893

Wellington, N. Z.

I am not able to sleep later than four a.m. I have a burden on my mind for Dr. Kellogg, and [I] write him a letter. In the afternoon at three o'clock I spoke in [the] skating rink to a small company. Some few

outsiders were present. I was sorry we had not a larger number, for it is much less taxing to speak to one thousand than to twenty-five.

Sunday, May 14, 1893

Wellington, N. Z.

Devoted the first part of the day to writing. This afternoon spoke to those assembled in skating rink upon Christ's riding into Jerusalem. I had much freedom in speaking.

Monday, May 15, 1893

I have slept well during the night, for which I am grateful. I am generally unable to sleep after half past three o'clock or four o'clock. I slept until five o'clock. I have worked earnestly to prepare articles to send to Marian and Fannie. Have a large package prepared, of which Elder Starr has taken charge.

There have been committee meetings today to decide on some important matters. We feel sorry that we must part company with Brother and Sister Starr. We see that there is work in abundance for them to do here in New Zealand, but that cannot be, for there is no one to take his place in the school. We bade adieu to these dear friends at half past four o'clock p.m. Our prayers shall go with them. Just before they left, a mail was brought to us from Melbourne. We had not opportunity to read it before they left us.

Wednesday, May 17, 1893

It is raining by spells today.

I have an appointment to speak at the skating rink. Sister Brown, mother of Martha Brown who is doing our housework, came in upon us unexpectedly. She is a very soft-speaking woman. She took dinner with us. The family all attended meeting. I decided I could not afford to pay seven shillings for the privilege of riding a very short distance to the place of meeting. I took Willie's arm and walked the distance without inconvenience. Talked to a small but interested audience upon religion in the home. I had much freedom in speaking.

One lady has been out to hear me every time I have spoken. She is a woman of excellent appearance and listens with the deepest interest. She wanted to come for me and bring me to the meeting in the afternoon with her horse and phaeton, but she did not know where we lived. She said she would esteem it a privilege to do this. She told Brother Simpson and others that she had not heard the pure gospel preached since she left Ireland until she heard Mrs. White, and she was starving for spiritual food. She will be out to hear tomorrow. I speak the Word of God very plainly and bring the truth right home to the conscience.

Thursday, May 18, 1893

This day was a day of peculiar taxation in getting off mail to go to America. I have had many letters to mail, some important articles that have required taxing effort for me, a long letter to Dr. Kellogg, [a] long

article in reference to the teachers in school educating and training the children to be Christlike and how in order to do this they must keep their own spirit and thoughts in subjection to Jesus Christ. The sin of impatience, if allowed, will leaven the pupils with the same sin, therefore there cannot be too great carefulness in the selection of teachers who are placed over the youth to educate and mold and fashion a character of Christlikeness. Sent a long article to a brother in Nova Scotia. He is looking to himself in the place of looking to Jesus.

Wrote twelve pages to Elder Olsen, a letter to Elder Haskell, Elder Ings, and many others. I felt relieved when at two o'clock the mail closed.

Friday, May 19, 1893

Before breakfast wrote seven pages on The Life of Christ. We learn that Mr. McCalpin's eldest son died suddenly in hospital. He has been sick with consumption a long while.

W. C. White, Sister Tuxford, Emily Campbell, and I rode out today. Nearly all the way was by the bay which is a narrow body of water. As we rode on we came to a cluster of houses and I saw a good-sized steamer upon immense iron standards upon wheels. Men were repairing the boat and repainting and fitting her up for duty upon the waters. This immense thing upon land looked so very singular I could but consider the building of the ark on dry land in the days of Noah, but they needed no such immense iron standards to bear up the immense boat, for the fountains of the great deep were broken up and the windows of heaven were opened and the flood of waters from above and beneath formed a great sea and the wicked inhabitants were drowned. The rail track is laid from the water to the place where the boat is up for repairs, and when she is ready it is transported to the water and ready for service.

Saturday, May 20, 1893

Wellington, N. Z.

I awoke this morning at quarter after three o'clock. I have been blessed with sweet sleep during the night. My heart is light in the Lord. I sensibly felt the past night that peace that Christ alone can give. We had a precious season at our family worship. Brother Harris was present, and the sister of Sister Brown who is doing our housework had come to be with us over the Sabbath. They live one hour's ride on the cars, fifteen miles from Wellington. We enjoyed a season of refreshing from the Lord. His blessing came upon us as we prayed, and I felt a consciousness that I was abiding in Christ and Christ abiding in my heart by faith.

As I seek the Lord this morning for His light and His love, there comes with force to my mind the promise of Christ that our heavenly Father is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. What could He, our great Teacher, say that would be more assuring? Our faith must at all times take Him, our Teacher, at His word.

I spoke to the little company assembled in Rechabite Hall from 1 Peter 1:1-10. The Lord gave me freedom of spirit. We then had a social meeting and nearly all bore their testimony. Brother Harris spoke of receiving light and strength and encouragement. Brother Wilson spoke of being helped by the

discourse. He said he found himself looking and depending altogether too much on feeling. Brethren Simpson and Mountain were ordained as elders of the Wellington church. This was a solemn exercise and the hearts of all were softened and melted by the Spirit of the Lord.

We see the necessity of constantly exercising faith. I told them this world is our educating school to prepare us to graduate to the higher school--heaven above. Our eternal destiny we are deciding by our own course of action. We must form such characters in this life that we can be welcomed in the mansions Christ has gone to prepare for us. We are all in danger of misapprehending the claims of God upon us, and therefore there is a neglect to apply great truths to little things.

The little things help to constitute the discipline of life. They are the means for the training of the soul for the development of character for the courts above. Grace, the grace of Christ, works in and with every child of God while, like the apostle, he is pressing from light to a greater light, from strength to a greater strength, until he can say, "I am more than conqueror through him that loved me and gave himself for me that I might be complete in him, not having my own righteousness but that righteousness which is by faith in Jesus Christ."

Sunday, May 21, 1893

I commence my writing after a season of prayer, about half past five o'clock. Wrote seven pages of letter paper before breakfast. We felt comforted and blessed while we supplicated the throne of grace. Wrote several pages in reference to perfection of Christian character.

How unwilling are the young—and the older, both men and women,—to part with their idol sins! Whatever inconvenience the habits which they have formed give to themselves and to others, they excuse their deficiencies as "It is my way," and everyone must be satisfied with "my way." They make no effort to overcome their way, and [they] take a way that is not approved of in the heavenly courts but is a trial to themselves and a trial to all with whom they associate. The Lord Jesus calls all such to perfect a Christian character. Christ invites, "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 11:29, 30.]

I walked out before dinner with my attendant, Sister Emily, a short distance. After dinner walked a short distance with W. C. White. Oh how trying, to be so hard to use my limbs!

I had a profitable talk with Sisters Brown. Sister Martha Brown needs better clothing. Talked with her sister, who will help her make her clothing. Had a profitable talk with Sister Wilson.

In the evening I decided to walk to the tram which was to take us to the Rechabites' hall for me to speak. We walked quite fast the short distance but no tram came along, and we ventured to walk the whole distance; but before I reached the hall I became painfully weary, and my hip pained me severely.

I spoke one hour to the little few. Quite a number of strangers came in. My text was (John 14), first four verses. "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 take you unto myself; that where I am, there ye may be also." This, I told them, was the lesson and promise of the personal, second appearing of our Lord Jesus Christ. It had become a habit with those not of our faith, professed Christians, to think they were stigmatizing Seventh-day Adventists by showing their antipathy. "Oh, they are Adventists!" Jesus Christ's discourse in (John 14) shows Himself an Adventist. He proclaimed His second coming to take His disciples, all who believe on His name, to the mansions He was going to prepare for them. In Acts first chapter, we read that when Jesus ascended to heaven, escorted by the angelic host, two angels proclaimed to the disciples, "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye see him go into heaven." [Verse 11.] These disciples were Adventists!

Monday, May 22, 1893

Wellington, N. Z.

I am grateful to my heavenly Father this morning that I had the blessing of a comfortable night's rest. I awakened many times in the night, suffered some pain, but slept again. Awoke at five o'clock a.m. I find I can use my feet and walk quite well, but sciatica causes me pain. I bow before God in prayer, and I plead with Him to take away my pain, to remove this affliction. I have not tried to walk as far since my severe suffering with inflammatory rheumatism. I confess to my heavenly Father my imprudence in venturing to test my limb and ask Him to forgive me for Christ's sake and to be merciful to me, to restore me, and to remove the evil effects of this imprudent taxation.

I have felt it was too much money to pay one dollar, seventy-five cents to be taken half a mile to the place of meeting in an easy phaeton. I see so many places I wish to use every shilling to benefit those whom I desire to send to the school.

I feel comforted. The Lord will hear my prayer. He will remove this pain. Heaven is full of blessings, and He will bestow upon me some of these riches of His grace and heal me of my infirmities. I cast my helpless soul upon our Lord Jesus Christ and trust my suffering frame to Him to restore me that I may not appear so infirm.

Upon the arrival of the boat in the morning, we had several visitors. Sister Edwards and two children and a brother who is to attend school came from Napier to Wellington. The boat leaves at three o'clock p.m. We had five not of our family to dine with us.

There is considerable confusion in preparing mail to be sent to Melbourne. I have to be very careful today in consequence of last evening's taxation. I long for physical soundness, that I may accomplish all I desire to do. I believe the Lord will give me largely of His Holy Spirit that I may communicate to others that which He communicates to me. The Lord is good and greatly to be praised.

Personal piety, how little practiced! No souls will be converted if approached with harshness, contempt and denunciation. It is time that heart should touch heart with the sense of our own infirmities, and a sympathy for the infirmities of others. If our hold upon the Mighty One is firm, our piety will be sweet

and sound and healthful and will have nothing to fear from contact with error. If our trust is continually abiding in Christ, we shall not have less zeal because of abounding iniquity.

We will keep close to the bleeding side of Jesus. Humility will then mark our life and be distinguished in our character. We will have the mind of Christ and achieve victories that will cause rejoicing in heaven because we have found the sheep that was lost. My heart must be in the work. I must be constantly seeking those things that are above, where Christ sitteth at the right hand of God.

Tuesday, May 23, 1893

Wellington, N. Z.

It is cloudy and raining this morning. I have been writing upon the life of Christ since four o'clock. Oh, that the Holy Spirit may rest and abide upon me, that my pen may trace the words which will communicate to others the light which the Lord has been pleased in His great mercy and love to give to me!

While at the breakfast table W. C. White read a letter from Elder Daniells in reference to his finding a large tract of land which can now be secured at a low figure. He thinks it might be a good location for the school and other buildings and agricultural business. W. C. White, we think, may go to see this tract of land.

Wednesday, May 24, 1893

It has rained hard through the evening. Cleared off in the night. Rained in morning. Very dark with clouds. Riding out twenty miles is in no way consistent. We cannot go, and are not disappointed. Willie decides to leave us Friday morning.

Friday, May 26, 1893

Wellington, N. Z.

I thank the Lord for a few hours of precious rest during the sleeping hours. A portion of the night I was very nervous; the latter part of the night slept well.

W. C. White and Brother Harris left on steamer for Auckland at two o'clock p.m. The Echo office in Melbourne have sent an urgent request for him to visit them and counsel with them in regard to important business transactions. Elder Daniells has been looking up land which he wishes to have counsel upon in regard to school. We shall miss Willie very much, but if he can do more good than remaining in Wellington, we would not, to please myself, have him remain. I will trust myself in the charge of Sister Emily Campbell. She is true and faithful.

Saturday, May 27, 1893

Wellington, N. Z.

My head is weary this morning. Mist and clouds hang over my mind; but the suggestions of the enemy to distrust the Lord shall not be cherished. Now is my time to fight the good fight of faith. Now is the very occasion that needs the steady faith that works by love (to God) and purifies my soul. I seek the Lord more earnestly.

In (1 Chronicles 28:9) David gives his charge to Solomon: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever."

The message was brought to Asa by the Lord's prophet: "The Lord is with you, while ye be with him; and if ye seek him he will be found of you; but if ye forsake him, he will forsake you." 2 Chronicles 15:2. Jeremiah 29:11-13. My heart goes out in faith. Faith is not feeling; faith is not sight. "Faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1.

I spoke in the Rechabite's hall at three p.m. from Philippians 4:4-7. "Be careful (over anxious) for nothing; but in every thing 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." I believe the promise is for me, and I appropriate the same personally. The promise itself is of no value unless I fully believe that He that has made the promise is abundantly able to fulfill, and infinite in power to do all that He has said.

The message the Lord gave me was a message of faith. We cannot dishonor God more than in distrusting His Word. Feeling is not at all reliable. A religion fed and kept alive by emotions is valueless. God's Word is the foundation upon which our hopes may safely rest, and in the confidence we have in the word of God we are established, strengthened, settled, riveted to the Eternal Rock. Then the prayer of Paul will be answered:

"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." (Here is plainly brought before us a faith that works. It is not an idle, dead faith, but a living, acting principle.) "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: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Colossians 1:9-13.

We had a precious social meeting. We were comforted and blessed. All seemed lifted up by the Spirit of God into a purer, holier atmosphere.

Sunday, May 28, 1893

Wellington, N. Z.

My head is tired but the Lord has given me sleep during the night. For this I praise His holy name. I am made mindful that I am mortal and that I must not be presumptuous. I walked some little distance to meet the cars, but it was painful business. The sciatica sets in [with] standing and speaking one hour, then walking a distance to the tram and then a distance from the tram to the mission is very difficult and painful. I fear I must give this up. It costs me seven and sixpence to ride in an easy carriage even a short distance, but I must do this—expend more money—or become a great sufferer.

Three students came from Napier on the steamer this morning on their way to Melbourne to attend school at George's Terrace. Brother and Sister Wilson took dinner with us. As soon as our meal was ended, the hack drove up and four of us rode out in it. It was very comfortable. The scenery was grand. We enjoyed it much. The phaeton which we usually hire was already let, so Mrs. Somerville kindly ordered the two-horse brougham, the nicest kind of a conveyance, and furnished the driver for the same price. It was a pleasant, bracing day and we all enjoyed it very much. The road was excellent. It was the road to the cemetery and wound around the mountains horseshoe fashion. Brother Wilson spoke in the evening in Rechabite Hall.

Monday, May 29, 1893

I praise the Lord this morning for the peace I enjoy. There is perfect rest for me in the Lord. I trust in His love. Why should we not rest in the love of God, the assurance of His Word? What saith Jesus? "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What can be more positive than this promise? "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 come; let us who believe in Jesus Christ not delay a moment, but come.

All who hold fast to themselves, as if fearful that after all the Lord Jesus does not mean as He says, show great dishonor to God. In keeping away from Jesus do not our actions say, "I do not believe the Lord Jesus means it"? You do not treat your human friends in this doubting, distrustful manner. If they show you respect, if they make you a promise, you do not say, "I have no faith; I cannot believe any of your promises. This is very trying to me, nevertheless I cannot believe your word."

You virtually tell God all of this in your actions. You feel terribly burdened over some things that have happened. You grieve and distress yourself over the trial. You write bitter things against yourself. A voice comes to you from One you have every reason to believe and trust implicitly, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [Verse 28.] You have found the rest always when you have come, but you begin to question, to look at yourself, to groan over yourself. Now stop all this. Take off that yoke you have manufactured for your neck, which galls so terribly, and take Christ's yoke, which He declares is easy, and His burden, which He tells you is light. Will you say, "I have no faith in God. I cannot believe God"?

The Holy Spirit is the Comforter, your Comforter. Has the Holy Spirit failed to fulfill His part of the work? If so, you are not to blame. But the promise is sure and steadfast. When you say you have not faith in God you make God a liar and show that you have no confidence in the Holy Spirit's work, which is always ready to help our infirmities. He is always waiting at your door, always knocking for admittance. Let Him

in. All you have to do is to put your will over on the Lord's side. You need the promise, but it is the infinite One behind the promise in whom you are to have perfect confidence. Say it: "I am the Lord's. I do believe." Crowd out every doubt from the soul. Have faith in God. He loves you. Never, never allow yourself to doubt or distrust Him. He will take your burdens if you will let Him have them, and will give you peace which is the peace of Christ.

Tuesday, May 30, 1893

I have had a precious night's rest. I did not sleep until past ten o'clock, but my sleep and rest were a blessing to me. My head has been very tired and this day I have felt much prostrated. Yesterday was also very bad for me. Sister Tuxford left us this morning for Napier, to remain there until next Tuesday morning.

We rode out, Emily and I, Elder Israel driving. We went up the hill toward the graveyard but did not go that far. Elder Israel and Emily walked up the hill, and we did not want to go fast. We had time to view the hills and mountains and the houses among the mountains—high up. The houses are built in almost every kind of a place. There is a steep, very steep, ascent to reach the houses. Every available place where a house can be built is improved, for Wellington is composed of hills and mountains. We could look down into the valley and see houses far below us. We could look up the mountain steeps and see houses up the mountains, terrace rising above terrace. The mountain air seemed light, fresh, and pure. We marked the change as we came into the valley; it was heavy, and after breathing the pure mountain atmosphere seemed almost oppressive.

Wednesday, May 31, 1893

Wellington, N. Z.

I have, through the mercy and blessing of God, slept well during the night. Awake at half past three. Rise at half past four, but my head continues weak, and I am unable to write. The day is pleasant, and we decide to ride in the open air. I have a sense of exhaustion that I do not like, for it prevents my working and doing the writing I much desire to do.

The Lord is my Helper. The Lord Jesus is my Restorer. He will strengthen and bless me. He will not have me be overcome of the enemy. My heart is uplifted to God day and night for clearness of mind, for strength, for fortitude and courage.

Ms 81, 1893

Diary, July to July 1893

Wellington, New Zealand

June 1 - July 26, 1893

Thursday, June 1, 1893

Wellington, N. Z.

I have had precious rest in sleep. Rise at four o'clock and I thank my heavenly Father I am able to write this morning.

Brother and Sister Wilson left us last night to visit Brennan, to spend a week with them. Letters came for Brother Wilson, which he opened. Brother McCullagh writes that there is an interest created at last in _____. He has been challenged for a discussion upon the Sabbath question. Everything now seems to be awakened to the matter in hand. He desires much that Brother Wilson and wife shall come and remain with them a few weeks. They will no doubt go. Received a letter from Sydney for Willie C. White from Anna Ingels. She has, in company with Brother Hickox, had a very pleasant passage from California. She was not sick at all. It was quite rough from Auckland to Sydney. I feel very thankful to God that He has been merciful and of tender compassion to those who have come on this long journey upon the broad waters.

Friday, June 2, 1893

I send today mail to Melbourne, 34 pages in one article. Letters: W. C. White one page, Brother Starr one page and half, Marian and Fannie two pages. It is raining very hard. Has rained all day. Letter received from Brother Starr from Hobart, Tasmania, stating they arrived safe and sound, May 22, one day ahead of time. Reports an exceptionally fine passage. Sister Starr had not been sick at all. Writes he was surprised to meet Brother Caldwell in this place, with his Babylonian message. Said Caldwell is a young man from Pennsylvania. He reports this man as apparently very earnest and desirous to do the will of God. Oh that the Lord will help these souls that are deluded by the enemy that those who are now in the darkness of error may see great light and no longer walk in the sparks of their own kindling—as I know for a certainty they are now doing!

I am brain weary and cannot engage in writing as I had hoped to do. The Lord is good and of tender compassion. I know He has kept and strengthened me these many years, and I will not distrust His goodness and His matchless love. I am distressed in mind when those who claim to be believers are so easily led into false paths, as are some of our brethren, and give heed to some fables that lead into strange paths.

Monday, June 12, 1893

Monday morning. I am awakened at half past one and the matter of the false message, the production of Brethren Stanton and Caldwell, urges itself upon my mind. There comes up a whole procession of cases marching before me in regard to ancient Israel's mistakes, and I cannot get them out of my mind. I arise and commence my writing upon these subjects.

I find at 2 p.m. a mail went to Melbourne.

Tuesday, June 13, 1893

I cannot sleep past three o'clock. This morning I wrote many pages before breakfast.

Wednesday, June 14, 1893

I arise at three a.m. and try to write. The Lord is certainly helping me to get off letters for this mail. Brother and Sister Wilson came from Blenheim [?] much encouraged healthwise, and the Lord was with them, blessing their seeking to bless others.

Thursday, June 15, 1893

Wellington, N. Z.

Was up at five a.m. and preparing matter to go in the American mail. These monthly mails are a great tax on me. I send off a large amount of matter to different persons; and now, after the mail has gone, I think of several that I am sorry receive no communications from me. But I have done my best and this is all that is required.

Brother and Sister Wilson, Sister Tuxford, and Emily visited the warships this afternoon. Sister Wilson and I walked out. I cannot walk far, but it was a blessing to be able to walk a short distance and keep in the sunshine. Brother Israel is much afflicted with rheumatism. I feel sad to see him so crippled, but he makes no complaint over his pain and suffering. Sister Israel is also in poor health, and he is obliged—sick or well—to do for her, for her case is precarious at times.

Friday, June 16, 1893

This morning I arise at four o'clock, put articles in shape for Brother Wilson to take with him to read to others when he sees they are needed. Brother and Sister Wilson left at six a.m. Last night we felt five distinct earthquake shocks, which put our beds in motion. This was at a quarter before twelve o'clock. Brother Wilson felt the earthquake shock quite sensibly.

It is a clear, cold morning, healthy weather; but the poor, illy-provided with food, without the blessing of fires and warm clothing, will suffer in this weather. Emily and I rode out in the forenoon. It came off as warm as summer. We kept in the sunshine some two hours or more and had a wonderful appetite for our dinner.

Saturday, June 17, 1893

I do not attend meeting today. I have contracted a cold and dare not risk any exposure. In early forenoon the mail carrier brings us the American mail. We read the letters from Elders Olsen, Haskell, Ings, and Jones in regard to the good camp meeting held in Oakland, California. These letters were indeed a feast to our souls, to read of the working of the Lord in the midst of His people.

Sunday, June 18, 1893

Rainy. Write some few pages upon The Life of Christ.

Sister Martha Brown is sick. Poor child, her lot has been cast in hard places. She is a worn-out girl. She seems to have no thoughts of herself. She is ready to do anything and everything to help others, but shows but little care for herself.

Monday, June 19, 1893

Wellington, N. Z.

Emily Campbell accompanied Sister Martha Brown home to her mother's, at her earnest request that she could have entire rest for a few weeks. We shall miss her help much. It is raining hard. At about nine a.m. the clouds roll back and the heavens are clear, the sun shining brightly. It is indeed all brightness after the storm.

I am trying to write on The Life of Christ, but I am obliged to change my position quite often to relieve the spine and the right hip. Sister Tuxford and I had our season of worship alone—only two to claim the promise. I felt drawn out in prayer to God that He would give wisdom to His workers. Oh, how anxious I feel in regard to Edson! How long the Lord will bear with him in his unsanctified independence it is impossible to determine. I pray for him. He has no idea of heeding any words of counsel I may give him. He plants himself firmly to do his way and follow the course of his own choosing.

My burden seems at times heavier than I can bear. But the Lord will give me His grace to endure. "Lo, I am with you alway, even to the end of the world." [Matthew 28:20.] Truth will triumph. But will Edson triumph with the truth? Will Edson bear the banner of Christ through evil report as well as good? My heart fears for him. I tremble on his behalf.

I cry out most earnestly that the Lord will lead and guide Willie, that the Lord will be unto him wisdom and sanctification and righteousness. Willie is in Melbourne. There are many things to decide in Melbourne. I cry unto God most earnestly that He would preside in all their councils and that He would endue with wisdom and educate and train the workers to do the work perfectly. Much is at stake. I wrote eight pages for my son Willie, four pages to Marian Davis and one page to Byron Belden, and sent to Melbourne by the boat.

Emily came at little past one o'clock. She found nearly the whole family had been sick. Sister Brown had been very sick and all the children were suffering with severe colds.

Brethren Israel and Simpson were here today. Brother Simpson took dinner with us. We had interesting conversation upon temperance. We decided it would be best for me to speak in Petone next Sabbath and Sunday afternoon. Quite a number are anxious to hear Mrs. White. May the Lord guide me and give me the very words I should speak to the people. Took treatment in the evening.

Tuesday, June 20, 1893

This morning I thank the Lord for a precious night's rest. Had some fever in the night; was kept awake in consequence, but most of the night I slept well. Did not arise until five o'clock. It is an unusual thing for me to lie in bed past four. I would be thankful could I sleep until five o'clock every morning.

Sunday, June 25, 1893

Wellington, N. Z.

Arose early in forenoon. Wrote eleven pages of important matter. At half past one p.m. a livery team was at our door to take all who could comfortably ride to Petone. Five went in the carriage. Brother and Sister Israel, Emily, and I in the carriage, one on the seat with driver. Sabbath it rained powerfully through the day and the roads are not as good as usual.

I arose to speak upon a subject, but the Spirit of the Lord came upon me, and I spoke one hour and ten minutes in a most decided manner. Those present seemed to feel under the influence of the warning given them. I told them we were Adventists; likewise was Christ, who foretold in (John 14) His going away and said, "If I go ... I will come again and receive you unto myself; that where I am, there ye may be also." [Verse 3.] I told them the Lord was soon to come and the question we should ask is, How is it with my soul? Am I bearing the proving and testing of God? Am I coming closer and closer to the bleeding side of Jesus? "Come unto me, all ye that labor and are heavy laden, and I will give you rest," etc. [Matthew 11:28.]

Monday, June 26, 1893

Hours of the past night were passed in sleeplessness, but the peace of Christ and His precious, comforting grace were in my heart. When I rose from my bed I found myself weak physically, and staggering. I could scarcely walk. It is a beautiful day, clear and sunshiny, the air bracing. I would consider it a pleasure to ride out, but I must not expend seven and sixpence as often as I like.

I have written during the forenoon. After dinner Sister Tuxford walked out with me. We ascended the hill where the prison is located and obtained an extensive view of Wellington. We can take it nearly all in. I did not suppose so many buildings could be crowded into so little space. It is a beautiful location for a building.

Wind is rising this afternoon and the dust is flying.

Tuesday, June 27, 1893

I have not slept since early a.m. After trying in vain to sleep for a couple of hours, I arise and commence writing. My mind and heart are drawn out to write important matter in regard to Christ being our life. We have eternal life through Christ Jesus. Eternal life is not inherited.

I walked out alone, for no one seemed at liberty to accompany me. I had a pleasant walk. The air is clear and bracing, and the sun is shining beautifully. I walked in the park—the Reserve, it is called, because it is reserved by the Government for all, rich and poor, to be free to enjoy it. I sat upon the seats for a while, and the walk benefited me.

I prepared a bundle of articles for Elder Israel to take up to Sister Brown's. She left us sick. I hope she will improve. Brother Israel reads some of the articles and leaves the rest for them to read as they shall find time, and then return to me.

Wednesday, June 28, 1893

Wellington, N. Z.

I have slept well during the night. Slept until five o'clock. Thank the Lord for this favor. I have been asking the Lord to give me rest in sleep. When I speak to the congregation I feel so deeply the situation of those present who are in need of the truth to sanctify their souls that I carry the burden of their case upon my soul. I know that Christ alone is the Sin-bearer.

Sister Tuxford accompanied me in my walk this morning. It is a beautiful day, and I am grateful to my heavenly Father that I can walk even a short distance. In the afternoon Sister Tuxford, Emily, and I walked to the tram, which was doing well for me. After the tram left us we walked a short distance, but enough for me. My hip began to pain me considerably.

We visited Sister Glover, who has been an invalid for more than a year. Sister Glover herself came to the door, as her girl who does the housework was away, but her countenance showed much physical suffering. Two ladies were present and a third came. After a time all left, and we had some conversation with Sister Glover and then a praying season.

We all sent up our petitions to heaven in her behalf. She prayed earnestly for herself. Of one thing I am assured, if she continues to keep herself under the care of the doctors she will die through drug medication.

We are trying to study what we can say to help the poor woman. We tried to our best ability to take her to Jesus in the arms of our faith and lay the poor soul as best we could at His feet and say, Pitying, sympathizing Redeemer, heal her of her many maladies. Thou art the great, the chief Physician, not only of the soul but of the body as well. Thou art the only One who can apply the balm of Gilead. All four of us with voice sent up our supplications to God in the name of the Lord Jesus, the Sin-bearer, the Lamb of God who taketh away the sins of the world.

In the evening we were again compelled to know how uncertain is human life. At about twelve o'clock Sister Tuxford met the proprietor of the water-cure establishment, which is located a short distance from here. He was passing the mission house and they had some conversation in regard to the beautiful day we were enjoying. Between two and three o'clock he had breathed his last. He was apparently in good health and spirits. We have not learned all the particulars, to state them accurately.

Thursday, June 29, 1893

Wellington, N. Z.

I have had a precious night's rest and am thankful to my heavenly Father. We had a most beautiful, clear moonlight night. This morning there was some frost.

I have a fire in my room today. Have not had a fire before for several days. Am writing on life of Christ.

We have secured a wheelchair, that I can be wheeled in the open air when I cannot ride in carriage. Emily wheeled me out, and she thinks it will prove a success, that it will be the means of getting me out into the sunshine more than I otherwise would go, because I do not wish to expend money to ride out, as it costs seven shillings and sixpence every time I have the horse and phaeton.

We took a short walk, Sister Tuxford and I, and I am convinced I walked too much in going to take the tram, to take us on our way to Sister Glover's. We had quite a little walk to reach the place after the tram left us, and then to return and take the tram, and after it left us to go home to my rooms. All this walking injured my poor, sick limb or hip. I am very unwilling to give up exercise, but must either give it up entirely or limit it to a very less degree than I have done. Thank the Lord my reason is good. I can write. And I am improving in health as the cold weather strengthens.

When returning from walking past the barracks for the soldiers' station, we heard the tramp of many feet. We turned and looked and there was a long file of men—convicts serving out their term in prison for criminal offenses. Six stern officers with guns in their hands were marching on either side of these men, one going before, one in the rear, and the others stationed at distances apart by their side. All convicts had on white caps and white canvas pants with three-cornered bits of blue cloth stitched fast in these garments. They were probably just coming from their breakfast, being conducted to their prison cells. It was a sad sight to us.

One man has been in prison several times and is a convict now—Brother Martin's son. Brother Martin lives at Dunedin and he and his family are doing a good work in selling books. He always deals honorably. He is prompt, and large orders are received from him at the International Society. But how sad it must be to have a son thus dishonor his parents! His father says he was one of the hardest cases on record. His life was licentious, and he was sowing a terrible crop which he has had to harvest. The sins of the father have reached to the children. The father received the truth and it has wrought a transformation of character, revealing what the truth can do for poor souls who are demoralized by sin. His reformation is not doubted by those who know him. They say the truth he has received has worked a miracle for him. And so it will for all who believe in Jesus Christ as their personal Saviour, for Jesus Christ can save to the uttermost all who come unto Him.

Saturday, July 1, 1893

This day a portion of American mail came to us, having gone to Melbourne and returned from Melbourne to Wellington. Received letters from Willie. We were glad to hear from them all. I have been tracing on paper lines in regard to the last day of Christ in the temple courts, when He exposed the Pharisees' and lawyers' hypocrisy.

Sunday, July 2, 1893

Wellington, N. Z.

It is again a beautiful day. At two o'clock p.m. there was an imposing procession doing honor to the gentleman who died suddenly last Thursday. There was a band, and over one hundred marching two and two. It is sad to think that the last rites and services that can be done for mortal man have been done, and he is laid in his narrow earth home to rest until the morning of the resurrection when all that are in their graves shall hear His voice and come forth, they that have done good, the righteous, in the first resurrection, and they that have done evil in the second resurrection, after the thousand years are finished. Solemn, solemn thought for us individually to contemplate—shall I be one who shall have a part in the first resurrection, upon whom the second death can have no power? Oh, that my life, may be hid with Christ in God, that when Christ, who is my life, shall appear, I also may appear with Him in glory. I am striving to enter in at the strait gate, to travel the narrow path cast up for the ransomed of the Lord to walk in.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 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 forever and ever. Amen." Hebrews 13:20, 21. The penalty of the law was fulfilled in Christ through His obedience unto death, making it possible for every sinner, through repentance and faith in Christ as his Redeemer to have eternal life.

To the honor and glory of God, His beloved Son—the Surety, the Substitute—was delivered up and descended into the prisonhouse of the grave. The new tomb enclosed Him in its rocky chambers. If one single sin had tainted His character the stone would never have been rolled away from the door of His rocky chamber, and the world with its burden of guilt would have perished. But it was only for a little while the divine Vanquisher seemed the vanquished. The serpent had bruised the heel, but Christ could not be holden by death. The stone was rolled away. The Lord Jesus walked forth from His prison house a triumphant, majestic conqueror, and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [John 11:25.] Let every believer now rejoice. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3.

Wednesday, July 5, 1893

Wellington, N. Z.

I have had a restless night. I have passed through the process of having my teeth extracted during my dreams. Sister Caro came in the night; is in the house. I met her in the morning at the breakfast table. She said, "Are you sorry to see me?" I answered, "I am pleased to meet Sister Caro, certainly, not so certain whether I am pleased to meet Mrs. Dr. Caro, dentist." At ten o'clock I was in the chair and in a short time eight teeth were drawn. I was glad when the job was over. I did not wince or groan. My hand was held as steadily as if I had been writing and a nerve was set in motion by the operation. I had asked the Lord to strengthen me and give me grace to endure the painful process, and I know the Lord heard my prayer.

After the teeth were extracted Sister Caro shook like an aspen leaf. Her hands were shaking and she was suffering pain of body. She had felt sick, she said, on the cars during her ten hours' ride. She dreaded to give pain to Sister White. She slept little Tuesday night and could scarcely eat in the morning, but she knew she must perform the operation and went through with it. Then the patient waited upon the doctor; I had her seated in my easy chair and gave her sips of cholera mixture—all the stimulus I had in the house. Sister Caro is not a weakling by any means. She is a tall, queenly-looking woman and thorough master of her business. The muscles of her arms are like steel. She can go through all the disagreeable performances firm and composed in ordinary cases. She knew I had borne much pain and that she should be the agent to give me pain caused her much more suffering than it did me.

I thank my heavenly Father I bore the trial without a groan and in the use of my senses. I took nothing to stupefy me, and as the result have not the influence of stupefying drugs to recover from. I am pleased to bid farewell to these teeth that have caused me so great suffering. I have expended no less than one hundred and fifty dollars on them and endured very much pain.

I feel so thankful that I have assurance that the Lord is to me a present help in every time of need. I arose early this morning to prepare and complete articles to send to Fannie for the papers, articles on [the] life of Christ for Marian, letters for Willie. Some of these I had to finish after the teeth drawing, for Brother Lyndon takes the boat at about two o'clock for Melbourne school. Sister Caro did not leave today as expected on [the] afternoon train. I kept my chamber and did not care to sit at the table with them. I suffered considerable pain.

Thursday, July 6, 1893

I had a beautiful night's rest. The Lord is very merciful to me to give me sweet sleep. I will praise His holy name. He is better unto me than all my fears. I suffer considerable pain but I can bear it. Sister Caro left for the cars at six a.m. The rain was pouring down. She anticipated seeing her sister in Palmerston a short period and going on the same afternoon to Napier. We read in the newspaper the trains could not advance, for there was a landslide and the bridge was carried away. So she will have a longer visit than she anticipated with her sister in Palmerston. The destruction was between Palmerston and Napier.

(Later:—Letter received from Sister Caro from Napier saying she had arrived home as she desired, all safe.)

Friday, July 7, 1893

Wellington, N. Z.

Slept excellently well last night. Oh how precious is sleep when the body so much needs repairs that nature can give her!

I wrote some today. Pain is making me very nervous, but I keep this to myself. It will do no good (to talk of it). The Lord is our present help in every time of need. He is my trust. It is hard to keep quiet when I am seeing so much writing to be done. Letters are constantly coming for an answer, and should I write to the many that I desire, I should not find any time to write on the life of Christ.

Saturday, July 8, 1893

Slept well during the past night and my heart goes out in thank offerings to God. I cannot venture out today. It is a beautiful day. The storm we have had for a few days seems to be ended and the sun shines. I venture to write today upon Bible subjects a few pages.

Sunday, July 9, 1893

Slept well last night, and I am deeply impressed with the goodness and tender compassion of the Lord to me, His unworthy child. I am altogether better than I had feared I would be. I have to treat my mouth nearly constantly with lotions left by my Sister Dr. Caro. The Lord is good and greatly to be praised. I lay hold of the writing in earnest today and have mail to prepare for Melbourne and for America.

Monday, July 10, 1893

Sweet night's rest, oh what a blessing! Have slept more hours since the operation on my teeth than I have done heretofore since I came to this country. The Lord is my Restorer; the enemy is my destroyer. It is storming hard today. The rain just pours down at intervals. I pursue my writing steadily, for there is much which I wish to accomplish.

Tuesday, July 11, 1893

Slept well. Praise the Lord for His mercies multiplied unto me fresh every morning and new every evening. The Lord is good and greatly to be praised.

Wednesday, July 12, 1893

I rested not quite as well the past night. Cannot sleep past three a.m. and arise to write [matter] to go in American mail. I have written to Frank Belden, for his case troubles my mind. He has not kept his soul in the love of God. He has been spiritually dead for some time. Influences have combined to make him confused and to make him move uncertainly. I wrote him a most, earnest, decided letter to change his course of action and seek the Lord most earnestly while He is to be found. I have written many letters today.

We had a visit from Elder Israel and an aged Christian brother from Auckland. We had some important conversation in reference to our faith. I knew not how to spare two hours' time when I had so much to do in getting off the mail, but we hope this old gentleman, Mr. Langford [?], will see the truth and become a keeper of all the commandments. He seems to be honest and earnest and wants the truth. I gave him Steps to Christ and Patriarchs and Prophets, and told him to read and circulate them. Notwithstanding this visit of two hours, I wrote about twenty pages today of letter paper.

Thursday, July 13, 1893

Wellington, N. Z.

I was not able to sleep after two o'clock. After trying hard to lose myself in sleep until past three o'clock I arise and commence to write to Elder Olsen an important article in reference to the necessity of having the Spirit of Jesus Christ in all of our councils.

I think we shall do well to consider more critically and to obey with a purpose the lessons given us in regard to the prodigal son and the lost sheep. I was drawn out to write to Elder Olsen upon this matter. The sheep that stray away from the fold are not brought back. There is not a going into the wilderness—representing the darkness and confusion of the sheep that is lost. He can never find his way back without help. His spiritual state is represented in the very best and most appropriate representation in the wilderness. There the shepherd, tender and true, does not hesitate to go. He leaves the ninety and nine in the fold and goes into the dreary wilderness. It is far from a pleasant pastime. He endures everything—storm, cold, roughness of the way—but that sheep must be searched for and found and brought back to the fold.

The sheep is bewildered, lost, and knows not where he is or how to rescue himself; he rushes this way and that in sheer desperation. He is miserable, dissatisfied, frightened at his whereabouts, but yet he keeps rushing on, farther and farther from the gates of heaven, farther from the Shepherd's care and protection. On, on he goes, through brush, through briars and pitfalls, rushing first one way then another. Certainly he is in a wilderness of bewilderment. Lost, lost, lost! Who feels the burden of a true shepherd? Who sees the danger? Who is susceptible to the misery, the wretchedness of that soul who has known and enjoyed the love of Jesus, the guardianship of the compassionate Shepherd? Through the deceiving, deluding power of Satan he has gone from the fold, left his pleasant pasture. Who will bring him back?

Friday, July 14, 1893

Slept well until two o'clock, then could sleep no more. I went out of the house for the first time for about two weeks. We are privileged with the use of the bathtub, hot and cold water, at Elder Israel's hired house. Took bath and retired early. Feel very grateful to my heavenly Father for the blessing of refreshing sleep.

We got off the American mail. I thought it would not be much, but it was a large mail and yet not one half [the people] are written to that I desire to help and comfort and strengthen. I think of several to whom I would be pleased to write, but I felt pressed to write to some ones in particular and upon special subjects which I felt constrained to write upon. The mail is gone and that burden is off my mind and yet there lingers a regret I did not write to others. But I will lay the burden off for I could not do more. Emily sat up until two o'clock a.m. to copy on calligraph. She has a strain upon her, as well as I—all that she can bear; and now no more letters can go for another four weeks. Expect another American mail next Monday.

Saturday, July 15, 1893

Slept unusually well through the night, and I thank my heavenly Father for the blessing of good health and strength and courage in the Lord. "Bless the Lord, O my soul: and all that is within me, bless his holy

name.” [Psalm 103:1.] About nine o’clock the American mail was brought in by the carrier and we had a feast in reading the church papers and letters from friends. We had a pleasant day Sabbath.

Sunday, July 16, 1893

Slept well during the night and write during the day. It is quite cold today. Telegram received from _____ to Sister Tuxford and I was obliged to spend the day in writing to Napier to Brother Wilson to be read to [Louise] Christie, who is not doing as he should do. He complains because our people do not give him work when the poor, deceived boy is in no condition to correctly represent the cause of God. He would leave the marks of dishonesty, of falsehood, wherever he goes.

Monday, July 17, 1893

Rested well. The Lord is merciful to me and I am so grateful for His loving kindness. Telegram received evening after the Sabbath makes it necessary to write quite lengthily. Wrote to Elder Wilson six pages of letter paper and continued the subject that I shall not have to take it up again.

Tuesday, July 18, 1893

Wellington, N. Z.

Could not sleep after three a.m. I try to write to a poor, misguided, deceived man to show him his danger of losing eternal life. Wrote eight pages to him and twelve pages upon importance of all who are connected with any branch of the work of God having the truth firmly rooted in the heart, sanctifying the life, and as a sure result, elevating and ennobling the whole man.

God has given to every man talents in trust. To every man He has given his work. There can be no idlers in His vineyard. Each has most earnest, sacred, solemn work to do for the Master. To every one is committed some work to do and none is excused. The day of final account will come, when the Lord reckons with His servants. The Chief Shepherd is Judge and illustrates the great principles which are to regulate the proceedings of the reckoning with His servants who are justified by faith, judged by their works. Faith works by love and purifies the soul of moral defilement that it may become a temple for the Lord.

The entrusted talents are not reserved for a favorite few who are exalted above their fellow men in education, in smartness of intellect. The talents are endowments bestowed upon the Lord’s family individually, from the lowliest and most obscure to those who are in highest positions of trust. The entrusted gifts are proportioned to our varied capabilities, and every one is to use these talents to God’s glory. He is to increase their usefulness because through using them he becomes more and better qualified to trade on his Lord’s goods and to accumulate by trading. The light of truth and all spiritual advantages are the Lord’s gifts. They are to be appreciated and are to have influence upon the mind and character. We are to return to God corresponding increase, according to the gifts entrusted.

We have by grace been chosen as His servants. A servant means a worker, one who bears cares, burdens, responsibilities. United with Christ by living faith, through His grace we are laborers together

with God. What a statement is this! And we are to realize that it is not our goods we are handling, but the Master's entrusted capital for us to invest and increase as wise stewards of our Lord's goods, that we may return to Him His investment with usury. We cannot hoard the Lord's goods and do nothing with it; thus did the slothful servant with his one pound, and lost his soul. Every man has a solemn work to do, and he cannot trifle with his time; he cannot trifle with his privileges and his opportunities granted him. He must improve in character, in ability, according to his privileges and opportunities, to make a complete worker in the cause of God.

Wednesday, July 19, 1893

Lost two hours' sleep during the night. Waken in morning at half past four. I thank my heavenly Father that I am feeling refreshed in body and in mind. I commit myself every morning to the Lord, in earnest prayer that He will control my mind through the day. I plead with God that through the imparted grace of Christ I may have every thought brought into captivity to Jesus Christ.

Mail came from Melbourne today. Letters from W. C. White, Brother and Sister Starr, and Marian Davis, and two large packages of copy of manuscript sent to the American mail for papers and periodicals. I sent W. C. White four pages, Marian and Fannie four pages, Brother and Sister Starr two pages and half. We could not eat until this mail was sent. We would have been glad for more time but we had it not. I am grateful I could send as much.

Letter came from Brother Wilson to Sister Tuxford which she permitted me to send to W. C. White. Called on Sister Israel. Met Sister Hamilton from Brennan. Visited with her a short time.

I have written a letter to Leroy Nicola by lamplight this evening, in response to a humble confession sent to me two months since. He confesses his sin in taking the position he did in Minneapolis, and holding it so long without making confession. He makes full confession and I am rejoiced. I praise the Lord for this victory over the powers of darkness. Elder Morrison has, I understand, made a full and thorough confession publicly and he is again a free man. I have written four pages of letter paper to Leroy Nicola and then have written a stirring appeal in regard to the parable of the lost sheep. This striking representation has made altogether too little impression on the minds of God's people. They have not been doers of the work which this parable clearly defines should be done to save the straying sheep and bring them back with rejoicing to the fold.

Thursday, July 20, 1893

Wellington, N. Z.

I awoke early this morning. It is a beautiful day. I rode out for the first time in four weeks. The weather has been quite stormy, and my teeth being taken out makes it rather precarious going out. We had a very pleasant ride to Island Bay. We kept the road where we could get the greatest amount of sunshine. I think I was favored. There were no strong winds; the waters were not beating upon the rocks as I have hitherto seen them—roaring and breaking upon the rocks as if charging against a fort and rising twenty or forty feet high.

It is a grand sight to see the waves rush on with such force that it seems they would carry everything before them; they charge against the granite rocks, which resist their force; and then another wave rolls on, gathering strength as it advances and urges itself against the rocky barrier. White as the snow, it dashes its waves in broken spray many feet high. I enjoy looking at this, but I should far rather take pleasure in the sea while standing on terra firma than to be riding in a steamer on the water.

Friday, July 21, 1893

I am thankful for rest in sleep. The Lord is good and greatly to be praised. Letters came from Brother Wilson in regard to [Louise] Christie. He receives not the testimony of reproof. Sister Charlton has had pity upon the young man and he is taking a course which reveals himself in no favorable light. Sister Tuxford decides to go to Napier. I send with her much matter to read. Oh that God would help that people that they may see everything in a true, clear light! God has been working for them in Napier. The camp meeting has been a great blessing. Souls are deciding for the truth. Elder Wilson has baptized another Maori youth who intends to go to Melbourne school to be educated in Bible studies.

But the enemy will work wherever God is at work. When the people are asleep he is not concerned. When they arise to shine as lights in the world then he is not at all easy. Three men who attended the camp meeting were separated from the church because they would not give up their tobacco. Since the camp meeting, they have had no minister with them except Sister Caro. But the Lord has been with them. Those who formerly resisted the testimonies have taken their stand upon them firmly, and a good spirit prevails. May the Lord continue the blessed work begun.

The same horse and carriage that took Sister Tuxford to the steamer, we improved in taking a short ride to Island Bay. It was pleasant and the ride did us good. Sabbath was drawing on, and we hastened to return to get the horse into the stable and to begin the Sabbath with devotional exercises. Elder Israel is away, visiting twenty or thirty miles from Wellington.

Saturday, July 22, 1893

Another Sabbath day of rest. We long for the blessing of God to rest upon us as it rested upon the Sabbath when it was instituted in Eden. When the foundation of the world was laid the foundation of the Sabbath was laid. After six days' work of Jehovah through Jesus Christ in creating the world, and man, the last grand work coming from His hand, the Sabbath was ordained of God and set apart to be sacredly observed as a day of rest and worship. After He had rested upon that day, He blessed the seventh day and hallowed it, and gave it to man to be observed throughout all time. He placed His sanctity upon the day of His rest, when the morning stars sang together and all the host of heaven shouted for joy. Those who assembled at Brother Israel's had a good meeting. Two not observing the Sabbath were present.

Saturday, July 23, 1893

Rise early and write out some things in regard to [Louis] Christie's case. Oh how difficult for one to see and acknowledge his wrong course of action!

It is raining today, quite hard at times. This rain came unexpectedly. There are a great many running from the churches to get home out of the rain.

Monday, July 24, 1893

Wellington, N. Z.

My mind is burdened upon many subjects. I am drawn out to write to those who are in peril through manifold temptations. I have written largely upon the subject of Achan in Old Testament history, for many are in great danger of following his example. His great sin was in the building up of a character that was in many respects defective and not making God his trust. He had no moral power to resist temptation. The Lord Jesus Christ in the billowy cloud enumerated his sins as grievous and He specifies the character of the sins which were bringing guilt upon the whole of Israel. The Lord would not go out with their armies to battle against their enemies while this sin existed. Israel was humiliated before the heathen nations, and their wicked hands were strengthened against Israel, for the Lord's presence was not with them.

Joshua could not account for this strange adversity. He knew God would not be glorified in this victory gained by their enemies, and he afflicted his soul. He lay upon the earth in distress; but Achan, the sinner, was not troubled. Joshua mourned out his prayer, "O Lord, what shall I say, when Israel turneth their backs before their enemies! ... And the Lord said unto Joshua, ... Israel hath sinned, and they have also transgressed my covenant which I commanded them." This one man's sin was charged to the whole camp of Israel. "For they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." Joshua 7:8-11. The Lord did not name the person. The responsible men must search out the guilty one, and the Lord Jesus showed them how to do this. He did not name all the things which Achan had done, but specified some things.

I wrote quite fully in reference to this matter and it is to appear before the Napier church.

Rode out to Island Bay and came round the lake road. The Island Bay waters never have presented so calm an appearance to our eyes as on this occasion. How peaceful seemed the waters, beautifully deep blue. We used up our full three hours in riding around the Slip, called thus because there is a place where the steamers are brought on land for repairs. The wind blew quite strong on the bay road, but we enjoyed the ride very much.

Tuesday, July 25, 1893

Cannot sleep past three o'clock. I thank the Lord for the precious rest I have had. I wrote a letter of many pages to a poor, erring, straying sheep, until called to breakfast.

Letters came from Napier giving statements from Sister Tuxford and from Elder Wilson in regard to the young man Louis Christie. He seems to be determined to receive no reproof. Refuses to believe the testimony for himself and is fully determined to deny everything until plain proof comes, then he will manifest no sorrow or grief for the sin of lying and dissembling and crookedness.

Sister Tuxford says she will not be home until Wednesday night and will bring Sister Charlton, her mother, with her.

I have written today upon the sin of blasphemy. It has rained hard all day and the wind has blown hard. It was most impossible to keep my feet upon the ground and get into the gate leading to the back door. I had taken my bath in the bathroom at Elder Israel's and it was severe going and returning. It has been quite a gloomy day.

The tenement next to this is closely connected, only a board partition dividing our tenements. The family of children have all been sick with measles. Mr. Morril keeps a dry goods store in part of the house. He informed Emily his wife was very sick with rheumatic fever. We are sorry indeed for them. We think the high winds of today must cleanse and purify the atmosphere. This is a renovating process in the providence of God for Wellington. Measles and mumps prevail. There is a bounty given to physicians to report all cases of measles—two shillings six, about 60 cents in American money—and there are so many cases the city authorities question whether the bounty shall not be done away with. Already they have paid three hundred and more pounds for the cases that have been reported.

We cannot feel that this is a healthful place, with this showing, but the habits of the people in eating and dressing have very much to do in bringing about this state of things. No plague has yet come nigh our dwelling, and we are grateful to God that He has preserved us from sickness during the three months we have made it our home in Wellington. There is great carelessness with the people in exposing themselves to drafts and wet feet. Little children go through winter with sox, their limbs naked just above the ankle to several inches above the knees. The fashionable short pants are life-destroyers.

Wednesday, July 26, 1893

Wellington, N. Z.

I thank the Lord for the precious sleep I have had during the night. I rose at four a.m. and commenced writing. The wind has blown very strong all night, and rain has been coming down freely. It is now half past six a.m. and the rain is coming in torrents. The wind has shaken the house and I have felt my bed shaken through the night. I feel my heart filled with gratitude to my heavenly Father for His blessing which has rested upon me this winter. I have had no serious attacks of rheumatism. I have at times felt better healthwise than for years, and yet this is called by many an unhealthful climate. Emily, through much typewriting, is not very well. She needs a change, and when the weather clears off she shall have a change. It is very dark and rainy. It looks as if a blanket covered the face of the sky.

[Later.] About ten o'clock the clouds rolled back and clear sky appeared. It is more cheerful out of doors now. Received an excellent letter from Sister Martha Brown answering my suggestion to come and visit them and stay a few days by the Bay.

The name of the place where they live is Long Point. They welcome us to their home and seem to be overjoyed with the prospect of a visit from us. We cannot well leave this week, but we will get off next week if the Lord will. We need some change. Our stay here is too monotonous. We need more variety,

more change in our work. One cannot keep upon one strain continuously without breaking down. It has been one steady strain early and late, but there must come a halt.

Sister Hamilton from Brennan is anxious I shall visit them, but there is no place where we can be made comfortable. Sister Hamilton visited us last evening and remained after our season of prayer. Oh how much we need power from God to help the people just where they need help and strengthen them where and when they need strength.

Ms 82, 1893

Diary, July to August 1893. With the Brown Family at Long Point, New Zealand.

Long Point, New Zealand

July 27 - August 7, 1893

Thursday, July 27, 1893

Long Point, N. Z.

I have not been able to sleep since two o'clock. It is cloudy and now about four o'clock is raining and there is a sound as if hailing. We shall rejoice when July and August are over. It is very sickly. The measles is doing its work. There are many deaths among children. Influenza is uniting with the measles.

We left Wellington in company with Emily and Elder Israel for Long Point, twenty miles. We rode on the cars and arrived at Long Point. We arrived at the station Paremata. Sister Martha Brown came to the station with the trap and Elder Israel drove the horse and luggage. Emily and Martha walked one mile to Martha's home. We were heartily welcomed by the entire family. Sister Brown gave us a most cordial welcome. They have two unfortunate children.

The eldest daughter, now 31 years old, was playfully tossed up by a man and the ceiling was low. Her head came with force against a beam and blood poured from her nose and ears and mouth. She was ruined for life. Until seven years old, she preserved her speech and intellect partially, but never has spoken a word since. She is happy all the time. Makes no trouble, but can do nothing. Her intellect is gone.

Another young man, nearly thirty years old has asthma difficulties. He is not of sound, growing intellect. He has grown in stature and years but is a child in understanding. He is always cheerful and happy. He sings much of the time. Last evening Martha played on the piano and all the children and mother and Elder Israel united in singing. Although the son cannot read a word, yet he has a fine ear for music. He sings base, beats time. You would not know [he cannot read], but he calls the words. He is an excellent singer. His voice and rendering are good. I tell Sister Brown that she should feel thankful that this young man is always her innocent child, always kind and affectionate, never unhappy, but full of joy and gladness of heart.

Two of her children are God's innocent lambs, never cause her one anxious thought. Oh when Christ comes they will be restored and inherit the future immortal life.

Friday, July 28, 1893

Long Point, N. Z.

It seems rather strange this morning to wake up in a strange place. The morning is cool. Heavy frost last night. It is clear and bracing. We are close by the beach. It is a romantic home. The impurities of the city of Wellington are left behind, and if the Lord favors us with His presence, we will be blessed in every respect. We had a precious season of prayer this morning with the family. It is quite a large family of children. Two young men and one young girl are absent. The family numbers ten at home.

This is a large, roomy house. Sister Brown is a very mild, modest, good-looking woman. She has had twenty-two children, fourteen of whom are now living. We had a very enjoyable ride in the trap seven miles and return which makes fourteen miles. The road winds like a letter S around the rocky beach road. The bay road is very pleasant. The two younger children, eight and eleven years old, walk three miles to school and back, six miles. Frequently they are fortunate enough to catch a ride. In returning from our ride we took them in from the school room. We enjoyed the ride. Although the two-wheeled trap was not an easy phaeton, yet I enjoyed the ride, jolting and all, for I can only walk a little ways on account of my hip. I shall take all the rides I can in this trap and know it will do me good. The scenery is very nice and we had sunshine all the way. And now the Sabbath is drawing on and I must lay aside my diary.

Saturday, July 29, 1893

Long Point, N. Z.

It is a pleasant morning. Slept well during the night. Was up at four o'clock. I thank my heavenly Father for His great compassion and mercy and lovingkindness to me. We had a precious season of prayer at morning worship. I read and explained the Scriptures. My heart was drawn out in prayer. The Spirit of supplication was upon me. I feel deeply for this family.

We had a religious service. I spoke to them from 1 John 3. I spoke with freedom and with as much spirit as if speaking before a thousand people. All seemed much interested. Even John, who is an imbecile, seemed to catch the spirit and be intensely interested. Oh, I inquire, what can be done for this family? What can we say to them? What can we do for them? They have not heard preaching—with the exception of the mother and Martha and one sister besides, named Bell. We had prayer at the close of the Sabbath. I read 1 Peter first chapter and explained it to them. The Lord indited prayer, and I felt the strong moving of His Holy Spirit.

Sunday, July 30, 1893

Long Point, N. Z.

Slept well during the night. It is pleasant today. Mrs. Lund, a lady seventy-four ... [Incomplete.]

Monday, July 31, 1893

I awoke this morning at four and arose, lit my fire and after a season of prayer commenced my writing. It is stormy today. It has rained very hard until about one o'clock and has commenced raining again.

Thursday, August 3, 1893

We designed to return to Wellington today, but the storm is very much opposed to this. We decided to wait until Friday.

Friday, August 4, 1893

It is not raining so hard. We prepare [to] go to the depot. We find that all is uncertainty in regard to the cars. There is a heavy washout between Palmerston and this station called Paremata. We waited at the station—which affords no conveniences for travelers—in the trap, covered with burlaps to keep dry. After waiting two hours we decided to return to Sister Brown's. Between two and three o'clock the train that left Wellington returned from the place of obstruction, and we could have gone to Wellington had we waited. We concluded the Lord would have us remain here over the Sabbath.

Saturday, August 5, 1893

Long Point, N. Z.

The past night has been to me one of deep, earnest solicitude in behalf of this family. The family were together for religious worship. The season of prayer was, I felt, a solemn time. We were reading in Acts of the working and development of the Christian church after the ascension of the Lord Jesus and the bestowal of His Holy Spirit upon His disciples that they might be witnesses for Jesus that He was the Prince of life. I see these seasons of prayer are having their influence upon the members of the family.

At 11 a.m. the family gathered together in the spacious diningroom for religious service. My subject was upon the validity of the fourth commandment, that the Sabbath according to the commandment was not the first day but the seventh day, as is plainly given us in the fourth commandment. What power changed the seventh day to the first? It was the papal power that thought to change times and laws. And this is the only authority for the observance of the first day of the week. This change destroys the sacredness of the Sabbath, for human authority has substituted another day for the day God made holy, sanctifying and blessing it—the seventh day. He placed it as the memorial of His making the world in six days and resting upon the seventh day. Satan's work was to destroy that memorial and obliterate from the minds of human beings the only true and living God, and substituting human beings and idols to be worshiped, which is, to all intents and purposes, accepting the prince of darkness as their god. And in Exodus is plainly presented the Sabbath of the fourth commandment as the genuine Sabbath and it is the seal of the living God, the sign between Him and His people.

Sunday, August 6, 1893

This day I was engaged in writing essential matter for the individual cases whom God was reproofing for their irreligious life while they were professedly serving God; but they had changed leaders, for this their course of action plainly testifies. Some were corrupting their ways before God and walking in the light of the sparks of their own kindling and not in the divine light. Their works testify against them.

Monday, August 7, 1893

We make one more attempt to return to Wellington, but in the night season I have been solemnly addressing the family of Sister Brown. I have labored faithfully for them while with them. The efficiency of the church in this house will be precisely what the zeal, purity and intelligence of its members make it. The Christian enterprise will remain in a feeble condition unless the moral power is brought to combine with human effort. The moral and religious element will surely retrograde and become a dead letter unless there is progress.

Under the present circumstances, they cannot hold their ground against opposing forces of sin and error, which will not be wanting. The Lord by His Holy Spirit is at work to recruit and reinforce the Lord's army by enlistments, in order to hold the fort. The accession of members is essential, to bring their fresh minds as a reinforcement to breast the difficulties which must be met. If these young minds will walk in the light, they will have clear conceptions of their individual responsibilities and duty. They will have zeal for Christ and in connection with the present pressure, communicate a new spirit to the entire family, which so much need the fresh, vitalizing power from above. There will be pressure from outside influences, but the unity from the forces within will stand against the pressure from without. The additional impetus given by the members of the family who should decide to stand under Christ's banner, if they are true to principle in the spirit and efficiency which Jesus gives, will put everything in motion and triumph over the powers of darkness and the obstacles Satan presents.

At family prayer the Lord wrought. I called for a decision, commencing at Bell, who is possessed of much influence in the family and was sufficiently obstinate as to be rather difficult to manage. I set before her the case, and she decidedly assented to take her stand under Christ's banner. Alex is about seventeen years old. I then asked him if he would confess Christ and enlist in His service. He decided he would. Then Victoria, a noble girl about fifteen years old, as I put the question of decision to her, answered promptly, "I will be a Christian." Charlotte, the cook for the family, is very silent, scarcely saying anything. I addressed her and she responded; so here were four in that family who decided to help the mother and the sister Martha in maintaining the religious services in the family. There is a member of the family, Mrs. Lange [?], who is a Christian. She will help them. She is now keeping the Sabbath. We had a precious season of prayer. We dedicate this home to God. Martha prayed, the mother of the children prayed and Emily prayed. Our hearts were made joyful in God.

Ms 83, 1893

Diary, August 1893

Wellington, New Zealand

August 8-14, 1893

Tuesday, August 8, 1893

Wellington, N. Z.

We are thankful to the Lord for His preserving care over us on the short journey of one hour and a half's ride on the cars to this place, Wellington, after an absence of ten days. I arose at three o'clock to do important writing. The American mail goes on Thursday and we have not much prepared. We had an interview with Elder Israel and Brother Mountain in reference to leaving Wellington for Napier and Hastings. We feel it is time for us to be on the move as soon as the arrangements can be successfully made. Elder Israel leaves tonight for Brennan.

Thursday, August 10, 1893

This day is a very busy day. The American mail closes today. Every power and nerve is called upon today to do its best. We send a large mail today and feel relieved.

Friday, August 11, 1893

Friday we can do but little. Tired, very tired with the pressure of the writing we have felt constrained to prepare to [send] in this mail, just gone on its way across the broad waters to America. Again it bears from us the Macedonian cry, "Come over and help us." [Acts 16:9.] We have implored that means should be sent to us whereby we can obtain facilities wherewith to work. We have not had means, neither have we had workers. The Lord give us patience and courage that will not fail us when sorely tempted.

Saturday, August 12, 1893

It is a pleasant day. Attended meeting. The few assembled in the house of Elder Israel. The room was well filled. Sister McCalpin and her two daughters were present. Brother Camp was also there. Brother Israel was away seeking to hunt up the lost sheep. Brother Simpson is engaged in the same work and has written good accounts of his work. Some souls have decided to obey the truth.

I spoke to the few assembled, and the Lord gave me a comforting message for them: They were not to examine their feelings and make their feelings their leader. Jesus is the object to which they must look, and they must depend upon Him. He says, "Follow me, and ye shall not walk in darkness." [See John 8:12.] Follow your own changeable feelings, which vary with circumstances, and there will be no steadiness of purpose. Talk of gloom and depression, and keep the mind upon the most gloomy subjects, and Satan will furnish enough of this kind of disagreeable subjects. God demands of us to exercise fervent piety under all and every circumstance in harmony with Jesus Christ. Seek for work in His lines, because this is the fruit of true godliness. Win souls to Jesus.

If you feel at liberty to moan and groan over bereavements, things that are past out of your keeping, things you cannot change or alter, you will neglect the present duties lying directly in your pathway.

Look unto Jesus who is the author and finisher of your faith. Turn your attention from subjects which make you gloomy and sad, for you become an agent in the hands of the enemy to multiply gloom and darkness and you will make the atmosphere surrounding your soul dark and forbidding. Although severe afflictions may come upon you, it is your business to look up, and to see light in Jesus. You must do this if you give depth and stability to Christian character, and by beholding the Light of the world you become light and insure to yourself a peace, comfort and hope, which are enduring.

If you are exclusively engaged in dwelling upon your own sorrows and darkness, thinking God has dealt hard with you, your religion is not uplifting but is depressing. You become a shadow of darkness, hard and complaining, when exclusively shut up to your own sorrows.

Sister McCalpin was present and she was doing this. She had lost her son, who was not prepared to die. She spoke, with others, in the social meeting. Oh, her heart was so heavy and sad, but she said she was comforted with the words spoken by Sister White. We had a good, profitable social meeting, then this afflicted sister spoke to me about her son they had buried a few weeks before, dying without hope, and the sorrow and grief she had felt. I entreated her to leave the mourning for the dead, which would do no good to worry over; that she as a mother should wisely and mercifully care for the living children, and that she had not a moment to devote to vain regrets, but to gird up the loins of her mind and go to work and try to bring her children to Jesus and herself surrender to Christ, that she might grow in grace and the knowledge of Christ. Working in Christ's lines, she would never grow cold but become identified with the Saviour in all His plans.

Sunday, August 13, 1893

Wellington, N. Z.

I thank my heavenly Father for His mercies and His blessings and His truth. His love, how precious it is! And then to think He identifies His interest with His people here upon the earth who are so unworthy! If we are laborers together with God we have no time for sloth or for stagnation or to become homesick. I would so love to see my children and grandchildren and friends in America, but I see fields of work for laborers. We must keep our eyes fixed upon Jesus our Leader and obey His orders. There is abundance of worldly ambition and self-seeking, but this is rebuked by Jesus Christ. There are matters of more absorbing interest, and more elevating in their character, which are to give every man and woman a higher, nobler sphere of Christian activity.

We become partakers of the divine nature as we wear the yoke of Christ and work in Christ's lines. In this work we attain the highest moral efficiency, and in the service of Jesus Christ we have the clearest spiritual comprehension and strength of spiritual sinew and muscle. We have steadiness of faith; we have power to prevail with God in earnest prayer, and we are growing in grace and in the knowledge of Jesus Christ our Lord. Self-denial and cross-bearing are not always pleasant, but frequently very inconvenient and often very painful and mortifying; but if the spirit does not rise up in rebellion, but accepts with submission the duties which must be done, although disagreeable, good fruits will appear. We are privileged to be partakers with the sufferings of Christ. Working together with Christ, wearing His yoke, we are partners in His great work, His servants to carry out His purposes in doing our utmost

for the salvation of the souls for whom Christ has died; and by and by we shall be made partakers of His glory, linked in sympathy with Christ. He is a missionary in every sense of the word.

Christ works through human instrumentality. Humanity must reach out for humanity as did Jesus Christ. Light, precious light of truth, is shining upon us from the throne of God and His Word is a lamp to our feet and a light to our path. Oh, if men and women would only have a sense of their opportunities to diffuse light to those who are in darkness! Our talents are entrusted for wise improvement by putting them out to the exchangers. We multiply them, increase our tact and ability, exercising our powers that we can do better work and have increased powers to do larger work. Souls are being neglected.

The mail is brought to us. Quite limited, but nevertheless we are glad to receive it. Letters must be answered, and we have only one more day in Wellington. We leave Tuesday for Napier; if the track is clear, we will be glad. There have been many landslides.

Monday, August 14, 1893

I arise at three o'clock and after my season of prayer engage in writing, for Melbourne mail goes today. This is indeed a day of much work. There is not time for me to rest. It is a beautiful day. Ride out in the afternoon, taking the hill road to the cemetery. Sister Charlton and Mrs. Waters, Sister Tuxford, and myself compose the company. The ride was all that we could ask. The driver was intoxicated, but a man was sent along with him to see that everything was as it should be. I see the location for [the] cemetery is very nice. But I felt hardly at rest, knowing that there was so much work left undone to get packed and off for Napier. Very, very busy day.

As I was stepping out of the door in the evening, to go to Sister Israel's for my bath, a gentleman stopped me and addressed me as Mrs. White. He said he wished to have an interview with me. I told him my time was fully employed. I could not give him any opportunity for conversation. He walked along as far as Elder Israel's hired house, and we stopped ten or fifteen minutes at the gate, he soliciting me to go to his house. Himself and wife live only a few steps from where we were, but I told him it was impossible. He said he had read my tract on the elect of God and sent it to England to some relative or friend and he had answered him, and he wanted to talk with me on that subject. He was quite persistent, but understanding my duties, I could not consent to be hindered.

He said he did not agree with me that man in his salvation must be a co-worker with God. Man was exactly as a machine in the hand of God. Man could do nothing. "No, nothing," I answered, "in his own merits to save his own soul, but the injunction is, 'Work out your own salvation with fear and with trembling: for it is God which worketh in you both to will and to do of his good pleasure.' Philippians 2:12, 13. Yet all the dependence must be on the working grace and power within. 'It is God which worketh in you.' Yet this does not set the living agent free from all responsibility or obligation. This text shows the concurrence of both the human agent and the divine power. Man can without Christ do nothing; he cannot of himself work out his salvation; but heavenly aids are furnished him. But God will not do the forcing of man's will. He must cooperate with God."

The man was quite tenacious. He inquired, "Do you think that Adam and Eve might not have eaten of the fruit forbidden?" "Certainly I do. He had moral power. He had open access to God. He was not tainted with sin as we mortals are, and if it was not possible for him to resist the temptation of Satan then our God was not reasonable and just to punish man and his posterity and the earth with His curse because he did eat."

Had a visit from Mr. Langden [?] and his wife. They attended prayers with us in evening service. Mrs. Somerville called. Paid me for temperance book I gave her. Said she was much pleased with it but wished to pay for it.

Ms 84, 1893

Diary, August 1893. Labors at Hastings and Napier.

Hastings and Napier, New Zealand

August 15-28, 1893

Tuesday, August 15, 1893

Hastings, N. Z.

I arose at three o'clock and worked as busily as possible to get ready to leave at quarter before six. Emily worked all night in packing. Brother Mountain was very kind to us and assisted us Sunday and helped us to the depot. Ten hours drive on the cars was a long journey for me, but Emily made everything as comfortable for me as possible. We came to Palmerston, dreading the change of cars when we had so much baggage and no man to help us, but we were happily disappointed. Brother Simpson was on the platform. He had just come in from another direction and thought he would come down to the cars to see if there was anyone he knew. He was overjoyed to meet us, and the few minutes we were waiting he was telling the good news of his success in personal labor in Boxtun. A mother and daughter had decided to keep the Sabbath. The Lord had blessed him in his labors, and he seemed to be enthused with the Spirit, full of joy for the success of his labors. He helped us on board and he was a great help to us.

There were many Maoris on board the cars, some very nice-looking people. They had been attending some conference. One man, I think, was a Maori minister. He had his books slung over his shoulder exactly like the whites, and he was dressed in ministerial garb. Then a few stations on we saw for the first time the ceremony of salutation—the rubbing of noses. It was a novel sight.

At Ormondville Brother McCullagh brought us a pitcher of hot milk which was very thankfully received. We met Brother Anderson here, and he says he is not much better, poor man. The place is very low and wet. We could see them but a moment. We reached Hastings a few minutes after five o'clock, and Elder Wilson and wife were awaiting our arrival. We were taken in a hack directly to his home and were very thankful that the day's journey was in the past.

Wednesday, August 16, 1893

Slept well through the night. It is a beautiful day. I see so much to be thankful for in my case. The Lord is my Restorer. I am able to kneel down now. I feared I might not ever be able to bow upon my knees in prayer. For more than one year I was unable to bend the knees to kneel down, but I am gaining all the time in health, for which I praise the Lord who is so good to me. His mercies are seen every day.

We are trying to get settled today. In the evening there was social meeting in the home of Brother Wilson. Twenty-five were present. I spoke to them with great freedom. Three not in the faith were present. A mother and daughter by the name of Hyde were here. The mother stated to Sister Wilson that her son, a barber in Wellington, sent her Daniel and Revelation and Great Controversy as a present. So this is an evidence that some whom we do not know are interested. I believe the leaven of truth is working silently in the city of Wellington, and the Lord will yet have a people there to lift the standard of truth. Several have embraced the Sabbath here in Hastings.

A man and wife, excellent whole-hearted Christians, have just seen the light on the Sabbath question and embraced it. They had been so deeply prejudiced against Seventh-day Adventists that they would not come out to the tent. Ministers had warned and misrepresented [Seventh-day Adventists] until they felt that it was dangerous to have anything to do with them. Sister Blackwell was taken quite sick. Sister Wilson went to see her and gave her treatment and relieved her, then she could reach her by the presentation of the truth. Both herself and her husband are fully decided to observe the Sabbath. They will use their talents to a purpose.

One man is almost decided and the Lord is working on these human minds, reaching them through personal labor. There is no great excitement, but just watching for a chance to introduce the leaven of truth into the hearts of the people. These social meetings do more than preaching to ripen off the work, bring hearts close to hearts, and educate them to profess the truth, to lift the cross, to be witnesses for Christ.

Received a telegram that Brother McCullagh's daughter was worse. Now was the time for me to speak. I wrote them some very plain words of reproof in regard to their daughter, that their educating and training of her was not right. She would be no recommendation to them, but her perverse ways and the management of the mother would certainly have a counteracting influence on Brother McCullagh's labors. This was a great cross for me to lift for I am certain that the mother will not accept the caution and warning given her.

Thursday, August 17, 1893

I arise at four o'clock and prepare to write. It is a clear, cold morning. Devote the day to writing.

Friday, August 18, 1893

Rise early and prepare to go to Napier on the half-past one o'clock train. We reached Napier in about forty-five minutes. We were pleased to meet Dr. Caro and Sister Caro, dentist. They both seemed as pleased to see me as if I were their mother. Both had letters from their children, and after Sister Caro

read her letter she called for his, but he said, "No, I want to read that letter to Mrs. White myself," and he read the long, interesting letter from his son Ned at Battle Creek. We had a very pleasant visit with them. We tried hard to get off letters for Melbourne. We could only get off a few.

Saturday, August 19, 1893

Napier, N. Z.

Arose at four o'clock and wrote some matters pressing on my mind. At half past ten a.m. walked to the church in Napier and spoke with great plainness. I felt constrained by the Spirit of the Lord to present warnings and arouse them to see their danger in not aiming to reach a higher standard.

The house of worship was full and Brother Everston [?], who has through God worked to get the truth before the Maori students, was present. Several have taken their stand. One is on his way to America and others intend to go to the Melbourne school as soon as they can do so consistently. These young men have been brought to the light through one who was separated from the church, we suppose, too hastily. There is a necessity for every one to be very careful how they move in turning souls away from the fold.

The word seemed to reach hearts and in the social meeting which followed the discourse many testimonies were borne. Oh, how we long to see spiritual growth! The kingdom of God is progressive and embraces all true subjects, even the smallest disciple and apparently the weakest of those who will walk in the light and grow in accordance with the spiritual advantages they receive, growing up into Jesus Christ their living Head. Not one is stationary; it is advancing and growing else it is retrograding, backsliding, pretension and not genuine godliness.

The seed of truth that is not nourished and cultivated does not spring up and grow and soon loses its power to germinate, for although they still bear the name of Christians, they make no advancement in piety, in improving the entrusted talents. As they receive no spiritual nourishment that they may grow thereby, they become dead branches and the world, with its amusements and attractions, is the atmosphere most congenial to them. These become stumblingblocks; having a name to live, they are dead. They disperse no light, because they do not have their lamps trimmed and burning. They dishonor the religion of Jesus Christ. They have no strength from God to engage in the spiritual warfare, 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. They have never put on the armor of God, ever crucified the flesh with the affections and lusts.

After the discourse given we think the words, spoken entered into good and honest hearts and will be acted upon.

Sunday, August 20, 1893

Hastings, N. Z.

Arise this morning and write industriously until time to prepare for meeting. After the Sabbath August 19, we stepped on board the train for Hastings. The only car for any passengers—second class—was filled, with few exceptions, with Maoris. Many of them were heavily loaded with drink. There were a few white men, and one of these was as boisterous as the Maoris who were very rough and boisterous, yelling, stomping and some smoking.

I began to be very nervous. My head ached and all this uncouth behavior and ungainly performance seemed to weary me so much I had to make an effort to center my mind on Jesus and ask for His grace to sustain and comfort me. Exactly opposite us sat three Maori young men who were quiet, intelligent-looking lads. They struck up a song in English and with clear, musical voices sang of Christ and the pardoning love of God to sinners. Oh how refreshing! It was indeed as cold water to a thirsty soul. They sang hymn after hymn and I thanked them for thus doing. They stated, pointing to the boisterous Maoris, "They are showing their colors and we must show our colors." Thank the Lord that there are the precious among the vile, the servants of the heavenly King among those who are servants of the prince of darkness.

These young men volunteered to help us from the car with our baggage, and we could only thank them. They may be of that number upon whom the leaven of truth is working. They told us they had to walk twenty miles that night to reach the college which they attend, and it was then about eight o'clock.

Sunday I spoke in Odd Fellows' Hall. There was a small company out and several not of our faith. I spoke to them above one hour with much earnestness, for the subject seemed of importance to me, and I knew it was of vital importance to those who were listening. I also spoke in the evening to a roomfull in the hired house of Brother Wilson. I had much freedom in dwelling upon practical godliness; the fifteenth chapter of John was my text—the subject of the vine and the branches, the importance of bearing fruit to the glory of God.

Brother Wilson left for Napier; walked the whole thirteen miles to speak to the church in the evening.

Monday, August 21, 1893

Hastings, N. Z.

I arise at half past four and am not feeling well. Speaking three times Sabbath and Sunday was too much for me. I am exhausted today. Oh, may the Lord give me wisdom to use the health and strength given me with prudence! The Lord is good; praise His holy name! He will strengthen and support me. I did not think I would be able to speak without my teeth. It has been six weeks since the teeth were extracted. Sister Dr. Caro will in two weeks furnish me with a temporary under set.

Brother Wilson returned with a horse for us to use. We must have a carriage, which will cost us about four dollars per week; but we must have it, if it costs a larger sum, for we have to have cabs to go to the cars, cabs to go to the meetings, and the car fare to Napier, which more than covers the expense of the carriage and keeping the horse. This is a settled thing. We cannot do without the horse and carriage, expensive although it may be. We must divide our labors between Napier and Hastings, and Sundays

there are no trains running; and if both places are served we must have a conveyance in our own hands to go and come as the work of God demands.

There is need of a meeting house being erected in this place—Hastings—and there cannot be efficient work done without it. The ministers tell their people, “These are only transient men, carrying doctrines to break up the churches, and then they leave them to get along as best they can.” Erect a house of worship and we will not be dependent upon the little halls without chairs or seats except hard benches without so much as backs to them. But where is the money coming from? This pains my soul. God has entrusted the money to some ones to be used for just such purposes as building necessary houses of worship. A church will soon be organized here and a meeting house must be built, if ever so humble. We see no other way to get a standing place, to lift the standard of truth. The false shepherds have every advantage to obtain hearers. We must have some advantages if we unfurl the banner of truth in this country.

We were rejoiced to hear that Brother Iverson was at the Sunday night meeting and has promised he will keep the Sabbath. He has given it up and was employed by the college which is twenty-five or thirty miles from Napier. This means he loses his situation.

Tuesday, August 22, 1893

Hastings, N. Z.

I thank my heavenly Father for a good night’s rest. My head is still not free from pain, but I am thankful for the relief I do have. It has rained all night and is raining this morning. The weather has been quite cold. The snow lies heavy upon the tops of the high mountains, and this is felt in the valleys. This rain is not a cold, but a mild rain.

We have had some anxiety in regard to our leather telescope traveling trunk. It was not with the luggage in the freight train. We have instituted special inquiries, giving definite directions in regard to the trunk, but nothing has been learned in reference to its whereabouts until today. It has been found at a station just below here, and I am glad it is found, for much manuscript was in it, and clothing of no special value except to ourselves. We do not wish to have to purchase and make new garments. We have no time to do this. I thank my heavenly Father that the trunk has come safely, and that our cause for anxiety no longer exists.

Have written many pages today. My whole day has been occupied in writing out testimonies to those who need to be reformed in many things. I am very tired this evening. My heart was drawn out in earnest prayer to God for wisdom to know just what course to pursue to reach souls ready to perish. I would bear in mind the words of Christ to John which he was to write to the church in Sardis: “I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.” Revelation 3:1, 2. Neglecting to watch our opportunities and discern the necessities of our fellow beings is in the sight of God a sin. Christ identifies His interest with suffering humanity and in (Luke 10:25-28) we have the principles clearly defined—what it means to keep the commandments of God. It is to love God

supremely and our neighbor as ourselves. The question was asked, "What shall I do to inherit eternal life?" The above is the answer. Said Christ, "This do and thou shalt live." We are to act as the good Samaritan acted; we are to be wide awake to see how we can bless humanity and work in Christ's lines. Oh, I long to be constantly improving in efficiency. We do not want the queen of the south or the men of Nineveh to rise up in the judgment and condemn us because we have had great light, great opportunities, and did not improve them.

Wednesday, August 23, 1893

We are having pressing writing, not only for the next American mail but for the workers and the churches in New Zealand. Yesterday I wrote much. I was passing through a crisis physically and could not sleep until past two a.m. I awoke about six and thank the Lord that I had a few hours' sleep. I am very weak this morning.

The moon shone brightly in the night, but a distinct circle was surrounding it. It commenced raining again. This morning it is cloudy but with some prospect of clearing away.

I have written this day four pages of letter paper to Sister Brown, four pages to Sister Tuxford. I feel a deep interest for the Brown family. I know that if they receive proper help in their isolated condition, they will be a church in their own home to reflect the light of truth to others. My heart is drawn out for that family. I feel that now is their time to be wholly on the Lord's side, to have determination of purpose, to be settled, rooted and grounded in the faith. The providence of God held us in Long Point, Paremata, ten days which were days of labor for me and I believe the angels of God were working upon the hearts of the family.

Thursday, August 24, 1893

I thank the Lord I was able to sleep until 4 a.m., and after dressing and prayers commenced my writing. Mail closes today. We have had no rain, but it is very windy. All have worked very diligently to get off the large amount of writing which needs to be done, and yet we make very slow progress. If I had a calligrapher writer, I could accomplish much more than I now do; but I am almost destitute of workers, and I am distressed greatly over the situation. Time is passing and my manuscripts have to wait, wait, wait, because Emily cannot possibly work upon them and get them copied.

We rode out today. The weather is unsettled but not raining. I enjoyed my ride out. The roads that have been worked are not bad. The roads unworked are very bad. I find myself weak and shall not go, I think, to Napier. Oh, may the Lord direct and counsel me. I want to move in faith. I want perfect trust in my heavenly Father. Christ hath promised to be my Restorer. I have written two pages to Elder Israel, twelve pages to the family of Sister Brown. May the Lord work upon the hearts of the absent children, as well as those who are at home, is my prayer. I am looking unto Jesus who is the Author and Finisher of my faith.

Friday, August 25, 1893

I awoke at half past three o'clock and wrote several pages before breakfast. These are very busy days, for we expect to leave this place—Hastings—for Napier, if the Lord will, to attend Sabbath meetings in Napier. It is a cloudy sky, yet not raining. The moon has shone brightly through the night.

Elder Wilson, Emily, and I rode to Napier. I thought it was thirteen miles but learned it was 14 miles. I had been very much tired after speaking upon the Sabbath at Napier and twice upon Sunday at Hastings. I had an ill turn which nearly prostrated me. We decided to go as far as we could, and if we could not proceed because of my infirmities to return; but every mile we proceeded onward, I improved in health and strength and the journey was pleasant. The appearance was of rain. We had some little sprinklings and called at a village half way to purchase an umbrella. They had none in the store, but kindly loaned us an umbrella. We had no use for it.

We passed a most beautiful garden. There was a tree twenty feet high which was filled with beautiful flowers, purple and white combined. I called it the tulip tree. I saw one like it in America, near Memphis[?]. Then there were beautiful camelias that were very pleasant to look upon. We thought we would, when we had more time, enjoy the privilege of examining the rare and precious plants of the garden. The roads were excellent and we reached Napier in less than two hours and a half. The horse is not fast but seems to be constitutionally lazy; but we were thankful to enjoy the benefits of the outdoor air although we had not the sunshine. We were thankful to get all settled before the Sabbath.

Dr. Caro received us very kindly and informed us his wife was doing some missionary work. We were pleased to [see her] soon return. Sister Caro had a letter just received from one of the Maori boys who had received the truth and been baptized at Napier. He expected to go to America with Pomare, who was to become educated as a native medical missionary. His father was in the legislature in Wellington. He gave his consent that he should go, but someone opposed to our faith wrote to the grandfather, who has in his guardianship the means left the boy by his mother, and he refused to let him have the money. He was unable to follow out his purpose and became discouraged; but a letter from Sister Caro aroused him to see his danger, and he repented and made humble confession to God. The letter will be read to me on the morrow.

Saturday, August 26, 1893

Napier, N. Z.

I arose early, and by the light of a candle, after seeking the strength and wisdom which cometh alone from God, wrote out some important lessons to mothers in regard to the way of educating their children. The neglect of parental training is making our world as it was in the days of Noah, when wickedness of its inhabitants become so great the world was swept of its moral pollution by a flood.

I spoke at half past ten o'clock to a well filled house. Many not of our faith were present. My subject was, "As it was in the days of Noah," etc. [Luke 17:26.] The Lord gave me much freedom of spirit. Although all my under teeth have been extracted, yet I can speak quite distinctly. This was a surprise to me, for I did not expect to be able to speak at all before the public. The congregation was in tears during

the discourse, and I sincerely hope a good impression was made. The presence of the Lord was in the meeting.

I was led out to present before the congregation the perilous times in which we are living, and the danger of being found unprepared for the Lord's appearing, the church doing very much after the practices of the world. And in the denominational churches there are smooth sayings and crying, Peace and safety. When sudden destruction will break upon the world they will be unready.

We have no knowledge of the day or the hour of Christ's coming, but "as it was in the days of Noah," Christ declares, "so shall it be" prior to His second appearing. [Verse 26.] Wickedness in Noah's time had reached such proportions that God sent them a message of warning that in one hundred and twenty years He would punish the inhabitants of the world by a flood and destroy them all. Noah preached, but he was laughed to scorn. Directed of God to build the ark, he was mocked. They saw that immense boat built on dry land for the safety of all who would believe and enter the ark, but they dwelt upon the fact that they had had no rain, and it was a fanatical proposition that there would be rain. But their unbelief did not prevent the fulfillment of the message. The rain came and the wicked inhabitants perished in the waters of the flood.

When the warnings are given in this age, as in the days of Noah, they will say, It is impossible. "Ah Lord God! They say of me, Doth he not speak parables?" Ezekiel 20:49. But when the world is absorbed in its pleasure loving, its amusements, its gains, its traffic, its moneymaking, its dishonest practices, when it is as Sodom steeped in its iniquity, luxury, extravagance, wine-drinking and reveling, robbing the poor of sustenance, and when the Christian world are lulled in a blind, deluded slumber of security, when ministers are crying, "Peace and safety," then sudden destruction cometh upon them. [1 Thessalonians 5:3.] As a snare shall it come upon all who dwell on the earth. As in the days of Noah, so shall also the coming of the Son of man be. They will be eating and drinking, planting and building, till the day overtakes them as a thief.

Sunday, August 27, 1893

Napier, N. Z.

I slept some through the night and felt grateful to my heavenly Father for His goodness and mercy to me. Wrote very diligently a portion of the day. I slipped and fell heavily on my back on the waxed floor, which has increased considerably the pain in my back. In the afternoon rode out—Sister Caro, Emily, Sister Huet [?], and I. We had a pleasant ride of one hour.

In the evening I spoke again upon the second advent of our Lord and Saviour. There was a very solemn sense of the judgment before me, and I presented to parents the solemn responsibilities resting upon them to educate and train their children for the future, immortal life. I felt very deeply over the condition of our youth. They have not been brought up in the nurture and admonition of the Lord.

Monday, August 28, 1893

We were again in the business of moving and rolling up bed and bedding, and were on our way in the carriage for Hastings. Had impression taken in morning for upper set of teeth. This detained us until after dinner, and we did not get away until about three o'clock. We missed our road, and went round by Havelock, which was about three miles farther. Here we were under the necessity of lighting our lamps, as it was quite dark and we had four miles yet to travel. We reached the home of Brother Wilson in safety.

Ms 85, 1893

Diary, September to October 1893. Labors at Hastings, Napier and Ormondville, New Zealand.

Hastings, Napier and Ormondville, New Zealand

September 1 - October 7, 1893

Friday, September 1, 1893

Friday we left Hastings for Napier in company with Brother Wilson.

Sunday, September 3, 1893

I rested very well. For this blessing I thank my heavenly Father. We rode out; Sister Caro accompanied us. Two sisters in different localities came out to meet me, and we had a little visit by the roadside. I wrote most earnestly to Sister Caro's son.

I spoke in the evening. How thankful I felt that I was able to walk to the Seventh-day Adventist church. I spoke to the assembled Sabbathkeepers, and quite a large number of unbelievers were present. I spoke on Christ's riding into Jerusalem. This is a solemn subject to handle, and it always taxes me severely, for I feel deeply that in Christ's weeping over Jerusalem He saw beyond the destruction of Jerusalem an impenitent world doomed to destruction.

Monday, September 4, 1893

We slept not well. It is a tax upon me to speak evenings, but it is difficult to get a congregation at any other time, and thus I consent to speak evenings. I spoke to the people in great earnestness, for I wished to impress upon them the peril of delay in obeying the word of the Lord.

Emily and I rode to Hastings and arrived there about noon. I was very weary. I received letters from Melbourne, and I was stirred up to write letters to Battle Creek in reference to the school at Battle Creek and the other schools that would be molded by the Battle Creek school. I felt strongly exercised in regard to their amusements, exercising in games of football and in pugilistic exercises with boxing gloves. Oh my soul is distressed when I see and have a sense of how easily many fall into Satan's net spread for their feet. The Lord has made provision for their continual advancement, if His people will live

by every word that proceedeth out of the mouth of God. A greater Captain than Joshua is in the midst of His people to lead them on, advancing step by step to certain victory.

The school established among us cannot measure herself by the world or by the customs and practices of the world. The Lord has blessed His people greatly in Battle Creek. The position of those who believe the truth is not, cannot be, as it was before the endowment in rich blessings came upon them. Their advance in spirituality and in piety must be in accordance with the increased light bestowed by Heaven. If the spiritual state does not correspond with the blessings and benefits conferred, then she is weighed in the balances and found wanting.

The path that is cast up for the ransomed of the Lord to walk in has been growing brighter and brighter with every step that they advance, but if the talents are unimproved, if her fruit is not in large measure corresponding with the advantages and capabilities given, then the light will become darkness—and how great is that darkness!

Tuesday, September 5, 1893

I had rather a restless night. Sister McCullagh and her little girl were with us at dinner. I was striving to get writing done to go to several places in the afternoon. I rode out with Brother Wilson and Sister McCullagh six miles and back. Elder Wilson had an appointment two miles and a half away at a meat-canning establishment. There were about forty who attended the meeting.

Wednesday, September 6, 1893

Wednesday everyone was enlisted to take the matter I furnished them for American mail. We got off quite a large mail and were very weary. We all had a heavy strain upon us. It rained in the afternoon so that we could not ride out, but toward evening Brother and Sister Wilson, Emily, and I rode about five miles, and I felt my head rested some; but I learned that it was understood I was to speak that night and I would not disappoint them.

The parlor at Brother Wilson's house was full. Several not of our faith were present. The Lord gave me much freedom in speaking in reference to the near approach of the Son of God in the clouds of heaven with power and great glory. I impressed upon them the importance of keeping the Sabbath which the Lord instituted in Eden, when the morning stars sang together and all the sons of God shouted for joy. I presented before them the Sabbath as a sign, as brought before us in the 31st chapter of Exodus. We then had a social meeting. Elder Wilson made appropriate remarks, and there were quite a number who bore a good testimony. We did not return until nearly 11 o'clock.

The Lord gave me a few hours of precious sleep, but my heart is burdened over the work to be done in the vineyard of the Lord. Work needs to be done everywhere, in highways and in the hedges. My constant prayer to my heavenly Father is for physical and mental health that I may accomplish the work the Lord has given me to do.

Wednesday another precious soul has decided to obey the truth. She attended the first meeting when I spoke in Rechabite Hall. She was then deeply convicted and has attended every meeting since, and she

is feeling very happy and peaceful in the love of Jesus. She is now praying and working for her husband that he shall have courage to take his stand and be obedient to the law of God. And still another sister has attended the meetings who is, we think, ready to stand under the banner of truth. The husband is a builder, or contractor for buildings, and is much opposed to Seventh-day Adventists.

The leaven of truth is working upon the hearts and minds of many souls, and we pray that the Lord will so impress their hearts that they will have moral courage to stand for the truth and honor God by keeping His commandments. We see very much to be done in visiting from house to house, and Satan has his angels working upon human minds as he sees the angels of God opening the way for the truth to come to the people. We must be on hand to meet the foe and repulse his attacks.

Thursday, Sept. 7, 1893

Ormondville, N. Z.

We left Hastings at 11 a.m. for Ormondville, three hours' ride. We reached our destination. We were very weary. We were enabled to hire two pleasant rooms with a very nice family whom we found kind to us. All of Brother McCullagh's family have been passing through a series of severe sickness, and although they have recovered in a measure, they are suffering from the result of the sickness. We wished to impose no burden upon them. We get up food for ourselves. Sister McCullagh prepares some food on her stove, and we do very well.

This place has had rain, it is stated, five days out of the week. Brother McCullagh has been laboring here most of the time since our conference in Napier. There have quite a number taken their position upon the Sabbath, and they are those who can have an influence for good; still others are interested but hesitate to make a decided stand. Oh, the Lord is certainly drawing them by His Holy Spirit!

Ministers have said and done everything that they possibly could do to create prejudice bitter as gall. Falsehoods have been told and the Scriptures wrested in explanations of Scripture. There are but few who are students of the Scriptures; assertions are accepted as truth, and the shepherds are blind leaders of the blind. The words of the prophet Ezekiel are fearfully applicable to the teachers in this age: "Son of man, these men have set up their idols in their heart, and put the stumblingblock of iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols." Ezekiel 14:3, 4.

The truth we present—the Sabbath and the coming of Christ nigh, at the door—is offensive to the ministers and they leaven the people. There are multitudes of false theories taught to the people, and these false interpretations of the Scriptures confuse the minds of those who are not well informed. They represent Seventh-day Adventists as a deluded set of fanatics. They prophesy smooth things; they prophesy deceits; they cry Peace, peace, and the people love to have it so and the multitude believe their report and are at ease in Zion.

The Lord is giving us largely of His Holy Spirit; unbelievers are convicted and the truth will bear away the victory. I am praying and talking the Word to the people, and they are deeply interested.

Friday, September 8, 1893

I awoke thankful to the Lord for a measure of sleep, after speaking Thursday evening in the hall or place of meeting of those who keep the Sabbath. The hall was filled and the testimony given me of God was to the point. I spoke upon the binding claims of the law of God, also of the promise given by Christ of His second coming to our world.

(John 14:1-3): "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." I bore a decided testimony that we were Seventh-day Adventists, and then presented the truth in decided testimony, and hearts were deeply moved.

Saturday, September 9, 1893

Sabbath, September 9, I spoke to those assembled in Ormondville from (Isaiah 58), dwelling especially upon the last three (verses 12-14), presenting the necessity of accepting the light as it comes to us. After the Lord sends His messages of warning, and the light of truth reveals to us that we are not keeping the Sabbath of the fourth commandment, then we must make earnest, diligent inquiry, searching the Scriptures as did the noble Bereans to see if these things are so.

There has been a breach made in the law of God, and the Sabbath of the Lord has been trampled down by unhallowed feet. They that hear the message of warning coming to them for this time must not reject it. "And they that shall be of thee shall build the old waste places." [Verse 12.] The Sabbath must be proclaimed. It has been ignored. It has been desecrated, laid waste, and it is the duty of every Christian to search the Scriptures with diligence and with earnest prayer, laying aside all prejudice, all his own misconceived ideas, and see if he is indeed keeping the original Sabbath, the seventh day, or the first day, an institution of the papacy, a common working day that bears not the signature of the authority of a "Thus saith the Lord."

If they shall see that the first day has no foundation in the Word of God, then they should not cling to it because of its age, and because they have considered it holy, but humble their hearts before God in true contrition of soul that they have not searched the Scriptures with much prayer before this period of time and seen their mistake in accepting the institution of papacy. They have left the broken, waste place in the ten holy precepts of God to lie waste, while they exalted an idol sabbath without any foundation in the Word of God as true.

"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundation 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" (treading under foot) "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 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." [Verses 12-14.]

I brought before them the word of the Lord in Exodus 31:12-18. The Sabbath was to be kept holy, "for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you." That which God has made holy will not become unholy through the assertions or inventions of men. Transgression of the Sabbath of the Lord cannot make it unholy.

Sunday, September 10, 1893

Sunday evening I spoke in Ormondville in Rechabite's hall. The house was full. Several were standing and listened with the deepest attention to the discourse on temperance, about two hours in length. The Lord gave me special freedom in speaking. I dwelt upon the condition of the world prior to the flood.

Monday, September 11, 1893

I have had altogether a better night than I expected. My heart was filled with thanksgiving and praise to God in the night season. I love the Lord. He is my comfort, my hope, my joy. I will praise the Lord that He gives me strength and grace to do the work, to bear my testimony to the people. We had the hall full of intelligent, interested listeners. The Holy Spirit constrained me to bear a very decided testimony in reference to the condition of intemperance in our world, and the people listened as if spellbound.

Tuesday, September 12, 1893

Hastings, N. Z.

We rose early to pack up to return on first train to Hastings. The rain poured down last night. I did not venture to ride five miles to Norsewood in the heavy storm. Elder McCullagh and my son Willie went and did not get back to Ormondville until near eleven o'clock. They reported fifty-five were out. Some men and women walked three miles in the muddy road and rain and listened with eager attention.

When they came to Brother Ammonson's who had loaned us his carriage, the wheel set. It seemed in the providence of God that this should not have taken place before, and in any other place. So we would be thankful Brother McCullagh's sulky was left when he exchanged conveyances. They changed the horse, hitching him to the sulky, and although the rain was pouring down, they were thankful that the accident had happened just where it did.

We waited a little time in an open depot at the station and then had not as unpleasant a ride as we anticipated. The cars stopped at every station, and the small compartments were not as convenient as we would have had in the later train, yet we were thankful it was as good as it was. Had we ridden first class it would have been much better, but this tasted too strongly of money; so we rode second class. When stopping at stations we have to be on guard, because there is such a jerk we are not able to stand securely or even to sit without danger if we are careless.

We were very thankful to reach Hastings. There we found Elder Wilson waiting with horse and carriage for us. And we were glad to receive the American mail. It occupied the entire time the rest of the day to open and read our mail. We were so grateful to our heavenly Father to receive much cheering news, while some letters were very, very sad. Some souls are in peril, one soul in despair, and others soliciting advice. Oh what would any of us do without God? I praise His holy name for His lovingkindness and guardian care over His helpless family exposed to the temptations of a wily foe. How I long to comfort the depressed, to bring light and hope to the desponding, courage and confidence in God to the sorely tempted.

Wednesday, September 13, 1893

In early morning we again peruse our letters with deep interest. Elder Wilson and W. C. White go by carriage to Napier to see Elder Anderson and plan for his returning to America. They did not return until quite late in the afternoon. No ride for me today.

Thursday, September 14, 1893

Hastings, N. Z.

Elder Wilson and wife were to leave after dinner to travel twenty-six miles to see a family who were interested in the truth. A young girl, Sister Harper, who was a believer and Sabbathkeeper, had been employed in the family only a few weeks. She had books and papers lying around, and the woman of the house read them, became interested, and embraced the truth. Her husband was also interested and Sister Caro urged Brother Wilson to visit them. But the man of the home, named Howe, had visited his father's family, and everything they could say to fill him with prejudice had been said; and he was full to the brim. His wife and he had a sharp brush just before Brother Wilson arrived. He was pouring out the slime he had been accepting, and she stood her ground firmly, which exasperated him. Brother and Sister Wilson came just then.

The wife said, "Oh, Sister Carter[?] and I have been praying for the Lord to send someone to our help and we are glad you came. The Lord has indeed answered our prayers." But the man of the house was cold and uncourteous. He was imbued with the spirit of the evil one. He inquired, "Who sent you here to see me? You must have thought a good deal of my soul to come all this distance," and insinuated it was for some temporal advantage.

Elder Wilson said, "We came not for your means but to see you and become acquainted with you, and for the love of your soul. We do not desire a penny's worth from you. We are abundantly able to pay for our lodging and for keeping the horse." They talked until midnight, removing the slime and rubbish of lies that had been given to them by bitter enemies of the truth.

W. C. White, Emily, and I rode out a few miles in forenoon. We enjoyed the ride very much.

Friday, September 15, 1893

Hastings, N. Z.

We are very busily engaged in preparing matter for the Melbourne mail. The young Maori lad, sixteen years old, has come from Napier to see me. W. C. White and myself meet with him and converse in regard to his attending Melbourne school. We find him quite an intelligent lad, and we make arrangements for him, loaning him money to pay his passage to Melbourne and to pay his tuition in the school. He has large property left him by his mother. He embraced the truth while attending school twenty miles from Hastings on the road to Ormondville and Palmerston.

[Maui] Pomare also embraced the truth through the instrumentality of Everston who had once kept the Sabbath but given it up, yet believed all the truth. These boys became interested through some reading and conversation, and came to Everston for more particulars of what he did believe. He took his Bible and presented the evidences of our faith. Several became deeply interested and would not rest until they heard more and still more.

The man Pomare has been baptized and has gone to America to become a medical missionary. He had a very hard time of it to get off from his people. The case was watched with deep interest. He is the son of a chief of high repute. The lad who wants to go to Melbourne is the son of an eminent chieftain of the tribe, who is a member of the legislature in Wellington. His father gave his consent, also his grandfather—who is holding the money belonging to the young man—but some of the bitterest opposers to our faith wrote to the father and grandfather a representation of our people and they took back their consent and would not let him go. But he told them he should go, and he wrote to Sister Caro for the money and if she could not let him have it to solicit Sister White to loan it to him.

We considered this was a wonderful providence, the conversion of these young men. We recognized the hand of God in the matter and dared not close the door against this young man, and we have taken him under our guardianship. He will, when of age, receive his legacy and then will return the money loaned. Some say he can come into possession at seventeen, others say at twenty-one. W. C. White went on Friday to do up the business for the young man, and secure his tickets.

We went to a Maori house, our near neighbors, to call upon them. There was a young man, very wealthy, a Maori who had attended the same school with him. He came home Wednesday, sick with dropsy and died in the night. The mourning ceremony was kept up by the friends, in bitter weeping and wailing and terrible distress for the dead.

The young Maori came very near being prevented from returning to Napier and pursuing his journey as he anticipated. The Maoris insisted he must accompany the funeral procession to the dead man's home and he said he should not have been left to come back to Napier, but in the arrangements made hastily, friends of the dead man in council were determining in regard to having another day of mourning, and while interestedly discussing the matter, he slipped off unperceived, and just in time took the train for Napier. Had he not, he could not have carried out his purpose, and it is impossible to tell what device Satan might have prepared to bar his way from attending Melbourne school. Oh, how deeply interested I am that these young men shall become prepared to do the missionary work so essential to be done for their own nation!

There is still another young Maori, converted to the truth from Catholicism, who is desirous to go to school to learn the truth, that he may become a missionary, but his friends refused to let him go. They say he may go next year. They hope he will give up his "notions" if they hold him back.

There are several others in the school being leavened with the truth, but since these marked cases of conversion, most stringent rules are made [so] that it is difficult to get a chance at these students. Brother Everston came to the meeting a few weeks ago when I spoke in Napier and Sister Caro talked with him. He promised to again keep the Sabbath, and I heard read a very interesting letter from his pen of his experience.

Saturday, September 16, 1893

Hastings, N. Z.

Sabbath. I spoke in Odd Fellows' Hall. Thirty were present. The burden of my message was John 17. Read and made remarks upon the entire chapter. Connecting with this was presented the first ten verses of the third chapter of the first epistle of John. I was trying to show that the world and Christians cannot join hands in fellowship and unity, for they are serving different masters. The Lord is the strength, as well as the light and comfort and joy, of His people. We must individually stand in God's strength, not trusting to our own weak and inefficient strength, and we have an individuality of our own which cannot be submerged in any living human being.

The wife and the husband must stand as God's property. They belong to Jesus Christ who gave His life for them. Each must look to God, obey God. When the truth comes to them in its pure, certain light, they must walk in the truth and not stop their investigation of truth because the members of the family have no interest in the truth. In taking a decided position to walk in the light, as is plainly revealed in the Word of God, they have special help from God.

The Sabbath was dwelt upon with special force, showing its importance. In stepping aside from the customs and practices of the world, they feel indeed the cross which they must endure for Christ's sake. The result will be that there is not harmony between those who serve God and those who serve Him not. They cannot mix any more than oil and water. Listen to the words of Christ to His disciples, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18-23.

Sister Duckworth was sitting listening to the truth when her husband, smoking a cigarette, came to the door with his little girl—picked her up in the garden in her old clothes—and thrust her into the room. The child was frightened and tried to get in her father's arms, but he pushed her into the room while I was speaking. Someone helped the little child along until it found its mother. Then her husband left; but back he came and tried to get the attention of his wife to make her leave the meeting and come home, but she did not appear to see him or look toward the door. His face was red as scarlet. He went out of the gate, but he came again and stood in the little hall or entry way, showing he was full as he could

possibly hold with madness because his wife was attending the Sabbath meeting. He seemed greatly excited.

I was closing up my discourse. I turned to the poor woman and said, "My sister, put your trust in God. You have an individuality and must follow the convictions of your own conscience. You cannot ignore your identity. You are the purchase of the blood of Jesus Christ. Give Him your heart's best and holiest affections. Your life must be hid with Christ in God, and when Christ who is your life shall appear, then shall you also appear with him in glory. The Lord is your helper. He gives to each His measure of grace and truth and appoints him a place where he must contend for the faith according to the light shining upon him. The members of Christ will have the opposing power of the rulers of the darkness of this world arrayed against them." Her husband entered the room again, walked clear across the room, whispered to his wife and she left; but I had then stopped speaking and the congregation were singing.

Sunday, September 17, 1893

Hastings, N. Z.

It rained very hard on Sunday afternoon. Notwithstanding the clouds and darkness and rain, I spoke to quite a goodly number assembled in Theater Royal in Hastings upon the subject of temperance from a religious standpoint. The Lord gave me much freedom in addressing the people. Oh that the Lord would impress the hearts of the people!

During the day on Sunday, Sister Duckworth came to visit us. She said she came to thank me for the encouraging words I addressed personally to her. She said it encouraged her very much and bore her up in faith and hope, notwithstanding the many words spoken by her husband on her way home. She entered into no return of words. She answered him not a word. She says this is the best way to do when he gets in such a state of mind as he was that morning. She says he is kind to her except when she attends the Seventh-day Adventist meetings and then he is like a man insane.

I advised her to be kind and never retaliate, but she should tell him in all kindness she has a soul to save or to lose; that he cannot pay the ransom for her soul, or save her in the judgment from the condemnation of God if she dishonors Him. The Lord has specified His will and she must be obedient to His commandments. While she will respect his wishes in all things that she can and not dishonor God, her Creator, the law of God she must obey. And if his—her husband's—requirements come between her and her God, she could not obey his requirements.

It is time Sister Duckworth should show her colors, under whose banner she is standing. She may be gentle in counsel, wise in advice, unwearying and persevering in winning her husband, but she is a soldier in Christ's army. Human love, human attachments, should not steal her heart from Jesus, who so loved her that He gave His life that she might win everlasting life in His kingdom.

It is your duty, my sister, to obey God, to assemble with His people whenever it is consistent and leave the consequences with God. The salvation of your soul, fidelity to God, must be supreme with you. Everything else should be secondary. This is a time when the powers from beneath are stirred and

working with intense activity to deceive, to lead away from truth and righteousness into false paths. It is your duty to place yourself, in your associations, in the channel where the light of heaven shines, that you may receive the messages from God for this time and become a center of light to diffuse light which Christ imparts to you. God will bless that life which He Himself orders and the character becomes richer by experience and under the teaching of God's Holy Spirit. The development of character matures in this life, that it may bloom everlastingly in the presence of the Sun of Righteousness in the future life. It is the image of the divine wrought by grace on the human soul, the image of God lost at the fall but restored through the grace of Christ to shine ever in the heavenly courts.

Monday, September 18, 1893

Monday Willie returned from Napier. He went to speak to them on Sunday in their missionary meeting. It rained very hard a part of the day. We drove out a short distance. Brethren Israel, McCullagh, and Simpson came in on the train to engage in the council meeting. There was to be a council concerning the future plans of meetings and what could be done to the very best advantage for the progress of the work. Monday we were prepared to go to Napier when a telegram came from Sister Caro that it would be better to wait until Tuesday, then she could accommodate herself to the work. We were privileged to meet with our brethren, which we much desired to do.

Tuesday, September 19, 1893

Tuesday morning we had a very solemn season of prayer. My heart was drawn out in earnest supplication to God that this council should have Christ, the One mighty in counsel, to preside in these meetings held.

Wednesday, September 20, 1893

Hastings, N. Z.

It was raining nearly all day, very hard. Brother Wilson had spoken at _____ in the hall the evening before, Tuesday. As I was about to leave Hastings, I decided to speak in the hall. We rode around and gave them notice through Brother Brown. We were planning a very busy day in packing up to leave on Thursday for Napier.

Towards evening the rain came down in torrents and the brethren and my son advised me not to attempt to go the three miles in such weather. I thought it best to take their advice, but the rain slackened, and putting on Elder Israel's waterproof cloak and cape and taking Brother McCullagh's rubber blanket, I climbed into the carriage. Emily, Brother Simpson and Elder Wilson, accompanied me. Within half a mile of the place we met Brother Brown. The people had come out, notwithstanding the rain, thirty-five in number, and the Lord gave me much freedom in speaking to those present.

I never saw any company listen with deeper interest. I addressed the mothers present and urged upon them the responsibilities of their position, so to educate and train their children that they will become sons and daughters of God. Mothers sat on the hard benches without backs. There was one mother with two boys—one asleep on either side of her—leaning upon the mother. Another mother had her lad of

about eleven years old by her side. She looked anxious lest he should lose himself in sleep and not hear the words spoken. I knew the Spirit of the Lord was in that meeting. I knew hearts were softened and subdued by the Holy Spirit. I was glad I had not disappointed them, and here was one of the many places represented by the highways and hedges.

I spoke to the mother and children after the meeting closed, and was introduced to several gentlemen by Brother Wilson. We went out in the pouring rain and returned to Hastings. That night I was in a chill for several hours after retiring. I greatly feared the consequence. I took cold, but nevertheless I was glad I was at the meeting.

Thursday, September 21, 1893

We packed up to go to Napier in the morning, leaving the council still in session to be carried on through the day, and next day they were to be in Napier. Emily and I were packed in the wagon and started on our way. It soon commenced raining and rained until we were more than halfway to Napier.

We went the road leading to Brother Forest's, for there we were to remain until my teeth were arranged by Sister Caro. We arrived at Brother Forest's a short time after their dinner hour. After taking refreshments, we rode three miles into Napier, had upper set of teeth fitted and returned to Brother Forest's.

We received a telegram from Willie stating he had received telegram from Brother Olsen, and Willie would be at Napier Friday.

[The following paragraph seems to refer to Friday's activities. See next entry.]

Here at Napier we met W. C. White, Elders Israel, Anderson, McCullagh, and Brother Simpson. Then we had several matters to discuss, and the decision was made to have the coming conference in Wellington. In consideration of this, it was deemed advisable for W. C. White to visit Auckland and Kaeo and present the matter before them and obtain their consent to the New Zealand conference being held in Wellington rather than in Auckland.

For this reason Willie White took the steamer en route for Auckland, stopping at Gisborne on the Sabbath and attending meeting there. This delays our return to Melbourne at least three months longer, which will complete our stay in New Zealand one year.

Friday, September 22, 1893

Friday forenoon we rode in to Napier and met Brethren McCullagh, Israel, Simpson and W. C. White. Telegram had been received that the missionary vessel Pitcairn was to be held in Auckland, also that he [Elder Olsen?] would attend camp meeting in New Zealand November 23. This made necessary a decided change in plans. In the place of our leaving for Melbourne by way of Auckland and Sydney, spending two weeks in Gisborne, we would not need to leave this part of New Zealand until near the camp meeting, which meeting would be held in Melbourne or in vicinity of Melbourne. This delays us in New Zealand about two months. Willie was to leave Napier for Auckland, for at the camp meeting in

Napier the church in Auckland had promised that the next camp meeting should be in Auckland, and it was necessary that the matter be laid before them and they give their consent when they understood the reasons of the change.

We rode down to the spit with Willie, and he then went on board the steamer for Auckland. He spent Sabbath in Gisborne.

The case of Brother Anderson was considered. I was to let him have money to take him to America, three hundred dollars. He is in a very suffering condition.

Saturday, September 23, 1893

We rode to Napier three miles, and I spoke to the people. Elder Israel was with me to help me. He opened the meeting. I spoke upon the perils of the last days. A Professor Richardson was in Napier proclaiming to do wonderful works through electricity. The people were very much excited, and many of our own people were stirred up to patronize this man whom we felt assured was a fraud.

Sunday, September 24, 1893

Emily and I rode out to meet Elder Wilson. He was to walk halfway from Hastings and we were to meet him with horse and carriage. The cars do not run between Hastings and Napier on Sunday. We traveled within four miles of Hastings before overtaking Brother Wilson. We rode back directly to Napier, left him to attend the evening meeting and we returned to Brother Forest's, which made twenty-three miles of travel. I felt weary enough to rest when I returned to Brother Forest's.

Saturday, October 7, 1893

We rode to Napier three miles from Green Meadows. The Lord gave me a testimony for the people assembled in [the] S.D.A. church on the danger of deceptions, of accepting false prophets. I tried to present before them the Scriptures. There is a man claiming to be a Dr. Richardson who is claiming to cure all manner of diseases by electricity. He knows he is a fraud. He speaks in Theater Royal and can present the Scriptures as readily as Satan presented the Scriptures in his temptations to Christ. In this way he obtains the confidence of the people, and then he deceives them. He will not undertake the cause of any unless they first give him many pounds and all look to him as the great healer, as the people once looked to Christ. But how different the results! Christ did not take money Gisborne, the poor of their little all. That is what this man is doing and I felt it duty to warn the people lest they be deluded.

Ms 86, 1893

Diary, October to November 1893. Labors at Gisborne, New Zealand.

Gisborne, New Zealand

October 8 - November 11, 1893

Sunday, October 8, 1893

Gisborne, N. Z.

Sunday morning we were anchored in the bay waiting for the launch to take us out to the landing in Gisborne. We had a very good night's rest and were so thankful to our heavenly Father. I feel very tired, moving about and changing so constantly. At the landing we saw Sister Bruce and Sister Lylee [?], Brother Wade and Brother Johnson. We were taken in a hack to Sister Bruce's. She lives in a nice cottage and a large room was assigned me. It opens upon a broad piazza, and the morning sun shines warm into the room. This is a quiet place to rest and sleep. There are no houses near, so we have a chance to walk out and it seems like a place in the country. There are two large evergreens in the yard, and nice flowers. We feel very much at home here and may remain four or five weeks. It is but very little help in ministerial labor they get here, and they feel they have been neglected. Appointment was given out for me the first night, Sunday evening. We had a goodly number out. Mr. Bruce was out to hear me speak.

Monday, October 9, 1893

Monday rode out with two-wheeled trap and a steady old horse. The trap, which they call a sulky, shook me around considerably, but the ride did me good. Gisborne is a very pleasant place. Mr. Bruce left this morning for his country sheep ranch. His wife will remain with us two weeks, then go out to help her husband while he has much to do in sheep shearing. They invite us to remain the same as if they were here, and be at home. I think we should accept the invitation, for the people here need more help than they have had.

Elder Wilson spoke in the S.D.A. church; not a large number out—only a few.

Tuesday, October 10, 1893

Emily and I rode out and were two hours slowly riding about. I felt better for being in the open air.

Wednesday, October 11, 1893

Brother and Sister Wilson, Sister Bruce, Emily, and I rode out a few miles and took dinner near the beach in a little clump of brush. There was a nice stream flowing close by where we ate our dinner. Then we gathered greens, and after going down on the beach we returned to our home.

Thursday, October 12, 1893

Thursday evening I spoke to the little company assembled. We saw there was interest manifested by those not of our faith, and we were deeply in earnest to help them all we could.

Friday, October 13, 1893

We feel drawn out in earnest prayer to God to open the way whereby we shall reach the people. In conversing with Elder Wilson and those of the church who are bearing responsibilities, we canvassed the subject of how to get a hearing in Gisborne. The prejudice is firm and stubborn, as it is everywhere we go in this country. We decided that we will try open air meetings and test the matter.

Saturday, October 14, 1893

We had a very precious meeting in the little church. There were hearts that felt, and may the Lord lead many to decide to lift the cross and obey God.

Sunday, October 15, 1893

Sunday at three p.m. we assembled according to appointment in the government paddock adjoining the post office. There was a large congregation out to hear. Some thought they could smoke in the very midst of the people and others outside those seated, but we kindly invited them not to smoke and after a little solicitation they either went away at a distance or put their pipes in their pockets.

The Lord gave strength and voice and His Holy Spirit that I had great freedom in speaking to the people in the open air. Several Maoris were there who were well dressed. One named Carroll has been chosen to represent this district in the legislature. He opposes prohibition. He would restrict drunkenness but does not sanction vetoing the evil decidedly. This is no more than could be expected from one who loves to take a dram himself. The Lord gave me success and victory.

Thursday, October 19, 1893

Attended evening meeting and the Lord gave words for the people who came out to listen to the Word.

Saturday, October 21, 1893

The Lord's Supper was celebrated, preceded with the ordinance of feet washing. I spoke to the little church from Isaiah 58.

Sunday, October 22, 1893

We again assembled in the government paddock, and we had a large attendance. There was all that quietness that was seen in any of our meetinghouses.

Saturday, October 28, 1893

Spoke to the church with great plainness in regard to walking in the light. Sister Lockwood, who has now received the truth, was baptized today and intends to return to her home in the country and act in the capacity of nurse and also seek to let her light shine among her people, the Maoris. She has manifested the greatest interest to attend all the meetings and learn all that she possibly could in regard to the truth.

Elder Wilson has presented the scriptural subjects in a very clear and convincing manner. Two women from the Salvation Army have attended the six o'clock morning meetings and the evening meetings and

are searching the Scriptures. They seem to be longing and thirsting to understand what saith the Scriptures. Both are widows with large families dependent upon their labors for support.

Captain Werege [?] stopped off from the boat and came to see me. W. C. White sent a little package of paper by him to me. We had a pleasant interview but he seemed anxious to be on his way to Ormondville where he was to unite with Brother McCullagh to help the Norwegian brethren. Brother McCullagh has had a hard, trying time in his labor in that place.

When we went to Ormondville the Lord gave me a decided testimony and the truth had a triumph. After the council of the brethren in Hastings, Brother McCullagh returned to Ormondville and several were baptized by immersion. This seemed to awaken the spirit of the dragon. A minister by the name of Willis, a Baptist, has done all in his power, by the bitterest opposition, to hinder the work of Brother McCullagh. But notwithstanding all his efforts in falsehoods, misrepresentations, wresting the Scriptures and perverting the Word of God, precious souls who would search the Scriptures for themselves have been convinced and have taken their stand firmly on the truth.

His boasts have been that he would wipe them out; he would bring them to nothing. And seeing he could not do this, that souls are being converted to the truth, his rage was as is represented in Revelation: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17.]

He stirred up the people with his assertions and lying reports so that it has seemed to be a hindrance. There was a little building, one bare little room, that had been used for a house of worship. Our people wished to purchase it as they [the owners] wanted to sell it. When they learned that Seventh-day Adventists wanted it, they refused to sell it to them for any price. They rent to them but would not sell. And now the key was demanded. This unworthy, false shepherd had leavened the minds of the people so they would no longer rent the little building, so cheap and poor, as too good for Seventh-day Adventists.

Brother McCullagh told them he had an appointment out and he could not give them the key until after this meeting. He had believers and unbelievers present and laid the facts of the case before them. There were no wealthy men; they were poor. But Elder McCullagh presented the matter of erecting a plain little house of worship, for what else could they do? There was a commendable zeal manifested and before that meeting closed the word in every mouth and in every heart was "We will arise and build!" [See Nehemiah 2:20.] One donated a lot of land, another lumber, and another glass and window frames, and thus it went on. Some would do the work free. And the matter was settled and Seventh-day Adventists had the sympathy of the people. A decided victory was gained.

Sunday, October 29, 1893

We held our evening meeting in Theater Royal and a large number were present. The Lord gave me much freedom in speaking from 1 John 3:1-4. There was deep feeling in the congregation. Many were in

tears. The presence of Christ was there. It was a very solemn meeting. Oh how my heart yearned for souls! The contribution more than paid all expenses.

Friday, November 3, 1893

Friday Mr. Bruce, his wife and Sister Johnson returned from their country home thirty miles distant. It had looked as if it might rain all day, but no rain came. We heard Sister Wade was quite ill. Sister Wilson and I rode a short distance, then returned, and she visited our afflicted sister and gave her quite a thorough treatment which worked favorably. We hoped the Pitcairn would arrive today but there is no appearance of it.

Saturday, November 4, 1893

Sabbath it rained very hard all day. Sister Caro came. We were glad to see her again. She spends one week here in working in her line of business and returns with us on the steamer to Napier Sabbath night. I hope the steamer will not leave until the Sabbath is fully past. Elder Wilson spoke to the people and gave an excellent discourse. I didn't attend meeting, because no carriage was here to take me to meeting for all supposed it was so rainy I would not be out. I was surprised to see Sister Wade at the dinner hour at Sister Bruce's. Her treatment gave her relief. We learned the Pitcairn was in. After dinner Captain Christenson and a brother from Auckland and Willie came and we had a very pleasant interview. Had not seen Willie for six weeks. All attended Sabbath school but Willie, Emily and I. We had much important counsel together.

Sunday, November 5, 1893

Sunday visited with Willie and rode out with him. Everything in nature looked so clean and living green after the rain. We rode past the hospital grounds. They have but small buildings but amply sufficient to supply the necessities of this place. It is a very pretty place—cheerful premises and good, comfortable looking house. We returned to our home at Sister Bruce's and the whole family left for the visit to the Pitcairn. Quite a large number visited the vessel and were highly pleased with the missionary ship.

I spoke to a large number in Theater Royal upon Christ's riding into Jerusalem. Willie and Captain Christenson spoke a short time to those assembled to see the Pitcairn, making appropriate remarks.

Monday, November 6, 1893

I feel somewhat exhausted from speaking last evening. I arose at five o'clock. W. C. White, Elder Wilson and wife took their breakfast in the room I occupy. We have had a little council meeting as to when we should leave, and decided we must leave on the first boat. Brother McCullagh was very desirous we should spend a little time at Ormondville on our way to Wellington. This we have concluded was duty. We shall therefore hasten on our way as soon as the first boat shall take us to Napier. This week ends our labors in this place and we go on to Napier, speak there, then to Hastings, where Elder Wilson speaks in the evening. We join him and pass on to Ormondville and then make decision how long to remain in Ormondville, as we shall accommodate ourselves to the circumstances. After a season of

prayer we part with W. C. White, he sailing on the Pitcairn to Wellington and we remaining to take the next boat to Napier.

Sister Wilson and I rode out. Took dinner at Sister Neal's and then we rode out again. Visited Sister Wade who is sick in bed. She had called a physician, and he had given her something that relieved her distress.

Tuesday, November 7, 1893

Tuesday morning. It is a beautiful day. There is not much breeze. It is cooler this morning.

Sister Wilson accompanied me to visit Mrs. Davis, a dressmaker who has been convicted of the truth. Brother and Sister Reed, when here in Gisborne, gave her Bible readings, and she was deciding to obey the truth. Then a Presbyterian minister visited her and the plain "Thus saith the Lord" in Scripture was confused and mixed up with "Thus saith the human agent." She accepted the assertions of man rather than the plain Thus saith the Lord; she had far rather have the word spoken by finite man than the words spoken by God and any excuse that should bring to her a release from conviction was gladly received. Smooth words saying Peace, peace, were a soothing plaster to her heart, convicted of sin, and she slipped from her neck the yoke of Christ. And because the minister said the Sabbath—the seventh day God plainly specified—was not the Sabbath, she was deceived, for she wanted not the truth because it involved a cross.

We labored with her and read to her what saith the Lord and then we prayed with her. Sister Wilson prayed and she prayed for herself and the presence of the Holy Spirit of God was with us. The woman was, we knew, under the strivings of His Holy Spirit. She asked, if she should accept the Sabbath, would it be wrong for her to go to her church on Sunday? I told her I had naught to say upon that point. My burden was for her to be convicted of sin as a transgressor and to obey God and show herself an obedient child of God. When she made the surrender of herself without reserve to God, then He would bless her and let His precious light shine into the chambers of her mind and the soul temple. He had given the 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 by 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.

This sister said she was proud, worldly-minded, and enjoyed not the Spirit of God. I tried to show her that if she saw light and would walk in that light she would see more light and greater clearness as she advanced; then she would gain confidence to take all her troubles and perplexities to God, not to man, and the Lord would guide her and bless her as she put her trust wholly in Him. She must obtain an experience for herself. She should consider no one should be conscience for her. The Lord is to be her Counselor, her Instructor, her wisdom, sanctification, and her righteousness.

Wednesday, November 8, 1893.

This day after writing all I dared to write, Sister Wilson accompanied me to see a sister not of our faith who takes in her house women from the country who are to be confined. The doctors' bills are so very extravagant for every visit. This sister, not of our faith, expressed a desire to see Mrs. White. I consented to visit her.

We had a pleasant visit and, we trust, a profitable one. She introduced the Sabbath and said the seventh day was the Bible Sabbath, but her after remarks, I discovered, were that we must concede to customs and practices more or less as circumstances required in order to hold an influence in the world. We had a precious praying season with this woman and invited her to come to the picnic of the Sabbath school, for all the little church and as many as would. We would be so glad to meet and become acquainted with each other. She seemed pleased with the idea.

We then made a call on a Sister Hensley, a widow woman whose appearance was that of a sincere Christian. She has seven children. Has been united with the Salvation Army, but since we have been holding meetings in Gisborne she has attended with a Sister Gray who has four children to support [and] who is also a widow. These women have brought their Bibles with them and mornings and evenings have listened to the discourses and have learned, they say, a great deal of the Bible and appreciate that which they have been privileged to hear. Both women are dependent upon their own labor to support their families. We have a great desire that they shall know all the truth and become loyal and true to the Lord God in keeping all His commandments. We tried to present the truth of the law of God just as given in His Word in (Exodus 20:8-11): "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

(Exodus 31:13): "Speak thou also unto the children of Israel saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Take in this whole chapter and let its force be acknowledged. Verses 14-18.

Thursday, November 9, 1893.

Thursday there was a Sabbath school picnic a few miles from Gisborne. We crossed the river in a boat and found a sightly location for the day. It being a little windy, we were sheltered by canvas to break the wind. All of the church with few exceptions were present, and several not of our faith also came by invitation to the gathering. It was the Prince of Wales' birthday and is honored by making it a holiday. Baskets of provisions were brought on the ground, tablecloths were spread on the green grass, plenty of provisions of a simple, wholesome character were placed upon them, and all partook of the refreshment with keen relish. We then—several in number—resorted to the protection of the canvas to shelter us from the wind while the children were enjoying themselves in innocent amusement.

I was introduced by Sister Johnson to a sister who was asking questions in reference to the Sabbath and bringing texts of Scripture to prove we should not keep Saturday as Sabbath, that any seventh part of

time was just as well. We took up the objections and showed their fallacy, and then the immutability of the law of God.

Our numbers were steadily increasing. I then presented the Bible evidence for the perpetuity of the Sabbath of the fourth commandment. There were no less than eight who were not keeping the Sabbath and they listened with eager interest.

After talking one hour, giving the reasons why we should keep the seventh day, the Sabbath of the fourth commandment, the husband of the woman who had introduced the subject came and threw himself on the ground and began to give his supposed proof texts for the observance of Sunday. As I had talked one hour and at three o'clock was to speak to all, I gave over into Brother Wilson's hands this man who was trying with a self-confident spirit to show that the seventh day had been changed to the first.

But the blindness of the spiritual eyesight seems astonishing, and what abundance of evidence—with a plain "Thus saith the Lord"—some men will reject, while they accept as evidence assertions and the theories of the "fathers" to substantiate theories of error.

The time came that I must speak. All collected, and parties which had taken a boat ride came to hear, so I had quite a congregation, and the Lord gave me perfect freedom in speaking to them. All seemed to feel well satisfied with the day of recreation. There was not extravagant excitement in pleasures. All was conducted with moderation and with happiness and peace.

Friday, November 10, 1893

Rained nearly all day; nevertheless our trunks were packed and all the goods we could spare to send to the wharf prepared, to be put on the launch which would convey them to the steamer. This was all we could do. We were thankful to the Lord for this opportunity.

Saturday, November 11, 1893

Gisborne, N. Z.,

Sabbath. Raining still. We felt very anxious for Mr. Wade, that he should walk in the knowledge of the truth—that which he knows to be truth. Will he close his shop and take his position before his children to obey the statutes and commandments of God? He can carry his family with him. The youngest lad, thirteen years old, has decided that he will be a child of God and obey His commandments, and today he received baptism with three others: Sister Rob, whom we found backslidden and filled with discouragements, for she has been passing through a furnace of trials; a daughter of Brother and Sister Johnson's; and a son of a man who has never professed religion. He is about fourteen years old. Four received baptism before the morning meeting.

We had a very excellent meeting. We invited all who wished to give their hearts to God to come forward. Well, before we ceased to plead for them about all the church members came forward and we had a very precious season of prayer with them. All witnessed for Jesus but one lad, who had been

baptized and who was timid and could not get courage to speak. Yet that countenance he bore was a living testimony. The stamp of God was upon it, witnessing to his conversion. He was one of the lambs of Christ's fold. This was our last meeting.

The boat did not come from Auckland until some past seven. We drove down to Sister Neal's, close by the wharf where we take the launch. We waited one, two hours, then the whistle told us the boat had come. We could not get in the first time the boat went to the steamer. We had to return to Sister Neal's and wait until nine o'clock. Sister Caro did get in after the plank was withdrawn by stepping over the side of the boat. Again we went to the launch but had to wait all of one hour for the luggage and passengers to unload. It was fearfully dark and rained hard.

We finally went on board the launch and scrambled up on the deck, which was slippery and wet, but Emily Campbell and Arthur Wade stood close by me so that if the boat lurched I should not be sent off into the sea. Here the rain came down fast, and we had no shelter from the rain. There was a little cabin, but we did not want to go in a close place where we could get no fresh air. It did not take long to get to the steamer, and we were rejoiced to get into our berth. Sister Caro had taken care of all the baggage—Elder Wilson's and our luggage: had hands to help her and the porters to place them in the staterooms. These experiences are tests and trials we have frequently to experience, but patience must have its perfect work.

Ms 87, 1893

Diary, November 1893. Labors at Napier and Ormondville, New Zealand.

Napier and Ormondville, New Zealand

November 12-20, 1893

Sunday, November 12, 1893

On ship Botomhann [?]

We woke in the early morning, but fog and rain obliged us to close the porthole. Emily was quite sick, and I hardly dared to stir, fearing I should be seasick. I was tired enough to sleep after speaking in the morning, and bearing the burden in connection with Elder Wilson in the calling them forward for prayers, and then in engaging in prayer with them. The Spirit of the Lord was indeed with this company, the whole church being identified in the movement; and the anxiety of waiting until a late hour before we could get onto the steamer was very trying to my physical strength. I stood one hour waiting at the landing for the launch to take us off and it was raining hard. I could not sit down, only lean against a pile of lumber.

It was a difficult matter to get our things together to remove them to the launch which would take us to the landing. The rain was just pouring down. We paid half a crown to a porter to help us, in our perplexity, to do up our bundle of bed and bedding which we always have to take with us wherever we go, else I should be unable to get rest because of a crippled hip. Then the long period of eleven months of rheumatism and prostration of the nerves, through over taxation, has made it necessary for me to have to exercise great care with this poor infirm body; but thank God I am not a cripple by any means, although I experience much suffering unless I exercise great care in providing myself, if possible, with an easy bed.

We found when we reached Dr. Caro's that he was away—called to minister as a physician to a woman, a sister in the faith, whom they feared could not recover. She has passed through the furnace of fire, having married in good faith, in her youth, a man who was found after years of married life was already a married man, his wife in England. She has been working to support herself and children. The eldest, a son, is nearly fourteen years old. She thought she must have him help to support herself and children. As she was about to secure him a place, Sister Caro felt extremely burdened and talked with Dr. Caro in reference to the matter, and they were of one mind that the boy must not be made to work on the Sabbath. He had just given his heart to obey the Lord, and had been baptized. Dr. and Sister Caro adopted the boy as their son. She has a younger child, a girl.

The news has just come that Sister _____ has just closed her earthly history. The boy was sent for to see his mother who was dying. Dr. Caro stood by her bedside from early morning until noon when she died. The boy loved his mother and seems inconsolable. Dr. Caro went to him and kissed him and told him he should find in himself and Sister Caro both father and mother. He will have a good home.

I was much exhausted and lay down and slept soundly for one hour. I felt refreshed. Dr. Caro spoke words of welcome to me to his home. I appreciate his kindness; he has ever made me welcome.

Monday, November 13, 1893

Napier, N. Z.

I have slept well after my battle last night. This is a rainy morning. I have been writing quite busily this morning while others are sleeping. I am anxious in regard to the Pitcairn. If W. C. White had arrived at Wellington, I think he would immediately telegraph to me. It is one week since the vessel left Gisborne and not an intimation of her whereabouts has reached us. Sent telegram to Wellington.

When we arrived in Napier we opened our American mail, which was sent by Edward Hare from Auckland in a package to the purser to put in my hands on the steamer. We found also letters in Napier from America, which we have read with interest Sunday.

The funeral of the sister we have mentioned takes place today. Brother Wilson will officiate.

I attended the funeral. Elder Wilson read important scriptures and made appropriate remarks. The church was full of a mixed company, believers and unbelievers. The Spirit of the Lord came upon me while I was speaking in regard to those who fall asleep in Jesus. I made remarks from (Revelation 20:6):

“Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” The subduing, melting Spirit of God was upon the entire congregation as I addressed the parents and children of [the one] who lay in her coffin before us. I carried their minds forward to the time when Christ shall come in great glory and then the Lifegiver shall break the fetters of the tomb and all that are in their graves shall hear His voice, and the righteous dead shall come forth to a glorious immortality. The Lord grant this event may be sanctified to the good of the afflicted ones and to every member of the church.

Thank the Lord a telegram has just been received: “Pitcairn arrived in Wellington Sabbath afternoon, November 11.” Telegram says, “Encountered calm and tempests. All well.” I praise the Lord that He has preserved the missionary ship from accident and harm and all on board are well. A large letter was received from Oakland. Sister Caro read to me letters from her son and one from Pomare, the Maori, and from Sidney Lyndon of the Melbourne school. Very interesting letters. Elder Wilson and wife go to Hastings tonight.

Tuesday, November 14, 1893

Napier, N. Z.

Slept well during the night for which I feel grateful to our heavenly Father. Thank the Lord for pleasant sunshine. The rain is over. It has rained quite steadily here for four days.

Wednesday, November 15, 1893

Napier, N. Z.

Slept well during the night. Had much writing to do and more letters to read. We engaged the accommodation of Brother Stephens’ horse and sulky and rode out one hour before dinner. I am feeling exhausted for the want of a pure, bracing atmosphere.

In afternoon we took the omnibus which was packed full on the inside and outside. We were to visit Sister Wilson. Her husband is not a believer. He is in the shoe business, manufacturing shoes and exporting shoes from England. He does not keep the Sabbath.

I pitied the poor horses, only two of them to draw a heavy load of eighteen persons up a steep grade to the hilltop. I really feared the horses would begin to back and leave the load to run back, but we were landed safely, and we were so thankful. We believe angels of God helped the horses. We found a pleasant location at the home of Mr. Wilson. Had a pleasant visit with his wife. In the evening, at half past six, Mr. Wilson came home, and we visited with him. He was obliged to go back to his business in the evening.

I introduced the subject of the Lord’s claims upon us. “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added.” [Matthew 6:33.] I sought to impress him that the Lord called him to do His service, that he was to consider himself the Lord’s property by creation and redemption. All the powers of his mind that he put into his business, every reasoning ability, all aptitude

and sharp thinking, were given him of God and were needed in the Lord's service. We had a season of prayer with him and his wife, and then returned in a hack to Dr. Caro's. Oh that men would only give to the Lord that which is His due! What an army of faithful soldiers would stand under the banner of Jesus Christ!

Thursday, November 16, 1893

Napier, N. Z.

Slept well through the night. Sister Dr. Caro, dentist, prepared an easy seat for me and had me employed in reading to her testimonies which I had sent to Battle Creek to Professor Prescott, and to all our schools, in regard to the amusement question in match games and football. The light was given me that these things were not having an influence to help the students in the perfection of Christian character or in scholastic perfection. The dean of the English church came in to have teeth filled, and we had to suspend operations.

Although it rained all day, we called a hack and made a visit to Brother and Sister Stephens. We had one hour and a half's profitable conversation and a season of prayer and returned to Dr. Caro's. Then Sister Caro kept me by her side to fit my teeth until 9 p.m. Took a bath, was refreshed, and retired.

Friday, November 17, 1893

Napier, N. Z.

I awoke at four a.m. Find it is still raining. We leave today for Ormondville, to spend Sabbath and Sunday and then Monday leave for Wellington. We ride, for the first time since coming to New Zealand, in first-class compartment. We find it will be best when Emily and I travel alone. It is not wisdom for me to expose myself, as I have done on this journey, and when I am so wearied that I must have rest, although first-class accommodations cost more money. We had a very comfortable time on the train three hours and a half.

Brother and Sister McCullagh were waiting for us at the station. We arrived ten minutes after two o'clock, and we were quite hungry enough to eat our dinner, which was very relishable. A very pleasant room was secured for us in the house next door to Brother McCullagh, and I lay down to rest—thoroughly in need of rest.

We found all preparations being made to occupy the meetinghouse on Sunday evening. It is a neat, nice little chapel and will stand as a significant memorial that God has a commandment-keeping people in this place, Ormondville, and the house is to be dedicated to God free of debt. The men who have accepted the truth have done nobly. They have worked day after day for thirty-two days and not a penny have they received for their labor. Everything has been done with a willing heart and with a ready mind. The lot on which the church stands, the lumber which has been brought from the forest, and every part of the material has been given gladly as if it were a privilege.

Oh, how thankful these believers all are, now that they have a place of their own in which they can worship God, and the key cannot be demanded of them by those who would close every avenue possible where the truth could find an entrance. That act, to close the door of the only place where they could assemble to worship the Lord on the Sabbath, was a good thing indeed for our people who have been converted to the truth. They were compelled to do something and do it at once. And their energies and will were stirred to such a fervor that it has brought practical results which they—the church—are proud to look upon.

We rode two miles and a half in a trap with Brother McCullagh to call upon a family named Wilkinson. He does not observe the Sabbath. Sister Wilkinson and daughter have great love for the truth. The daughter is fourteen years old. She plays the organ in church. She is a very enterprising young girl, but they are very poor. The rain which they have had in abundance has kept the team from drawing lumber, which has brought them in strait places.

Saturday, November 18, 1893

Ormondville, N. Z.

The rain commenced to fall last evening, and it rained all night and is pouring down this morning. At the breakfast table the subject was up, Shall we give an appointment for Norsewood? When we were here about two months ago an appointment was given that I would speak to them on Monday night, but the rain was pouring down fast and strong all day and all night and it was considered not advisable for me to risk the exposure. Brother McCullagh and Willie went. They had no covered conveyance and their wagon sat in the rain, waiting grease and in the providence of God it was close by the Ammonson's, who owned the wagon. Brother McCullagh's sulky was there. They had to unharness and fasten the horse to the sulky and go on. One hundred were out to hear and men and women had walked three miles through the woods to hear Mrs. White.

We decided I must meet with them this time and talk to them, that notwithstanding the unfavorable appearance, I must not disappoint them. So the appointment was given out.

Sabbath the meeting was held where it had been, and the little chapel was full. The Lord gave me much freedom in speaking. My remarks were from 2 Peter 1. The whole chapter is excellent to be presented, full of light and power.

It is indeed a pleasant sight to see so large a number of children uniting with their parents in keeping the Sabbath. Brother Wood is an intelligent man. Himself and family were non-professors, were converted from the world. Brother Ammonson and family were converted from the world into the truth; Brother Finch and family were also worldlings. These attended no church and they are intelligent men. Brother Finch is a master carpenter. He worked thirty-two days on this new chapel, which will be dedicated tomorrow. The church members number twenty-six and others are on the deciding line; whether they will step over on the Lord's side and keep His commandments or not remains to be seen. We believe they will.

In the night season my heart was uplifted to God in earnest prayer that He would so move upon the hearts that the truth would gain a decided victory. There have been men who have been inspired with the spirit and attributes of Satan to counteract the work of the Spirit of God in Ormondville and Norsewood. These men have manifested such bitterness, such unreasonable enmity and hatred against both the message and messengers presenting the truth, that the people have lost confidence in their religious representations and they know they have not the spirit of gentlemen, much less Christians.

I have faith the Lord will work, that souls will not always be deceived in this place by the false shepherds. It has rained hard all day but light is shining into the hearts of believers.

Sunday, November 19, 1893

Ormondville, N. Z.

Oh how we longed for pleasant weather but the rain continued to come down—not as heavy as heretofore, yet it rained. Brother _____ came five miles to Ormondville for us in his covered hack, and Elder McCullagh, Emily, and I were conveyed to the place of meeting [Norsewood].

Quite a goodly number were assembled, and the Lord gave me His Holy Spirit to talk in the demonstration of the Spirit. There was much tenderness of feeling and many tearful eyes. Some wept all through the meeting. The Spirit of God gave freedom of speech. I spoke from 1 John, first four verses, and great solemnity was in the congregation. I gave them the message of warning and explained the love of God in giving His only begotten Son to our world, not to save men in their sins but to take away the sin of the world through obedience to the truth.

In the evening the dedication of the church took place in Ormondville. The text was in Acts, first chapter—the commission given by Christ to His disciples. [Verse 8.] I stated plainly, distinctly, that we were Seventh-day Adventists, and our reasons why we kept the fourth commandment just as it is given us by the Lord of heaven, and I read the fourth commandment, which is an explanation of our faith. We keep the seventh-day Sabbath, an institution given after the world was made in six days.

The Lord made the heavens and the earth and rested on the Sabbath, and sanctified the day of His rest—which was the seventh day, not the first. Exodus 20:8-11; 31:12-18.

The fourteenth chapter of John, first three verses, show that Jesus proclaimed His second appearing, and after the ascension of Christ, angels from heaven proclaimed that the same Jesus they had seen ascend into heaven should so come in like manner as they had seen Him go into heaven. We believed in the words spoken by the angels, and the signs of the times foretold that Christ's advent to our world was nigh, even at the door. This is the explanation why we are Seventh-day Adventists—simply because we believe the Scriptures.

The congregation was large. The seats were full; and if it had not been for the continuous rain, many more would have come than could have found a place in the house. The evening was clear and beautiful. Brother McCullagh offered the dedicatory prayer, in every way appropriate. The little vine of God's planting is now to be left alone and yet not alone, for the Lord Jesus will meet with them when

they assemble in their house dedicated to Him free of debt. Twenty dollars was lacking; I made a donation of the amount lacking and the church is free from debt. Brethren, the Spirit of the Lord is in this, that on this occasion we dedicate this church to the worship of the God of heaven and earth.

Monday, November 20, 1893

Ormondville, N. Z.

I feel this morning very thankful to God for the precious sunshine. The rain has ceased. I was unable to sleep much last night, not because of sorrow but because my heart was welling up to God with joy and praise to the Lord Jesus Christ for His great goodness and lovingkindness to the children of men and His great love manifested to me. I was much exhausted when I came to this place, but I have had strength given me to speak upon the Sabbath and to speak at Norsewood Sunday forenoon, at Ormondville in the evening, and I know that the Lord is good and I praise His holy name. His mercy endureth forever. Strength came to me as soon as I stood upon my feet to speak and it was as if the everlasting arms were beneath me. I bless and praise His holy name.

We feel that a great victory has been gained for the truth in Ormondville. The church just organized, with a membership of not a large number—about fourteen—will have the addition of several more as soon as they receive baptism, and will number twenty. And several are upon the point of decision. Oh that God will give many moral courage to decide to obey the truth! This is an occasion of the manifest glory of God. Brother McCullagh and all were anxious I should attend the baptism, about ten miles distant. Thinking it would be a blessing to me as well as a gratification to the brethren and sisters in Ormondville, I consented to go.

The sulky was rather trying for me as it was keeping one in perpetual motion. We were obliged to walk over the very rough ground, slippery because of recent rains. Six were baptized; three young children were included in the number. All passed off pleasantly. The stream was a swift current, caused by the recent rain, but all were thoroughly buried to rise to dedicate themselves to God and to walk in newness of life. God grant them His grace that now, having been buried with Christ in baptism and having risen in the likeness of His resurrection, they will ever seek those things that are above where Christ sitteth at the right hand of God. The membership of the church is now twenty-six.

We took a hasty dinner and at half past two p.m. stepped on the train.

Ms 88, 1893

Diary, November to December

Wellington, New Zealand

November 20 - December 19, 1893

Portions of manuscript are published in 8MR 89-92; 4Bio 109.

Monday, November 20, 1893

Wellington, N. Z.

We took a hasty dinner and at half past two p.m. stepped on the train that would take us to Palmerston[?]. Here we changed cars. At the depot we met Brother Everston and wife, Sister Harris, and Sister Coddling. Brother Everston gave us needed assistance to get our things on the train. We arrived in Wellington at ten minutes to ten o'clock. We found Willie and Brother Simpson awaiting us at the station, and we took the hack for our hired rooms. Here were Sister Tuxford and Sister Wilson ready to welcome us. We did not get to rest until about midnight. I slept well until morning.

On this journey I have realized the special power of God come to me in such manifestation that I know that I have realized the fulfillment of the promise of the Lord Jesus in (Matthew 28:18-20): "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

[In margin:] (Some things to come in here—how I managed to get to the baptism over the large, round logs.)

Tuesday, November 21, 1893

Wellington, N. Z.

The wind is blowing and the dust is flying, penetrating everywhere. I walked out with Willie on the campground. If the Lord favors us in withholding high winds, and rains we shall consider we have a most convenient location for campground. Should winds arise and blow strongly, our tents would most certainly suffer. But our earnest prayer is that this encampment may have the favor of God. The winds and fountains of waters are in His hands, under His control. The cause in which we labor is sacred; it is His cause. He can advance the work to His own name's glory in this wicked city. The truth has as yet found no entrance, no welcome. It is a hard place to labor, but the Lord has many precious souls in this city. The message we have to bear is from Him, and souls must hear it and make their decisions—whether they will obey the truth or choose the darkness of error and satanic falsehoods.

I walked up to the mission and dined with Sister Tuxford and her mother. We stitched quite a number of Elder Starr's pamphlets for distribution. Met here Sister Israel and Nina, who has worked for us. I found the walk back was taxing to my afflicted, suffering hip and lame ankles. I am admonished that it is not much walking I can indulge in, after being unable to walk for eleven months. I feel this a great privation, but I am thankful that I can walk at all after one year's continual suffering and inability to exercise my limbs because of inflammatory rheumatism. I am now able to step and walk a short distance with nearly my usual activity.

The Lord is good, so merciful to me, full of lovingkindness and tender pity. I will praise the Lord with heart and soul and voice.

The Lord has been my front guard and my rearward. I have had such rich blessings during my affliction. As I would venture to walk out by faith and trust in the Lord, His Holy Spirit has given me the words to speak from His own Word, and has blessed me and those who were listening. I felt the deep moving of the Holy Spirit; angels seemed to strengthen me in a most decided manner; the people were blessed and I have reason to bless the Lord for the conversions at that meeting—souls were saved. I could not have endured the pain of standing, but it was removed by His healing grace. I was free from pain and my mind was clear and the grace of God was upon me. “Bless the Lord O my soul, and all that is within me bless his holy name!” [Psalm 103:1.]

Wednesday, November 22, 1893

Wellington, N. Z.

I awoke about two o'clock a.m. almost breathless. My pulse was apparently almost gone. I was able to move out of my bed but was obliged to wake Emily, who came to my assistance, doing what she could to revive and strengthen me. I had not much air as usual, but such effect it has had upon me is indeed dangerous. I thank the Lord it is as well with me as it is. There is not much bracing in the atmosphere and the heart action is very feeble. There is sleet and gentle mist or light rain this morning. The wind has ceased to blow. It has been a trying day for me. Dared not exercise much. My strength has been to sit still.

November 23, 1893

Wellington, N. Z.

The morning is very pleasant and the sun is shining. There is scarcely any wind. Oh, we pray to the Lord for Him to bless and lead and guide us all in this meeting. I ask the Lord to give us special victories. I feel my entire dependence upon God. Without His special help I can do nothing. The Lord Jesus Christ is my sufficiency. If God be for us He is more than all they that can be against us. In Him I trust. I hang my helpless soul on Thee, O my God!

God has given me a special part to act in His cause, and He will give me all needed grace to do this work, speaking plainly yet having the gentleness of Christ. Many are weak because they do not grow up in faith in Jesus their living Head. They are full of frailties and infirmities of religious experience. Oh, that they would be able to comprehend that they may become apt scholars in the school of Christ by living on the plan of addition. 2 Peter chapter 1.

“Come,” is the invitation from our Saviour, “Come unto me, all ye that labor and are heavy laden, and I will give you rest” [Matthew 11:28], when sick physically, sick mentally, because you have not placed yourself in the school of Christ to learn the precious lessons of the Great Teacher. Many go unhappy and distressed all through their lives, crippling their way along, making crooked paths, carrying their heavy burdens in fretful murmuring and complaining of the hardness of the way, discontented and grumbling, gloomy and desponding and generally miserable, poor and blind, wretched and naked, yet with all, self-conceited.

Do you not believe the words of Jesus? He has given you a full, free invitation, "Come unto me." Go just as you are. No, no human being is capable of relieving your griefs, your burden, your load. "Come unto me," saith Christ, "and ye shall find rest." Take off from your neck that manufactured yoke of perplexities and care and burden. "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." [Verses 28-30.] Praise the Lord, O my soul, praise His holy name! We have a Burden-bearer who is fully able to take the burdens and griefs and perplexities and worries of the whole world.

"He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:29-31. Praise the Lord! "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. If they heed these words they will become strong, able-bodied Christians, useful, apt, of good courage, of good report from those from without.

Friday, November 24, 1893

Wellington, N. Z.

I awoke this morning thanking the Lord for rest in sleep. Last night about dark the landlady, Mrs. Neal, was taken violently ill. Emily tried to help her and relieve her sufferings. We sent to the campground for Sister Wilson and Dr. Merrit Kellogg who came upon the ground his day from Hastings. We did all that we could for her. Her head was in an agony of pain and simple means were used with beneficial results, and she slept.

The youngest member of the family, a lad of six years, has had whooping cough and has been in a precarious condition because of weak lungs, brought on through mismanagement. The father has died within two weeks with consumption, and the child was allowed for some length of time to sleep with the father. Oh, why will not people learn wisdom and not pursue a course that must bring to loved ones suffering, disease and death? We have been the means of alleviating the sufferings of the child.

The mother is exhausted with care and privation and sorrow. Her husband died as he had lived, without God or hope in the world. He had consumed all the property they once possessed in gambling and the mother is left with six children, destitute. Two of her oldest girls are in service and this must be the dependence of the family. We secured these rooms, paying one pound per week during the three weeks' meeting. The poor woman has had deep sorrow. She is a member of the State Church, and her pastor has deeply hurt her soul by his coldness and want of tender sympathy for her in her affliction.

Oh, that she may be assisted to see that Jesus her Saviour loves her and is full of compassion and tender, pitying love for the sorrowing and heavy-laden. His voice of invitation is to her. "Come unto me," saith Christ, "for I will give you rest. I will bind up the broken-hearted and give joy to the sad and afflicted." We are glad we can be the means of helping to lift up the sorrowing and bowed down.

This family may see the truth and be converted, mother and children. God is gracious, longsuffering, abundant in mercy, forgiving iniquity, transgression, and sin. The weary and heavy-laden find in Him rest, peace, and consolation. Oh that we may see the salvation of God in this house! Oh that this family might be saved to Jesus Christ!

We assembled at eight o'clock in the dining tent for morning prayer. The Scriptures were read, then prayer was offered, then all engaged in work. There will have to be most diligent efforts to prepare the ground and fit the large tents with seats before the Sabbath. The day is pleasant. Thank the Lord for rich favor in granting us favorable weather in which work may be done in the six days, preparatory to resting on the seventh day—Sabbath.

Our meeting opened the evening of Friday. It has taken considerable time to pitch tents and prepare the ground for the tents. This is quite a display for this city. Large numbers are called out from curiosity to see what is going on and the work of pitching the tents is as an advertising sheet. Elder Wilson gave an excellent discourse. This camp meeting may be called a baby camp meeting in comparison with our camp meetings in America. Our first camp meeting in New Zealand was held in Napier, and it was a success. We found that there was no way to get out the people but to have a camp meeting in Wellington. God grant that something may stir the people from their slumbers. Satan is inventing horse racing, games, theaters, card playing, gambling and all kinds of exciting amusements so the day of God shall come upon them unawares.

Saturday, November 25, 1893

Saturday meetings commenced in the forenoon. W. C. White gave a very solemn discourse in regard to the signs of the times. Mrs. White, his mother, spoke in the afternoon from John 21:1-13. A very solemn impression was made upon the people, both forenoon and afternoon. After the discourse there was one hour devoted to social meeting. Many good testimonies were borne. Not many outsiders were present. In the evening Dr. M. G. Kellogg spoke upon the gospel commission. Not many outsiders were present. Acts 1, whole chapter, and chapter 2.

Sunday, November 26, 1893

There were more attended the morning meeting than we expected. I spoke to them from (Matthew 7:7): "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." We had several good testimonies from our brethren and sisters.

Monday, November 27, 1893

Monday spoke upon 1 Peter [1?]:1-5. This whole chapter should be given.

Tuesday, November 28, 1893

Tuesday morning spoke upon the words of (Hebrews 11), upon faith, verses 1-6. A very impressive chapter. Did not have opportunity to give the full discourse.

Wednesday, November 29, 1893

Attended morning meeting. Bore testimony.

Friday, December 1, 1893

Friday spoke in the morning meeting. The blessing of the Lord was upon me.

Saturday, December 2, 1893

Sabbath spoke in afternoon to the people assembled under the tent from Isaiah 58.

Sunday, December 3, 1893

Sunday spoke to a crowded tent of people from 1 John 3. This is a most powerful and appropriate discourse. I have not time to give particulars in diary.

Monday, December 4, 1893

I am not feeling as well as usual, but much exhausted. Had a few minutes' conversation with Elder Olsen to profit, but cannot write particulars of the discourse. May in future.

Tuesday, December 5, 1893

This morning my heart is weak and the enemy is strong to cast his shadow of darkness about my soul. I find peace and rest in Jesus Christ and in looking unto Jesus. He is indeed all I desire. I take Him as my personal Saviour this morning and the brightness of His presence, the sense of His love, chases away the clouds and shadows of darkness.

Light, precious light, shines to me from the Lord in His promises. The promises to me are not uplifting unless I can recognize my Saviour as back of the promises. It is the faithfulness and the strength and the love of Jesus Christ that make these promises a sufficiency and brightness and power to me. I praise His holy name this morning, for I can say from my heart and with my voice, The Lord is good and greatly to be praised.

I have been wrestling with a great physical evil. The gas which supplied the tent with light has poisoned the atmosphere that I breathe, my heart has been weak and exhaustion has come upon me now. I have been suffering under the effects which have been deleterious to me. These are some of the evils I have had to contend with in traveling and laboring, but the Lord has been very merciful and has spared my life. I know that He keeps His promise, "Lo, I am with you alway, even unto the end of the world."

[Matthew 28:20.] I love Him with my whole heart.

Attended the morning meeting and talked a short time and addressed myself especially to the youth. Sister Brown spoke. I then addressed a few words to her, and the Lord let His Holy Spirit come into our meeting in a decided manner. Elder Olsen gave the Bible lesson at three o'clock, and it was very profitable for the church. He spoke upon the gifts set in the church for the work of the ministry, for the edifying of the body of Christ, etc.

We have had a very disagreeable, rainy day accompanied with high winds; but the Lord manifests Himself to us in decided blessings. We believe this meeting is a great blessing to the people and we will be thankful and we will make music in our hearts by praising the Lord. We are not half awake to His righteousness, His lovingkindness; His love is manifested every day. And what a great privilege to have the assurance that Christ is my Physician, not only of the soul but of the body. He sustains me in my many infirmities. He fills my heart with gratitude and with thanksgiving. I will be joyful in God. I will praise His holy name!

December 6, 1893

Wellington, N. Z.

Must leave this history for future opportunity.

The wind is not blowing this morning, but it is cloudy and showery. Our meeting is drawing near the close and we are thankful for the excellent tokens of good. We have seen one young lady from Auckland, a Primitive Methodist, who has taken her position for the truth. A promising young man has also taken his stand for the truth. We feel grateful for this. Wellington is an important center, and we wish to see the people aroused and determined to search the Scriptures for themselves to see if the message we bring them is not the truth.

Attended morning meeting. Elder Olsen spoke with much clearness and with power. Some testimonies were borne, good to hear. Although the heavy rain was falling upon the tent, yet the blessing of the Lord was with us. I was drawn out to speak upon 1 John, (chapter 3), showing the linking closely together of the love to God and the love to our brethren. The great principles of the law are expressed in these two great precepts, Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself: upon these two commandments hang all the law and the prophets. How very precious are these principles which express the love of God in life and in character in our treatment of our fellow men.

We assembled in Elder Israel's tent for a ministers' meeting. We had a season of prayer, then Elder Olsen presented the subject of organization. Questions were asked as to what were considered as proper tests to be presented before accepting individuals in the church. Most precious remarks were brought out, and we think all understand better the matter as to questions proper to put to those who shall be presented as fit subjects for the church. This brought us to past ten o'clock.

Sisters Israel and Brown called on me for some conversation. Sister Brown leaves tomorrow morning for home, and sends back Bell, Victoria and Charlotte. I have great interest in this afflicted family. But the Lord loves them and the affliction will keep them humble.

Tuesday, December 19, 1893

On the Steamer Wairarapa

The wind is increasing until it blows a gale. I do not venture upon the deck. I feel glad to keep still. All are more or less affected. Elder Olsen is decidedly sick. Emma [Emily] is on deck lying down. The wind blows,

the waves run high, the white-capped billows reach far, far as the eye can reach, restlessly moving, tossing, mounting up mountain high, splashing over the deck.

Willie thought it best for me to go up on deck. He lashed my chair in what was supposed to be a sheltered place. Three men were sitting very near me who were splashed with the waves of the sea. Willie made another move to get in the center of the ship and lie down on the long bench for a time, but the wind had worked the waters into a perfect fury. I was lifting my heart to God for Christ, who stilled the tempest, to say "Peace, be still." [Mark 4:39.]

All at once the rainbow spanned the heavens. I could see the signs of God's promise in the bow in the clouds, and I was resting in confidence in His protecting arms. It was difficult to get down to the ladies' saloon. I clung to Willie, but the wind would not let us advance. A gentleman came to his help. Once below, I was quite sick and vomited most earnestly, and felt better. I could not eat Monday or Tuesday. We had a much more pleasant night than we feared we should have. Slept much better than we feared.

[The remaining paragraphs appear to be describing events during their earlier short stop in Napier, New Zealand, December 14, 1893.]

How terrible it seems to be on a boat like this while its managers are apparently full of carousing and of sport; and drinking, smoking, and swearing are so abundant.

The lady in waiting is very kind to me. I gave her Steps to Christ and some papers and pamphlets. I talked with her in regard to her soul's salvation. I pointed out the perils of anyone whose life was on the sea. She said she had thought of this oftentimes, but she said, "If I could, I would be a Christian, but I cannot. It would be an impossibility to serve God on such a vessel as this. You do not know, you cannot have any idea of the wickedness of these sailors. The captain and mates are so closely of the same character with the crew of sailors that they have no influence to introduce reform, if they desired such a thing." I asked why she did not seek some other employment. She said, "It would be no use. I have four children to support, and I have not strength to do hard work." She was a small, delicate, fine-featured woman. "I earn more here on this ship than I could obtain in any other employment."

I tried to open before her the danger of living a prayerless life. She said, "It is no use to pray here, or try to be religious." I told her if the Lord had appointed her that place she would, if she would accept Christ as her Saviour, realize Christ as her refuge. She said, with tears in her eyes, "It is impossible. I know the company on this ship. I could not live religion here. I hope some time to have some place opened for me where I can support my family, and then I shall give my attention to serious things. If I could only be with my children and support them in a humble way, I would only too gladly choose to do so."

We were anchored some distance from Napier. Elder Olsen and Willie White were on board, with Emily Campbell and me. There was a small steamer going from the ship to shore, and we, all of our party, decided to go and spend a few hours while the ship was waiting in the harbor. We had some hours before the ship would unload her passengers and take aboard other passengers.

Elder Olsen and Willie stepped on board the small boat, and through some misunderstanding went off before we stepped aboard. Emily felt much disappointed. I never saw her so unbalanced. She cried heartily, and I felt so sorry on her account. The mate entered into conversation with her and told her that the boat would come to the steamer again before it went to the wharf, then he said much the same as the stewardess had said in regard to the wickedness of the sailors and the crew. He said, "I have been much impressed that this boat will go down with all hands on board ere long. I have felt so strongly exercised that I shall not, if I can possibly disconnect from it, continue to remain on the boat."

[Comments added by Ellen White: "This nice boat went down, sunk with all on board with the exception of two, in a few weeks after this. The mate was one that was saved. The stewardess-nurse was advertised as among the list of the lost." Records indicate that the ship wrecked about 10 months later on October 29, 1894, with the loss of about 130 of its 250 passengers and crew.]

When I see, as I do on this boat, such disregard for God and for anything serious, I ask myself, What can be done? Brother Olsen has had opportunity to speak to them in the social hall. Many were present and listened, but a feeling of hopelessness comes over him that it will do no good. But if ever poor souls needed to be worked for and labored for, it is such a party as is found on the steamers. But then we see the influences upon land as soon as the sailors leave the ship for a few hours' delay. There are saloons all ready to catch souls, and the nets and snares are ready for those who remain maybe a week or more. What is to be hoped for this class? My heart aches.

Ms 89, 1893

Diary, December 1893.

Sydney and Melbourne, Australia

December 20-30, 1893

Wednesday, December 20, 1893

Sydney, Australia

Wednesday morning. It is pleasant and the sea is calm. We shall be in the harbor at nine o'clock a.m.

International Tract and Mission House: We are pleased to be on land. We were welcomed by Brother and Sister Reekie. We have not eaten for two days and feel like not eating today, but we must eat. We have some mail to look over. A letter from Edson interests us very much. Indeed, it is like the prodigal son returned to his father's house. Edson and wife are obtaining a rich experience. There cannot be a doubt but that the Lord is leading him step by step in the path of submission to His will and to His way. I praise the Lord. I read and wept and Elder Olsen wept as I read some portions of the letter to him.

Thursday, December 21, 1893

Tract and Mission House, Sydney

We left Sydney in the morning. Elder Olsen, W. C. White, Brother McKersney [McKenzie?], Emily, and I to visit Fountain Dale Estate, fifty miles from Sydney.

Saturday, December 23, 1893

Sydney, Australia

We are planning to speak in Sydney Sabbath afternoon. Elder Olsen speaks in the forenoon. The house was quite well filled and there were quite a number of outsiders in to hear who had not been much interested, but now were seeming to be aroused and convicted. Elder Olsen gave a powerful discourse upon the near approach of troublous times. The evidences of the closing scenes of this earth's history were presented before them in clear lines. He then went directly to Parramatta, spoke in the afternoon to the church there and returned in the evening.

I spoke in the afternoon with freedom from (John 14): "Let not your heart be troubled: ye believe in God, believe also in me." [Verse 1.] Then we had a social meeting and many good testimonies were borne. Many mentioned the Week of Prayer and how much they had been benefited and blessed. I can say this day has been a precious day to my soul.

Early Sabbath morning Brother Robert Hare came from Parramatta to see if I would consent to speak at Kellyville in the new church at that place as they were very desirous to see me and hear me speak. I had appointment to speak at Parramatta Sunday evening. I questioned the matter. Elder Olsen thought I ought not to speak twice the same day, but I thought over it a little and decided the Lord would strengthen me and said I would go.

Sunday, December 24, 1893

Sydney, Australia

Sunday morning we took early train—Elder Olsen, Emily, and I—for Parramatta. Brother Hughes took us from the station in his covered carriage to Kellyville, ten miles. We met Willie at Brother McKersney's. We had a short rest and then rode about two miles to the little new church where our people were assembled to worship God. I spoke to them with much freedom in regard to the mission of Christ to our world. There were a good looking, intelligent people assembled and I felt it a privilege to speak to them. They seemed much interested.

This little company of thirty had been raised up since we left Sydney nearly one year ago, on our way from Melbourne to New Zealand. Oh how grateful were our hearts to God to see these souls brought to the knowledge of the truth and manifesting zeal and earnestness to build them a house of worship which was nearly free from debt. All seemed to accept us with joy and to be deeply interested in the word spoken.

We then rode back to Brother Hughes' to dinner, Willie taking the place of Elder Olsen. Elder Olsen spoke in the evening at Kellyville. I spoke in the evening at Parramatta in the Seventh-day Adventist

church. There were many unbelievers present. The Lord blessed me in speaking upon the birth of Christ and the Christmas offerings, the great sacrifice made by Jesus Christ to save a lost world.

Monday, December 25, 1893

Parramatta, New South Wales

We decided to remain the night in Parramatta.

This morning at five called Willie. He is one of a company of four who are to ride out fifteen miles to view a tract of land for sale, to see its advantages for school buildings. The climate in New South Wales is far ahead of anything we have seen in Victoria. Brother Hughes takes them out with his horse and carriage.

Emily and I and three of Brother Hughes' girls ride out. Brother Roundstrutter [?] rode out with a team I hired, to see the country. We see many nice farms, mostly orchards, in a healthy, profitable condition. We see that fruit in this country cannot be as high-priced as in Victoria. We had the clouds hanging over us like a curtain all the forenoon but no rain. The fruit farms and vegetables need rain. Everything is dry and dusty.

We rode about twenty-eight miles and viewed the prospects of the country and we think we see many localities where the truth should be presented. We returned to Parramatta about two o'clock.

About three o'clock the company who had left very early returned. They had seen the place recommended and were not satisfied with it. That evening about five p.m. we returned on the train to Sydney, and decision was made that we should take an early train for Moss Vale to stop off and examine a tract of land that Elder Daniells had seen.

Tuesday, December 26, 1893

Tuesday morning we were astir quarter of three o'clock a.m. and made as hasty preparation as possible to prepare bundles and satchels and ourselves to take cab for the train. In the night we had heavy thunder and lightning and smart showers. The dust was laid and we were very thankful. The sky was clear and the air bracing. After reaching the depot we found a little box of [a] compartment with one hard, uncushioned seat on one side about as uncomfortable as it could be arranged. Willie would not permit me to enter it and placed Emily and me in the first class compartment, which was comfortable. Brother Olsen, Brother McKersney, [and] Willie White, accepted the situation and rode in the inconvenient arrangements for ninety miles. Emily and I lay down and had a comfortable sleep. We stopped at [the] depot where we could view the land [and] hired horse and carriage.

We viewed a nice one-thousand-acre tract of land at ten and fifteen pounds per acre. It was not used for much except grazing—a dairy farm. We were hungry, and we purchased milk and bread at a milk factory and satisfied our hunger; then we were shown the tract of land. The soil was good, but the climate would not admit of raising oranges and lemons because of frost and snows. The land was not altogether level—slightly rolling. This did not please us entirely. The sum of money asked for it would be more than

we could pay. We rode back in cars to Moss Vale Station and hired a horse, and all rode out two hours to see the country. It is a very nice country. We then purchased fruit and milk and bread and took a lunch and at half past eight o'clock our train to Melbourne came along. We stepped on board and the porter showed us a nice drawing room which he gave to us to occupy that night.

Wednesday, December 27, 1893

On train for Melbourne

We had a beautiful morning. The air seemed fresh and invigorating. We passed much level land, seeing much of the way only skeletons of gum trees, dead and dismal looking. We ate our simple breakfast of bread and fruit. Our brethren and Sister Reekie were in second class compartment, and they partook of the same bread and fruit. We did not patronize the restaurant, for a cup of warm drink and a slice of bread costs money at these restaurants. We—Emily and I—had first class advantages, for we cannot get a sleeper unless we pay for first class carriage all the way through, and it was deemed the only safe thing I could do.

As we neared Melbourne at eight o'clock, W. C. White, Elder Olsen, and Brother McKersney left the train to view the land. They will be in Melbourne Friday.

We were glad to meet Elder Starr again at the depot, and we took a carriage for Bank Terrace and were glad to meet friends again. We had much to say, and I became almost weary in talking. Met Marian Davis in the evening and Eliza Burnham. Had a pleasant visit with them. We had a misty rain in the afternoon.

Thursday, December 28, 1893

I was very nervous last night and could not rest for some time. My kidneys pained me. I am so thankful I did sleep very well the latter part of the night. This morning I am feeling as well as usual. I arose at half past four and commenced writing. The sky is covered with a thick blanket of clouds.

There is much business going on today. A telegram coming from Pitcairn brings the sad intelligence to Brother McCoy that there are deaths in his family, but does not state who has died. A telegram is sent for answer to the inquiry, Who have fallen in death? Brother McCoy is as one stricken by the palsy. All are seeking to render him all the assistance it is possible for them to give. I conversed with him for about one hour, and I think it did him good. He feels deeply over the intelligence given. His heart seems as if it would break. We had a praying season in union with Brother and Sister Starr. The Lord came graciously near and comforted and blessed the afflicted one. Telegram received from Willie that they would be at the depot that night [at] half past ten. It has been a rainy day.

Friday, December 29, 1893

This day is a very busy day. The rain is falling steadily. The furniture and bedding are being removed to the campground. Everything is in confusion.

This day a telegram came responding that Brother McCoy's wife and daughter Ella May McCoy were dead; also Brother Young, elder of the church, the father of Brother McCoy's wife.

Here are three cut right out of the family. We cannot be surprised at the great grief of our afflicted brother. He seems bowed to the very earth with his great sorrow. We feel like weeping with him but direct him to Jesus.

Saturday, December 30, 1893

The weather is pleasant—quite warm. Elder Olsen spoke to the believers on Sabbath at 11 a.m. There was a goodly number assembled of believers and some unbelievers. After the discourse in the morning they had an interesting social meeting. Many bore good testimonies in regard to the meeting and the discourse. During the Week of Prayer they had received much benefit and rejoiced because of the privileges they had enjoyed.

Afternoon meeting at 5 p.m. The tent was full. Elder Olsen spoke; then Elder Corliss. Both came right to the point. I spoke a short time. All the ministers present took part in the meeting. This was a profitable meeting.

After meeting closed, Elder Starr, his wife and Brother McCoy rode home in my carriage. We find our horse Maggie in good condition. She is much improved every way and is presenting a much better appearance than when we left her. The phaeton has been newly painted and repairs made and the carriage looks like new.

Ms 90, 1893

Our Attitude toward the "Powers that Be"

Hastings, New Zealand

August 29, 1893

Caution is to be prayerfully exercised by every one who believes the truth. There are trying scenes before us, and we need to exercise great caution, keeping the door of our lips while the wicked are before us. We shall have to meet in our experience with men having fanatical zeal which will provoke those who hate the truth, and it will be necessary to preserve a calm attitude and not state all we do know, for impressions will be made upon human minds that will, under the influence of Satan, grow to large proportions.

There is need of watching unto prayer. The evils we shall meet have long been gathering and like a storm, will come upon many when they least expect it. While they cannot be charged with originating the evil, they precipitated it. Charges will be made which believers cannot refute, because they have not shown wisdom in the use of either the pen or the voice.

Many laws will be enacted for the government of nations calculated to oppress; and old laws that have practically become of none effect, will be resurrected. We need to move forward in our work understandingly and in faith under the wise generalship of Jesus Christ. A great work is to be done for the Master in proclaiming the last message of mercy to our world, and we are dependent upon authorities and powers to find passage from one end of the world to another, and as long as we are dependent upon the powers that be, we must not divorce ourselves from them, for this is a worldwide message.

We are to go forward quietly, and when our way is apparently blocked in one direction, we are to make no condemnation of the powers that be, for in thus doing we are teaching other powers how to work to hedge up our way. We are not to stir up opposing elements or provoke retaliation or revenge. The climax will come soon enough. It is already stealing on as a thief in the night. And we can speak Bible truth which will not set opposing influences at work.

Ms 91, 1893

The Mother a Teacher

1893

A mother is a teacher either of good or of evil to her child. A mother can in no case neglect her God-given responsibilities to educate and train her child while it is a babe in her arms, bringing it up from its babyhood in the nurture and admonition of the Lord. She needs to know what is comprehended in this injunction. She should daily cultivate patience and tender love and never govern in a hasty or passionate spirit. Her love, if it is a pure and holy element, will not be that kind of love which is spasmodic. It is cruelty to her offspring to let it come up with a wicked disposition, a warped character, for this is a manifest neglect of her appointed work and sin lieth at her door.

It is the mother's sacred duty, in connection with her husband, if one in the faith with her, to restrain, to control the evil as fast as it manifests itself, that the sin of spoiling her child shall not lie at her door. She should admonish anyone who shall flatter or foster pride and vanity in her child, for this will surely make it unhappy and lay the foundation for traits of character which will be transmitted to her children and to future generations. She should study the Bible and pray much for divine enlightenment and guidance to educate and train the child for the present and the future immortal life.

All willfulness and disobedience and transgression should be judiciously repressed and lessons given to correct all these evils. The mother and father should come to an understanding to be perfectly united in the work, having perfect control of the child. The daily example should be kept before the child in all the administration of punishment, that nothing is done in a passion or with severity, that you do not deny it

or will to give it pain without yourself suffering with it. Love is to be the ruling element and yet firmness and decision are positively essential in order to bring the child up in the nurture and admonition of the Lord. Restrain willfulness, impatience, and anger; let them not be mingled with the educating and training.

You are the lessonbook to your children. You are yourself strictly in training that you shall be a good teacher. Guard the child, that truthfulness in the smallest matters shall be preserved. Parents can, by precept and example, be exactly that which they wish their children to be. They are to be patterns for their children, as Christ is the Pattern for all that live on the face of the earth. Love and faith will accomplish much, and never forget that childhood indulgence is a very great mistake in parents. Many youth are so petted, so indulged in their love of eating and gratification of appetite, that the selfish appetite becomes a tyrant.

Ms 92, 1893

Liquor Saloons a Curse

1893

I meditate upon the condition of our world. I see educated men holding office in responsible positions accepting of bribes, liquor sellers as well as liquor drinkers sharing the curse with the most depraved, drinking sot, for they receive their money. Money is their god and they are driving those men who have the appetite for liquor as fast as possible into the arms of the devil, obtaining a license to make drunkards that liquor sellers may have more money.

In the place of helping men weak in moral power to overcome appetite, they are giving them liquid poison to extinguish what little reason they still retain and what little semblance of the image of God is not entirely obliterated. The temptation comes to men feeble in moral power. And if liquor were not seen displayed in the multitude of liquor saloons, the wanton waste of God-given talents would not be so abundant. Every point must be guarded. There is temptation in association with others who have been tempted and have been overcome by yielding.

In every business, in the schools, seminaries, and colleges, the youth have been gradually led from safe into forbidden paths, seduced, made strengthless in their way downward, ever downward, into habits and practices causing shame and suffering to themselves and to others—their mothers, their fathers. Worst of all is that they deface the moral image of God. Step by step the satanic agencies are actively leading. There are wine suppers—wine on the tables of those called the aristocracy—and temptations come from every quarter.

The man who has once placed liquor to his lips has placed himself on Satan's ground, to be bound to his car, a slave to perverted appetite. He does not think seriously that he is the property of Jesus Christ. The redemption money was paid in the blood and life of the Son of God. There are depths to which intemperance leads men, such that Satan seems to have chained the power of the will. Through the mighty workings of the providence of God, they are susceptible to the help that alone can save them from eternal ruin. When no human arm or skill can save, when coming to the extremity of ruin, they can be saved if their eyes and hearts and souls are thoroughly aroused to run the race for life against death. They have a helping hand that is reached over the gulf to draw them back, and with the grace given of God they can be victors. An entire change can take place; the character can be transformed.

God designs that men should help one another, pity and sympathize with, and love one another, ever regarding themselves as a part of the great web of humanity. There is no caste with God. A rich man is not accounted of God of one jot or tittle more value for his riches, position, talent, or education. These do not weigh in the scale with God, unless all are brought as a tribute to lay at His feet, and the whole being surrendered to God to cooperate with the divine agencies to make him a vessel unto honor.

Medical missionary work is being done in our sanitariums to save perishing souls. Let this work go forward firmly, solidly, wisely, to rescue the souls ready to perish. Let all have an interest in this work and for Christ's sake rescue the tempted ones.

Ms 93, 1893

Privileges and Responsibilities of Sons of God.

1893

As we behold the restless ocean and the sea and waves roaring, we think of the mighty power of God with whom we have to do. And all who accept of Jesus Christ are brought into close relationship with God. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. 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 1:1-14.

What testimony does John bear? “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. We have to continue to receive Christ and to confess Christ as our personal Saviour. We must day by day be kept by the power of God. We must in all humility of mind acknowledge in spirit and our actions that we are not “sufficient of ourselves to think anything as of ourselves.” 2 Corinthians 3:5. We cannot vindicate ourselves before God, or justify ourselves. The Holy Spirit alone can guide us into all truth.

Much more needs to be brought before the church, which will be a test of character; and our acceptance is not on our own merits, not on our own capabilities, but on our acceptance of light which cometh from God, and worketh with us to regulate our conduct toward God in complete sanctification of our own mind and our own will by the infallible standard. The expression of His character is in the positive declaration of His law. “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints; who shall not fear thee, O Lord, and glorify thy name?” Revelation 15:3, 4.

There is altogether too little made of the work of the Holy Spirit’s influence upon the church. Altogether too much dependence is placed upon the individual human agencies to bring success into the church. Where there is genuine piety in a church, there will be a genuine faith in the manifestations of the Holy Spirit’s efficiency. It is depending so largely upon man and his supposed capabilities and his education and his knowledge that eclipses the Lord God, who is All-power and can help, and will help, and longs to manifest Himself to every neglected, cast down soul who feels that he is weak in moral power. He must rely upon the Word of God with unwavering confidence, and not be continually making the arm of flesh his dependence and his trust.

The individual Christian will grow in grace just in proportion as he depends not on his or her smartness and supposed natural and acquired capabilities, but on the teachings and leadings of the Holy Spirit, and trains his mind and habituates himself to turning in contemplation and earnest prayer to his heavenly Father for guidance and instruction in righteousness. Every church member will be vigorous and fruitful in proportion as he honors the Father, who is not to be regarded as an essence but as a personal God who made man in His own image and likeness.

The Son of God, who is the express image of the Father’s person, became man’s Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but He did not take the taint of sin. As the second Adam He must pass over the ground where Adam fell, meet the wily foe who caused Adam’s and Eve’s fall, and be tempted in all points as man will be tempted, and overcome every temptation in behalf of man. To Him should man look—to Him who endured the “contradiction of sinners against himself, lest ye be wearied and faint in your minds.” Hebrews 12:3. While every human being is to be loved for Christ’s sake, not one is to be looked to as supreme in counsel and unerring in wisdom.

The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes.

Those who are now our leaders, men in authority in important business transactions in all our institutions, must consider and plan wisely in regard to children and youth who are growing in years and in knowledge. The ones who are now using the school books will fill their places as educators, sit in councils, and have a voice in methods and plans to shape and mold the work. The church will consider that new elements will be connected with it as teachers, as deacons, as workers. Those who are to do this work satisfactorily will have to devote labors to new fields, and trusts and responsibilities will fall upon those who are now students in our schools. How is the work going forward with those who are now learners? How well fitted are they becoming for grave, important responsibilities?

The question of the proper training of children and youth is to be understood and acted upon. What is the nature of the studies that are given to the young?

The Lord would have every man have a true, living experience that the representation may be of that character as is brought before us in (1 Corinthians 4:1-3): "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self." Can we say with Paul, "It is a very small thing"?

"For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. 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? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." Verses 4-9.

Here the deficiencies are apparent before angels and men. This whole chapter contains strong truths to be communicated. How important that every soul shall have his righteousness going before him; then will the glory of God be his rearward (Isaiah 58:8). The most splendid workmanship is God's building in human character. The most splendid building art can produce is liable to come to naught.

"Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by

him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Corinthians 1:1-10.

If this is not a possible thing to do, then these words would not be written. This whole chapter may be read and most earnestly taken into the life practice, and so answer the prayer of Christ in John 17. "For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, 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." 1 Corinthians 3:9-13.

Ms 94, 1893

Could Christ Have Yielded to the Tempter?

June 30, 1893

Brother A. [Lay?]:

In your letter in regard to the temptations of Christ, you say if He was one with God He could not fall. Imagine, if you can, yourself in Christ's stead in the wilderness. There is no human voice you hear, but you are surrounded with demons, under deceptive pretensions as angels from heaven, in the most seducing attractions presenting Satan's wily insinuations against God, as he did to our first parents. His sophistry is most deceiving and artful in undermining your confidence in God, destroying your faith and your trust, and keeping your mind on a constant strain so that he can get one clue that he can use to his own advantage to allure you into a controversy, as if reading your thoughts to which you will not give utterance, just as he did to Eve.

He could not obtain from Christ one word to lead him on. The word, "It is written," was spoken from point to point as he tested Him. But only the quotation of His own words that He had inspired the holy men of old to write would come from Christ's lips. All the great leading temptations wherewith man was beset were artfully presented. Weakened by fasting, Christ's mental sufferings made this ordeal most

severe. Forty days and forty nights did He endure this strain. Never were assaults of the prince of darkness more fearful. His fiery darts were surely aimed, but they found no lodgment.

The point you inquire of me is, In our Lord's great scene of conflict in the wilderness, apparently under the power of Satan and his angels, was He capable, in His human nature, of yielding to these temptations?

I will try to answer this important question: As God He could not be tempted; but as a man He could be tempted, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. His human nature was created; it did not even possess the angelic powers. It was human, identical with our own. He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, in our own humanity.

A human body and a human mind were His. He was bone of our bone and flesh of our flesh. He was subjected to poverty from His first entrance into the world. He was subject to disappointment and trial in His own home, among His own brethren. He was not surrounded, as in the heavenly courts, with pure and lovely characters. He was compassed with difficulties. He came into our world to maintain a pure, sinless character, and to refute Satan's lie that it was not possible for human beings to keep the law of God. Christ came to live the law in His human character in just that way in which all may live the law in human nature if they will do as Christ was doing. He had inspired holy men of old to write for the benefit of man: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isaiah 27:5.

Abundant provision has been made that finite, fallen man may so connect with God that, through the same Source by which Christ overcame in His human nature, he may stand firmly against every temptation, as did Christ. He was subject to inconveniences that human nature is subjected to. He breathed the air of the same world we breathe. He stood and traveled in the same world we inhabit, which we have positive evidence was more friendly to grace and righteousness than it is today.

The higher attributes of His being it is our privilege to have, if we will, through the provisions He has made, appropriate these blessings and diligently cultivate the good in the place of the evil. We have reason, conscience, memory, will, affections—all the attributes a human being can possess. Through the provision made when God and the Son of God made a covenant to rescue man from the bondage of Satan, every facility was provided that human nature should come into union with His divine nature. In such a nature was our Lord tempted. He could have yielded to Satan's lying suggestions as did Adam, but we should adore and glorify the Lamb of God that He did not in a single point yield one jot or one tittle.

Through being partakers of the divine nature we may stand pure and holy and undefiled. The Godhead was not made human, and the human was not deified by the blending together of the two natures. Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering.

Ms 95, 1893

The Seventh-day Adventist Church Not Babylon

1893

Fragment.

[First 10 pages of manuscript missing.] ... The Lord has sent messages of warning and entreaties, messages of reproof and rebuke, and they have not been in vain. But we have not had any message that the Lord would disorganize the church, never any message to apply Babylon and give the Loud Cry to come out from the church, for this is not God's plan at all concerning His Israel.

We have brought before us the position the people of God should occupy to plead with God as did Moses in behalf of His people, notwithstanding their errors and their imperfections and their sins. The plea made by Moses is for us to consider carefully. The Lord has, by the mighty cleaver of truth, brought out a people from the quarry of the world. As He brought out a people from Egypt to keep His commandments, He has at every step shown them He was leading them into the paths of truth and righteousness. He has sent His light and His counsel to build institutions of learning, to erect sanitariums and publishing houses, and success has attended the carrying out [of] God's plans. The money of this people has not been hoarded to live delicately or deliciously. Self-denial and self-sacrifice have marked their history and yet the work is progressive and aggressive. The world has a light constantly shining upon them because this people honor God in keeping His [commandments]. [Remainder missing.]

Ms 96, 1893

Respect is Due to God's Instrumentalities

1893

There are many sinners in Zion, and they are likened to tares among the wheat. But Christ has said, "Let them both grow together until the harvest: and in the time of the harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." [Matthew 13:30.] We have no discouraging message for the church. Although reproofs and cautions and corrections have been made, yet the church has stood as God's instrumentality to diffuse light. The commandment-keeping people of God have sounded forth a warning to the world, to all languages, tongues, and kindreds. The church of God is a living witness, a continual testimony, to convince men if accepted, to condemn them if resisted and rejected.

The sin of Israel is again presented in the rebellion of Korah, and Dathan and Abiram. By their representation of matters, they influenced men in a course of evil. "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown." Read the history in Numbers 16. "And the earth opened and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. ... And all Israel that were round about them, fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." [Verses 2, 32, 34, 35.]

But after this terrible exhibition, after hearing the horrible cries of those who went down into the bowels of the earth, after seeing the two hundred and fifty men consumed by fire, we would suppose that rebellion would have been cured. But history records the fact that the congregation murmured against Aaron and Moses, saying "Ye have killed the people of the Lord." [Verse 41.] Does not this show us the great danger of murmuring and rebellion? It seems that rebellion is next to incurable. If all the evidence that God gave them did not convince them of the sin of accusing the chosen of the Lord, what power could be brought to bear upon them to correct and subdue their unjust charges and accusations? They saw the earth open, they saw the men swallowed up, they heard their cries of terror, they saw the two hundred and fifty consumed by fire, all famous in the congregation, and men of renown. But where was their remorse and repentance? On the morrow it was evident that their principles and sentiments were unchanged. They had still a charge to make against the chosen instrumentalities of the Lord, and they said to Moses and Aaron, "Ye have killed the people of the Lord." They were so enraged against them that they would not have hesitated to have killed Moses and Aaron.

"And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. And the Lord spoke unto Moses saying, Get you up from among this congregation, that I may consume them in a moment. And they fell on their faces. And Moses said unto Aaron, Take a censor and put fire therein from off the altar, and put on incense, and go quickly in the congregation; and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun.

"And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the living and the dead; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah." [Verses 42-49.] All this trouble, the slaying of nearly fifteen thousand souls, was the result of envy and jealousy.

How sad was the outcome of those who were seeking to be first, and who were not willing that Moses and Aaron should occupy the position of trust in which God had placed them. We are to be guarded on every point. By many the office of the Christian ministry is not understood. While there are some in the church who almost worship their ministers, who praise and flatter them, and place them where God should be, there are others who do not pay them proper respect. Those who place their entire

dependence upon their ministers, place upon him their burdens, and make him carry their cares, and do not seek the Lord with earnest prayer for His counsel. They make the minister do their thinking for them, be their wisdom, and they are slothful servants, failing to improve the talents God has given, failing to bear the burdens God has appointed to them. They do not educate themselves to think and devise and plan, and seek to lift every unnecessary weight from the minister.

Burden upon burden is placed upon the minister, and men act as though they thought the minister was endowed with an immortal physique. The minister who is placed where God should be is left the faint and fail, when he might have lived years to do faithful work for God, and yet, though this result has often been seen among us, men do not learn the lesson and share the burden of him who is placed in a position of trust.

When it is too late many see that they should have shared his load instead of placing all their burdens upon him. They see that they should not have taken their trials to mortal man, but [should] have carried them to God and obtained a precious experience in lifting their own burden through the strength of Christ. We must be faithful in the least if we would be faithful in much.

But while the minister is by some exalted to the place of God, and is seeking to do what God never designed he should do—trying to work out his own salvation and the salvation of others—yet by others he is not treated with the respect and reverence that is due to God’s appointed agencies. Those who disrespect the ministers of God will not accept this counsel and refuse to be helped by any of God’s appointed instrumentalities. They have determined that they will go to God alone for help; but while they have this spirit God does not give them the help they desire, for their pride, their self-esteem, their erroneous ideas must be corrected before they can be in a situation where they can appreciate help from God.

“And there was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. 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.” [Acts 10:1-4.] But he did not give him the light which he might have given him; but directed him to take a course whereby he might come into connection with one who could tell him precious truth, so the angel gave him specific direction, saying, “And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he will tell thee what thou oughtest to do.” [Verses 5, 6.]

Cornelius implicitly obeyed the instruction, and the same angel went to Peter, and gave him his instructions. This chapter (Acts 10) has much precious counsel in it for us, and we should study it with humble attention. When the Lord has His appointed agencies whereby He gives help to souls, and men disrespect these agencies and refuse to receive help from them, and decide that they will be directly taught of God, <or will follow their judgment,> will the Lord gratify their desire? No. The man who takes such a position is in danger of taking up with the voices of strangers and of being led into false paths.

Both Cornelius and Peter were instructed what they were to do, and they obeyed the angel's word. Cornelius gathered his household together to hear the message of light from Peter. If he had said, I will not be taught of any man, the angel of God would have left him to himself; but this was not his attitude. When Peter came to the house of Cornelius, Cornelius fell at his feet to worship him, but Peter at once raised him up saying, "Stand up; I myself also am a man." [Verses 25, 26.]

The two men then told how they had seen an angel of God, and how they had been directed to come together. After Cornelius had told his wonderful story, he said, "Now therefore we are all present before God, to hear all things that are commanded thee of God." [Verse 33.] While Peter was speaking the words of life, the Holy Ghost fell upon all that were there assembled.

Now we should avoid the two extremes that are seen among us in regard to the treatment of ministers. We should not manifest a superstitious attachment toward our ministers and exalt them to the place where God should be, neither should we ignore them, disrespect the office of the ministry, and fail to take heed to counsel and reproof given by those in the sacred desk. Let no one think that he shall go away by himself and be taught of no man, when it is the order of God that human agents shall instruct His people. The Prince of heaven clothed His divinity with humanity, that humanity might touch humanity. He identified His interests with humanity.

The work and order of the ministry was established by Christ Himself, the great Head of the church. He said to His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.]

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Ephesians 4:11-13.]

Those whom God has appointed are workers together with God and they are to be respected and honored and loved. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." [1 Corinthians 4:1.] "And we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." [1 Thessalonians 5:12, 13.]

Ms 97, 1893

Words To the Young

1893

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Matthew 5:48.] “Do all things without murmuring and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of the Lord Jesus, that I may not run in vain, neither labored in vain.” [Philippians 2:14-16.] The Lord appeared unto Abraham, and said, “Walk before me, and be thou perfect.” [Genesis 17:1.] Enoch walked with God three hundred years.

“Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.” “Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily.” [Colossians 4:12; 1:27-29.]

The faithful servants of Christ are called upon to warn every man, teaching every man in all wisdom; and in those whom they are called upon to instruct there should be a teachable spirit, a willingness to receive instruction. Young men and women are to take heed to their ways, and to correct every wrong habit, as it is made apparent to the understanding. The one who is cherishing the wrong, may not see his defects, although they are plainly discerned by those with whom he associates. Because of relationship or connection with those who are in error, we are under obligation to set before them, not indifferently, but in a serious manner, the wrongs and defects that are marring their character and conduct, and exercising an evil influence upon those around them, detracting from the peace and happiness of the family, or from the happiness of those with whom they are associated.

Can we look on indifferently and know that the course of one of our relatives or friends is a course that will greatly hinder his usefulness and, because we fear he will take offense at a word of reproof, warning, or instruction, keep our lips closed? Shall we not advise, counsel, and caution him concerning his danger? Shall we see persons pursuing a wrong course to their own detriment and to the injury of others, and yet have nothing to say? Do we love souls, and still let them pass on in evil, flattering themselves that they are all right, and never tell them that the work they are doing will not stand the test of the judgment?

Shall the faithful servants of God keep silent when there is under his notice one who makes it evident by the way he performs his daily duties, that unless his evil habits are changed, he will work at a great disadvantage? There are some young men and women who have no method in doing their work. Though they are always busy, they can present but little results. They have erroneous ideas of work, and think that they are working hard, when if they had method in their work, and had applied themselves intelligently to what they had to do, they would have accomplished much more in a shorter time. By dallying over the less important matters, they find themselves hurried, perplexed, and confused when they are called upon to do those duties that are more essential. They are always doing and, they think, working very hard, and yet there is little to show for their efforts. Under circumstances like these, where young men and women are making such mistakes in their life discipline, it would be sinful not to speak words of advice and counsel.

It is an extremely delicate thing to tell people of their faults. The reprover is likely to find that in those reproved, pride and stubbornness assert themselves, and the will is arrayed in defiance and opposition. But for all this, advice should be given, and faults should be laid bare. Let the young cultivate a teachable spirit, that they may be benefitted by the efforts of those who seek to help them. You may feel that you are doing your best, and that you have been reproved for very trifling matters, and you may be impatient that any one should feel it his duty to reprove you for such small matters; but this is the injunction given by the apostle: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." [Hebrews 13:17.] These specific directions would not have been given, unless there were those who needed reproof, counsel and advice.

There are persons who will never receive reproof, who build themselves up in their own way, and insist on clinging to their own evil habits and practices. When reproved, they say, "Why do you tell of these things? I cannot be any different." But they deceive themselves in saying this. They could make changes if they would; but they prefer having their own way, rather than make a determined effort to overcome their own way, and seek a better and more perfect way, by which their usefulness might be greatly increased, and [their] ability developed to fill positions of trust.

Those who will never admit that they are wrong, feel injured when reproved, and bring forth reasons, as numerous as vain, to justify themselves. They always think they are right, and so continue to practice their wrong habits, thus making it more and more improbable that they will reform. They are too indolent to put forth a determined effort to make reformation. Cautions, counsels, prayers, entreaties result in making little change in their course of action. They do not see that they are defective, and are satisfied with their own erroneous way of doing, and think that every one else should be as satisfied with them as they are with themselves. They see no necessity for reproof and counsel. The Word of God describes such cases in this language: "Seest thou a man wise in his own conceit? there is more hope for a fool than for him." [Proverbs 26:12.]

Will those who are so well satisfied with themselves consider that in order to become perfect in character, it is necessary to be under discipline and training in the school of Christ? The great Teacher has His human agents, whom he terms under shepherds, and to these He commits the work of setting things in order under His direction. The human agent is to do thorough and earnest work, both in preaching the Word, and in personal labor, watching for souls as one that must give account.

"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.] Those who are defective in character, in conduct, in habits and practices, are to take heed to counsel and advice. This world is God's workshop, and every stone that can be used in the heavenly temple must be hewed and polished until it is a tried and precious stone, fitted for its place in the Lord's building. But if we refuse to be trained and disciplined, we shall be as stones that will not be hewed and polished, and that are cast aside at last as useless.

Human agents are not able to read our hearts, but they can observe our lives, watch our actions, scrutinize our manners, and weigh us in the scales of human judgment. "We are made a spectacle unto the world, and to angels, and to men." [1 Corinthians 4:9.] It may seem that we are to study our own hearts, and square our own actions by some standard of our own; but this is not the case. This would but work deform in stead of reform. The work must begin in the heart, and [then] the spirit, the words, the expression of the countenance, and the actions of the life, will make manifest that a change has taken place.

In knowing Christ through the grace that he has shed forth abundantly, we become changed, and the character is sanctified through belief of the truth. The inward life grows strong, and the entire conduct will be in conformity to the will of God. Humility will be cultivated, because we shall feel our nothingness, and realize our dependence upon God. We shall remember that we have been bought with the price of the blood of the Son of God, and that every faculty of our being must be brought into captivity to Christ, that we may glorify Him. In humility we shall correct every fault and defect of character, and because Christ is abiding in the heart, we shall be fitted up for the heavenly family above.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looked into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." [James 1:23-27.] "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [James 3:17, 18.]

Ms 98, 1893

Our Duty in Ministering to the Poor

1893

"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 price which heave has paid for man reveals the value of every soul. There is not one passed by in the provision of God's love. "Whosoever believeth in Him" shall not perish, but have everlasting life.

And to all who have received Christ, the Holy Spirit says, "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] Every provision has been made that His possession, purchased at such infinite cost to heaven, should grow into a holy temple unto the Lord, complete in Him. "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.] Every facility has been provided that man may have a perfect character, that he should come off more than conqueror through the merits of Christ.

Satan, the rebel and apostate, works by every possible device to defeat the purpose of God. Because men have sinned, he claims that they have come under his dominion, and that the heavenly agencies, angels that excel in strength, should not take his subjects from under his control. Should men receive divine power, he knows that he cannot prevail against them, and work his will in cruelty upon body and mind; therefore he accuses them before God, and claims that the power of God shall not be imparted to them.

Zechariah the prophet beholds “Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.” Joshua represents the people of God standing in the presence of their Redeemer. Satan, with his masterly accusing power, is resisting the plan of Christ for the redemption of His people. The Majesty of heaven, the only begotten of the Father, responds to Satan’s claims. “The Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.” [Zechariah 3:1-3.] Satan was charging God’s people with impurity. He was presenting every defect in their character. Through his deceiving power he had tempted them to sin, and now he represents them as full of transgression and defilement. He declares that they have come under his control, that they are the subjects of his pleasure, and he claims the right to work his will upon them without interference from God in their behalf.

“And he (the Lord Jesus Christ) answered and spake unto those that stood before him (His holy attending angels), saying, Take away the filthy garments from him.” And to Joshua he said, “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” [Verse 4.] Jesus has borne the sins of the whole world, he suffered as man’s substitute and surety. He has himself bridged the guilt that sin has made, that separated man from God, and earth from heaven. With his own divine hand he plucked the brand from the burning, that man might not die the second death.

“And I (the Lord) said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments,”—the pure garments woven in the loom of heaven, the righteousness of Christ. “And the angel of the Lord stood by,” to behold the perfect justification of his saints, the victory over Satan and sin. “And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house (as kings and priests unto God), and shall also keep my courts, and I will give thee places to walk among these that stand by,”—the loyal angels of heaven. [Verses 5-7.]

Here the curtain that separates us from the unseen world is lifted, and we behold the conflict that is waged over every soul who believes in Christ. All heaven is interested in the people who are walking the ways of the Lord, and keeping His charge. Shall not the great love and care manifested by the world’s

Redeemer and all the heavenly host in our behalf arouse us to love and good works in behalf of our fellow men? For the redemption of the human soul, the Majesty of heaven yielded up His life, and all the agencies of heaven are engaged in tireless ministry. In view of what heaven is doing to save the lost, how can those who are partakers of the riches of the grace of Christ withdraw their interest and their sympathies from their fellow men? How can they indulge in pride of rank or caste, and despise the unfortunate and the poor?

Yet it is too true that the pride of rank, and the oppression of the poor which prevail in the world, exist also among the professed followers of Christ. With many, the sympathies that ought to be exercised in full measure toward humanity seem frozen up. Men appropriate to themselves the gifts entrusted to them wherewith to bless others. The rich oppress the poor, and then with the means thus gained, they indulge their pride and love of display even in the house of God, so that the poor are made to feel that it is too costly a thing for them to attend the service of God. The feeling exists with many that only the rich can engage in the public worship of God so as to make a good impression on the world. Were it not that the Lord has revealed His love to the poor and lowly who are contrite in heart, this world would be a sad place for the poor man.

The Word of God rebukes the narrow exclusiveness that is often manifested by the wealthy man toward his fellow man who for some reason has not acquired wealth. There is no respect of persons with God. The wealthy man has larger responsibilities than the poor man, but there is no caste with God. Those who have been unfortunate in temporal things, but who love and fear God, are registered in heaven as rich in faith and good works.

The world's Redeemer was the son of poor parents, and when in His infancy He was presented in the temple, His mother could bring only the offering appointed for the poor—a pair of turtle doves or two young pigeons. He was the most precious gift of heaven to our world, a gift above all computation, yet it could be acknowledged only by the smallest offering. Our Saviour, during all His sojourn on earth, shared the lot of the poor and lowly. Self-denial and sacrifice characterized His life.

All the favors and blessings we enjoy are alone from Him; we are stewards of His grace and of His temporal gifts; the smallest talent and the humblest service may be offered to Jesus as a consecrated gift, and with the fragrance of His own merits He will present it to the Father. If the best we have is presented with a sincere heart, in love to God, from a longing desire to do service to Jesus, the gift is wholly acceptable. Every one can lay up a treasure in the heavens. All can 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 6:18, 19.]

It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He has a plan for us individually. To all who shall serve Him He has appointed a work. He bids us to interest ourselves in every case of suffering or need that shall come to our knowledge.

Our Lord Jesus Christ was rich, yet for our sake He became poor, that we through His poverty might be rich. He bids all whom He has entrusted with temporal blessings to follow His example. Jesus says, "The poor ye have always with you, and whensoever ye will, ye may do them good." [Mark 14:7.] The want

and wretchedness in the world are constantly appealing to our compassion and sympathy, and the Saviour declares that ministry to the afflicted and suffering is the service most pleasing to Him. "Is it not," He says, "to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" [Isaiah 58:7.] We are to minister to the sick, to feed the hungry, to clothe the naked, and to instruct the ignorant.

There are many who complain of God because the world is so full of want and suffering. But the Lord is a God of benevolence, and through His representatives, to whom He has entrusted His goods, He would have all the needs of His creatures supplied. He has made abundant provision for the wants of all, and if men did not abuse His gifts, and selfishly withhold them from their fellow men, none need suffer from want.

It is not wise to give indiscriminately to every one who may solicit our aid, for we may thus encourage idleness, intemperance, and extravagance. But if one comes to your door and says he is hungry, and not turn him away empty. Give him something to eat, of such things as you have. You know not his circumstances, and it may be that his poverty is the result of misfortune.

But among all whose needs demand our interest, the widow and the fatherless have the strongest claims upon our tender sympathy and care. "Pure and undefiled religion before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [James 1:27.]

The father who has died in the faith, resting upon the eternal promise of God, left his loved ones in full trust that the Lord would care for them. And how does the Lord provide for these bereaved ones? He does not work a miracle in sending manna from heaven, He does not send ravens to bring them food; but He works a miracle upon human hearts, He expels selfishness from the soul, He unseals the fountain of the benevolence.

He tests the love of His professed followers by committing to their tender mercies the afflicted and bereaved ones, the poor and the orphan. These are in a special sense the little ones whom Christ looks upon, whom it is an offense to Him to neglect. Those who do neglect them are neglecting Christ in the person of His afflicted ones. Every kind act done to them in the name of Jesus, is accepted by Him as done to Himself, for He identifies His interest with that of suffering humanity, and He has entrusted to His church the grand work of ministering to Jesus by helping and blessing the needy and suffering. On all who shall minister to them with willing hearts, the blessing of the Lord will rest.

Until death shall be swallowed up in victory, there will be orphans to be cared for, who will suffer in more ways than one if the tender compassion and loving-kindness of our church members are not exercised in their behalf. The Lord bids us, "Bring the poor that are cast out to thy house." [Isaiah 58:7.] Christianity must supply fathers and mothers for these homeless ones. The compassion for the widow and the orphan, manifested in prayers and deeds, will come up in remembrance before God, to be rewarded by and by.

There is a wide field before all who will work for the Master in caring for these friendless children and youth, placing them in a position favorable for the formation of a right character, that they may become children of God. There are unpromising children that need to be tenderly sought for; many that would otherwise grow up in ignorance, and drift into associations that lead to vice and crime, may be brought into favorable surroundings, and under Christlike, tender watchcare may be saved to Christ.

The children and youth are God's property; the Lord formed their bodies and gave them the breath of life, and Jesus died for them, that whosoever believeth in Him, should not perish, but have everlasting life. Are you who profess to be children of God acting your part to teach these, who so much need to be patiently instructed, how to come to the Saviour? Are you overcoming your indolence and slothfulness, and acting your part as laborers together with God, faithful servants of Christ? Are these unformed, perhaps ill-balanced minds, cared for with that love which Christ has manifested for us? The souls of children and youth are in deadly peril if left to themselves. They need patience, love, tender Christlike care. This will break every barrier down.

Were there no revelation to point out our duty, the very sight of our eyes, and what we know of the inevitable working of cause and effect, should rouse us to rescue these unfortunate ones. If men would bring into this work the same energy and tact and skill that they employ in the common business relations of life, and while seeking wisdom from God would earnestly study how to mold these undisciplined minds, many souls might be rescued from the multitudes that are ready to perish.

If parents would feel the solicitude for the salvation of their own children that they should have, if they would bear them in their prayers to the throne of grace, and then live out their prayers, knowing that God is co-operating with them, they might become successful workers for children outside of their own family, and especially for those who have not parental counsel and guidance. The Lord calls upon every member of the church to do your duty to these orphans. Do not, however, work for them merely from the standpoint of duty, but because you love them, and Christ died to save them. Christ has purchased these souls that need your care, and He expects you to love them as He has loved you in your sins and waywardness.

Love is the agency through which God works to draw the heart to Him. It is the power by which He expels sin from the soul. In every department of life this principle must be the controlling power. In every enterprise of mercy this alone can give efficiency; the finite must unite with the infinite; and "God is love." [1 John 4:8.]

This work for others will require effort and self-denial and sacrifice; but what is the little sacrifice that we can make, in comparison with God's great gift of His only begotten Son? God has granted us the privilege of becoming laborers together with Him. In His plan there is a positive necessity for good works, for His plan for the uplifting of man is made dependent upon the co-operation of His human agents.

God imparts His blessing to us, that we may give to others. And as long as we yield ourselves as the channels through which His love can flow, He will keep the channels supplied. When you ask God for your daily bread, He looks right into your heart to see if you will impart the same to others, more needy

than yourself. When you pray, "God be merciful to me a sinner" [Luke 18:13], He watches to see if you will manifest compassion to those with whom you associate. This is the evidence of our connection with God—that we are merciful even as our Father who is in heaven is merciful. If we are His, we shall do with a cheerful heart just what He tells us to do, however inconvenient, however contrary it may be to our own feelings.

God is always giving; and upon whom are His gifts bestowed? Upon those who are faultless in character? He "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." [Matthew 5:45.] Notwithstanding the sinfulness of humanity, notwithstanding we often grieve the heart of Christ, when we ask His forgiveness He does not turn us away, although we are most undeserving. It pleases and honors God when we expect great things at His hand. He has promised us great blessings through our Saviour, and we cannot dishonor His name more than to doubt His love and His willingness to bless us.

How are the world to know God and Jesus Christ whom He hath sent? through His Word and through His human agents. We are to be His representatives. Through us the world will form their opinion of God and of the religion of Christ. Therefore Jesus said, "Herein is my Father glorified, that ye bear much fruit." [John 15:8.] "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.] When men see, they glorify God. Great dishonor is brought upon the cause of God because those who profess Christ do not possess His Holy Spirit, but walk in their own ways. What a terrible misrepresentation of God, His ways, His character, are the selfishness of life and hardness of heart of His professed followers. A profession of piety is not enough; if religion is not brought into practical service, and does not produce good works, it is valueless. If we do not live to bless others, we are unfaithful stewards, and we shall never receive the heavenly benediction, "Well done." [Matthew 25:21.] But God will have a peculiar people, of whom it is written that Christ is not ashamed to call them brethren. They bear His likeness. They are a spectacle to the world, to angels, and to men.

It is in doing the works of Christ, ministering as He did to the suffering and afflicted, that we are to develop Christian character. It is for our good that God has called us to practice self-denial for Christ's sake, to bear the cross, to labor and sacrifice in seeking to save that which is lost. This is the Lord's process of refining, purging away the baser material, that the precious traits of character which were in Christ Jesus may appear in the believer. All dross must be cleansed from the soul, through the sanctification of the truth.

If good works cost us no sacrifice, then they would not be disciplinary. There are obligations which bring us into conflict with natural feelings and propensities, and in fulfilling these obligations we gain victory after victory over every objectionable feature of our character. The warfare goes on, and thus we grow in grace. Thus our character is developed in the likeness of Christ, and we are prepared for a place among the blessed in the kingdom of God.

Through the grace of Christ our efforts to bless others are not only the means of our growth in grace, but they will enhance our future, eternal happiness. To those who have been coworkers with Christ it

will be said, "Well done, 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 23.] Although we have no merit in ourselves, yet in the great goodness and love of God we are rewarded as if the merit were our own.

When we have done all the good we can possibly do, we are still unprofitable servants. We have done only what was our duty. What we have accomplished has been wrought solely through the grace of Christ, and no reward is due to us from God on the ground of our merit. But through the merit of our Saviour, every promise that God has made will be fulfilled, and every man will be rewarded according to his deeds. The precious rewards of the future will be proportionate to the work of faith and labor of love in the present life.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." [2 Corinthians 9:6.] We should be most grateful that now in probationary time through the infinite mercy of God, we are permitted to sow the seed for our future harvest. We should carefully consider what the harvest will be. Whether the crown of our eternal rejoicing shall be bright or dim depends upon our own course of action. We may make our calling and electing sure, and may come into possession of the rich inheritance, or we may defraud ourselves of the far more exceeding and eternal weight of glory.

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." [Daniel 12:2, 3.]

Ms 99, 1893

Liberality the Fruit of Love

1893

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming into 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." [Acts 10:1-4.]

It is a wonderful favor for any man in this life to be commended of God as was Cornelius. And what was the ground of this approval?—"Thy prayers and thine alms are come up for a memorial before God."

Neither prayers nor alms-giving has any virtue in itself to recommend the sinner to God; the grace of Christ, through His atoning sacrifice, can alone renew the heart and make our service acceptable to God.

This grace had moved upon the heart of Cornelius. Though he knew not the Son of God as revealed in his life on earth, the Spirit of Christ has spoken to his soul; Jesus had drawn him, and he had yielded to the drawing. His prayer and alms were not urged or extorted from him; they were not a price he was seeking to pay in order to secure heaven; but they were the fruit of love and gratitude to God.

Such prayer from a sincere heart ascends as incense before the Lord; and offerings to His cause, and gifts to the needy and suffering, are a sacrifice well pleasing to Him. Thus the gifts of the Philippian brethren, who ministered to the needs of the apostle Paul, while a prisoner at Rome, are said to be “an odor of a sweet smell, a sacrifice acceptable, well pleasing to God.” [Philippians 4:18.]

Prayer and alms-giving are closely linked together—the expression of love to God and to our fellow men. They are the out-working of the two great principles of the divine law, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;” and “thou shalt love thy neighbor as thyself.” [Mark 12:30, 31.] Thus while our gifts cannot recommend us to God, or earn His favor, they are an evidence that we have received the grace of Christ. They are a test of the sincerity of our profession of love.

A beautiful illustration of that spirit of love and self-sacrifice which the grace of Christ implants in the heart is given in the experience of the Macedonian Christians. The apostle Paul writes of them; “In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying as with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.” [2 Corinthians 8:2-5.] And wherever the Spirit of Christ abides, the same fruits will be manifest.

The Lord has made the proclamation of the gospel dependent on the consecrated ability and the voluntary gifts and offerings of His people. While He has called men to preach the Word, He has made it the privilege of the whole church to share in the work by contributing of their means to its support. And He has bidden them also to care for the poor, as representatives of Himself. A tithe of all our income the Lord claims as His own, to be devoted solely to the support of those who give themselves to the preaching of the gospel. And besides this He asks of us gifts and offerings for His cause, and also to supply the needs of the poor.

God might have carried forward His work in the world and have provided for the poor without the co-operation of man. He asks for our service and our gifts, not only that we may thus manifest our love for Him and our fellow men, but because the service and sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying us more closely to Him who was rich, yet for our sakes became poor, that we through His poverty might be rich. And it is only as we thus imitate the Saviour's example that our characters will be developed in His likeness.

Those who flatter themselves that they can be Christians, and yet not be sharers of Christ's labors and sacrifice, are under a deception that if not broken will prove fatal to the soul. The Lord has given many

warnings to arouse them to see their danger. The words of the prophet Malachi concerning the matter of giving have a special reference to our own time:

“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 fuller’s soap.” [Malachi 3:1, 2.] The coming of Christ which is here referred to is not his second advent to this earth, but his coming to the investigative judgment in the most holy place of the sanctuary in heaven. Thus the message is especially to us who are living in the time of the judgment.

“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.” [Verse 3.] An offering in righteousness is an offering of means that has been acquired justly. It is an offering from one who has exercised mercy and thoughtfulness, and in no case has wronged his neighbor. It is such a gift, prompted by love, that is fragrant before God. “Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.” [Verse 4.]

“And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those who oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts.” [Verse 5.] There are those who have obtained means by dishonest practices or by oppression of the poor, and then to ease their conscience they bring an offering to God. In so doing they dishonor the Lord. He cannot accept their gifts.

The prophet Micah declares: “Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath shewed 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? ... Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?” [Micah 6:6-8, 10, 11.] Money acquired by doing wrong to your neighbor, whether believer or unbeliever, is registered in the books of heaven as unlawful gain. And those who think to make a compromise with God by bringing this means to His treasury are deceiving their own souls.

“Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter.” [James 5:1-5.]

The prophet Malachi continues: “Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? 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 full amount required by God). Let there be no withholding part of the price because the selfish heart desires to do this and will even take from the Lord that which He claims as His own.—“the tithes into the store-house, that there may be meat in mine house.” [Malachi 3:7-10.]

God has made men His stewards, and from all to whom He has entrusted His gifts He asks for a return. As he has blessed us, he asks of us a gift to bless others. The revenue thus brought into His treasury, to supply the needs of His cause, He calls “meat in mine house.” [Verse 10.]

The Lord is ever bestowing His blessings and mercies upon men. Should He withdraw these gifts, we should perish. Every moment He has His human family in view. “He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” [Matthew 5:45.] He gives us “fruitful seasons, filling our hearts with food and gladness.” [Acts 14:17.] It is God who gives men power to get wealth. The quick, sharp thought, the ability to plan and execute, are from Him. It is He who blesses us with health, and opens ways for us to acquire means by diligent use of our powers. And He says to us, “A portion of the money I have enabled you to gain is Mine. Put it into the treasury in tithes, in gifts and offerings, that there may be meat in Mine house—that there may be something to sustain those who carry the gospel of My grace to the world. Money must be provided by My stewards to advance the different branches of My work, to build up My kingdom.”

The Saviour’s commission, “Go ye into all the world, and preach the gospel to every creature,” has descended to us in this generation. [Mark 16:15.] The last call of mercy is to be given to a perishing world. The message of truth must be carried to all lands. As missionaries raise the standard in new fields, there must be funds to supply facilities, to establish the work as the growing wants of the cause demand.

This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And He desires us to give regularly and systematically. Paul wrote to the church at Corinth, “Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.” [1 Corinthians 16:1, 2.] Let each regularly examine his income, which is all a blessing from God, and set a part the tithe as a separate fund, to be sacredly the Lord’s. This fund should not in any case be devoted to any other use; it is to be devoted solely to the support of the ministry of the gospel. After the tithe is set apart, let gifts and offerings be apportioned, “As God hath prospered you.”

In the Bible system of tithes and offerings the amounts paid by different persons will of course vary greatly, since they are proportioned to the income. With the poor man, the tithes will be a comparatively small sum and his gifts will be according to his ability. But it is not the greatness of the gift

that makes the offering acceptable to God; it is the purpose of the heart, the spirit of gratitude and love that it expresses. Let not the poor feel that their gifts are so small as to be unworthy of notice. Let them give according to their ability, feeling that they are servants of God, and that He will accept their offerings.

The one to whom God has entrusted a large capital will not, if he loves and fears God, find it a burden to meet the demands of an enlightened conscience according to the claims of God. The rich will be tempted to indulge selfishness and avarice and to withhold from the Lord His own. But he who is true to God will, when tempted, answer to Satan, "It is written;" "Will a man rob God?" [Malachi 3:8.] "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 offerings made to God by His professed people would be much larger if it were not for the selfish love of ease, the manufactured wants, the lack of economy, the love of luxuries, the gratification of appetite, the desire for self-pleasing. But the life and character of Christ and the lessons he has given to his followers present no encouragement to selfishness. How much of self-indulgence did Christ have in His life? He for our sake became poor, that we through His poverty might be rich. And He said, "Whosoever will come after me, let him deny himself, and take up his cross and follow me." [Verse 34.] Self-indulgence, self-pleasing, pride, and extravagance must be renounced. We cannot be Christians and gratify these propensities. We cannot love God supremely and our neighbor as ourselves and devote to our own use the means entrusted to us to honor and glorify God. We need to make a practical application of the lessons of our Saviour's life and teachings.

In view of all the gifts of God to us, the question is asked, "Will a man rob God?" as though such a sin were not possible. But the Lord declares, "Ye have robbed me." [Malachi 3:8.] God reads the covetous thought in every heart that purposes to withhold from Him. Those who are selfishly neglectful in paying their tithes and bringing their gifts and offerings to the treasury, God sees. The Lord Jehovah understands it all. As a book of remembrance is written before Him of them that fear the Lord, and that think upon His name, so there is a record kept of all who are appropriating to themselves the gifts which God entrusted to them to use for the salvation of souls.

We should never forget that we are placed on trial in this world, to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here by committing to us temporal possessions, that our use of these may show whether we can be entrusted with eternal riches. And the time is near when the case of every soul will be forever decided. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [Verse 18.]

Those who keep eternal realities in view, who love the Lord with all the heart and soul and strength, and their neighbor as themselves, will conscientiously do their whole duty, as if the curtain were rolled back, and they could see that they were working in view of the heavenly universe. The spirit of Christian liberality will strengthen as it is exercised, and will not need to be unhealthfully stimulated. All who possess this spirit, the spirit of Christ, will with cheerful alacrity press their gifts into the Lord's treasury.

Inspired by love for Christ and for the souls for whom He has died, they feel an intense earnestness to act their part with fidelity.

Should all who claim to be sons and daughters of God conscientiously meet their obligation to God and their fellowmen in tithes and offerings, an abundance would flow into the treasury to sustain the work of God in its different branches throughout our world. As they should impart, the Lord would open ways whereby they would be able to continually bestow, because they were continually receiving. There would then be no occasion to make appeals for means to sustain the cause. If the principle of giving to the Lord His own carried out regularly and systematically, it would be acknowledged of God. "Them that honor me I will honor." [1 Samuel 2:30.]

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity (not feeling that he is compelled to give): for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." [2 Corinthians 9:6-11.]

The offerings that are the fruit of self-denial prompted by love are represented by the words spoken by God to Cornelius: "Thy prayers and thine alms are come up for a memorial before God." [Acts 10:4.] Who does not desire such memorials?—deeds which are before God as a voice speaking in behalf of the human agent, keeping our names fresh and fragrant in the heavenly sanctuary?

Alms and prayers are to be united; both are offerings to God, the one the supplement of the other. Merely to pray and to have good intentions is not enough. All Christians are under obligation to labor and sacrifice in the spirit with which Christ labored for the salvation of souls. Not only has the Lord given us, as His stewards talents of means to render back to the Giver, but He has endowed us with mental powers to use for Him. He has made us the stewards of His grace, that both spiritual and temporal gifts may be employed for the saving of souls and the glory of Him who so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

The fields are opening everywhere, calling for the living preacher. At home and abroad are openings that there seems no way to fill. Yet there is a large number who have the light of truth, and if these would do all in their power to give light to others, how much might be accomplished! All cannot be preacher of the Word, but in their own homes all might do something for Christ. They could do a good work among their neighbors. If they would put their minds and hearts to the work, they might devise plans by which they could be useful in a small way, whatever their position.

The ever increasing opportunities for usefulness, the providential openings for the Word of God to be presented, demand our offerings of time and intellect and money, gifts large and small, as God has prospered us, to make a way for the truth in the dark places of the earth, to set up the standard of righteousness, and to advance the interests of the kingdom of Christ. The heavenly angels are waiting to

unite with the human agent, that many souls may hear and be impressed by the Holy Spirit and be converted.

We have long been looking and waiting for the coming the Lord; but are we doing all in our power to hasten His coming? "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." [2 Peter 3:9.] While the Lord is ever working, while all heaven is engaged in the work on earth to draw men to Christ and repentance, what are the human agents doing to be channels of light, that they may co-operate with the divine agencies? Are they daily inquiring, "Lord, what wilt thou have me to do?" [Acts 9:6.] Are they practicing self-denial as did Jesus? Are they deeply stirred, their hearts drawn out in prayer to God that they may be receiving of His grace, the Holy Spirit of God, that they may have wisdom to work with their ability and their means to save souls that are perishing out of Christ?

"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.]

Ms 100, 1893

Christ our Helper in the Great Crisis

1893

Formerly Undated Ms 84.

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." [Revelation 1:9.] It is through one who is "a brother and companion in tribulation," that Christ reveals to His people the fearful conflict which they must meet before His second coming. Before the scenes of their bitter struggle are opened to them, they are reminded that their brethren also have drunk of the cup and been baptized with the baptism. He who sustained these early witnesses to the truth will not forsake His people in the final conflict.

It was in a time of fierce persecution and great darkness, when Satan seemed to triumph over the faithful witnesses for God, that John in his old age was sentenced to banishment. He was separated from his companions in the faith, and cut off from his labors in the gospel; but he was not separated from the presence of God. The desolate place of his exile proved to him [to be] the gate of heaven. He says, "I was in the Spirit on the Lord's day"—the holy day which God had blessed and set apart as His own—"and I heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last: and What thou seest, write in a book

“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. ... And he had in his right hand seven stars. ... 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 ever more, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” [Verses 10-13, 16-19.]

Christ walks in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. He is in communion with His people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion. Although He is High Priest and Mediator in the sanctuary above, yet He walks up and down in the midst of the churches on earth. He goes from church to church, from congregation to congregation, from soul to soul. He observes their true condition. He is represented as walking, which signifies untiring wakefulness, unremitting vigilance. He observes whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die. But He is the true Watchman in the Lord’s house, the true Warden of the temple courts. His continued watchcare and sustaining grace are the source of life and light.

Again as the Holy Spirit rested upon the prophet, he sees a door opened in heaven, and hears a voice calling him to look upon the things which shall be hereafter. And he says, “Behold, a throne was set in heaven, and One sat on the throne. And he that sat was to look upon as a jasper and a sardine stone.” [Revelation 4:2, 3.] Ministering angels [were] around about Him, waiting and eager to do His will, while the rainbow of God’s promise, which was a token of His covenant with Noah, was seen by John encircling the throne on high—a pledge of God’s mercy to every repentant, believing soul. It is an everlasting testimony 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.] It declares to the whole world that God will never forget His people in their struggle with evil.

Once again the Saviour was presented to John under the symbols of the “Lion of the tribe of Judah,” and “A Lamb as it had been slain.” [Revelation 5:5, 6.] Here the whole work of redemption was expressed. These symbols represent the union of omnipotent power and self-sacrificing love. As the Lion of Judah, Christ will defend His chosen ones and bring them off victorious, because they accepted Him as “the Lamb of God, which taketh away the sin of the world.” [John 1:29.] Christ the slain Lamb, who was despised, rejected, the victim of Satan’s wrath, of man’s abuse and cruelty—how tender His sympathy with His people who were in the world! And according to the infinite depths of His humiliation and sacrifice as the Lamb of God will be His power in glory as the Lion of Judah, for the deliverance of His people.

To John were opened the great events of the future, that were to shake the thrones of kings and cause all earthly powers to tremble. He beheld the close of all earthly scenes, the ushering in of His reign, who is to be King of kings, and whose kingdom shall endure forever. “Behold,” he said, “he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.” [Revelation 1:7.] He saw Christ receiving the adoration of all the hosts of heaven

and heard the promise that whatever tribulation might come upon God's people, if they would but patiently endure, they should be more than conquerors through Him that loved them. And Jesus said of the overcomer, "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 3:5.]

John was now prepared to witness the thrilling scenes in the great conflict between those who keep the commandments of God and those who make void His law. He saw the wonder-working power arise that was to deceive all who should dwell upon the earth who were not connected with God, "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." [Revelation 13:14.] See Revelation 13:15-17.

The prophet heard the solemn warning against the worship of this blasphemous power: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand." [Revelation 14:9.] See Revelation 14:10, 11.

Of the loyal and true who do not bow to the decrees of earthly rulers against the authority of the King of heaven the Revelator says, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." [Verse 12.] See Revelation 14:1-3, 5; 15:2-4.

These lessons are for our benefit. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ upon the Mount of Olives rehearsed the fearful judgments that were to precede His second coming: "Ye shall hear of wars and rumors of wars: ... Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences, and earth quakes in divers places. All these are the beginning of sorrows." [Matthew 24:6-8.] While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days.

John also was a witness of the terrible scenes that will take place as signs of Christ's coming. He saw armies mustering for battle, and men's hearts failing them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled. He saw the vials of wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth.

Already the restraining Spirit of God is being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds, that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture.

We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all who are living. The controversies of the past are to be revived. New controversies will arise. The scenes to be enacted in our world are not even dreamed of. Satan is at work through human agencies.

But God's servants are not to trust to themselves in this great emergency. The program of coming events is in the hands of the Lord. The world is not without a ruler; the Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own hands.

Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. We have a risen Saviour. He is the King, the Lord of Hosts; He sitteth between the cherubim, and amid the strife and tumult of nations, He guards His people still. He who rules in the heavens is our Saviour. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when destruction shall come upon the wicked, His people have the assurance that they are safe in His hands. In patience they are to possess their souls.

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith and perseverance. But we may triumph gloriously, for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare and waits our demand upon its wisdom and strength.

In the time of trial just before us, God's pledge of security will be placed upon those who have kept the word of His patience. If you have complied with the conditions of God's Word, Christ will be to you a refuge from the storm. He will say to His faithful ones, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast." [Isaiah 26:20.] The Lion of Judah, so terrible to the rejecters of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God's law, but light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send his angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." [Matthew 24:31.]

Brethren, you to whom the truths of God's Word have been opened, what part will you act in this momentous time of the closing scenes of earth's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and [on] earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to those things that are written therein, "for the time is at hand." [Revelation 1:3.]

Let none now venture to tamper with sin, the source of every misery that has come upon our world. No longer remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, "Who shall be able to stand?" [Revelation 6:17.] Have you, in the precious hours of probation mercifully granted you, been putting the very best material into your character-building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded to your profession of faith?

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you lack essential qualifications that constitute Christian character. If the warnings that God has given are

neglected or regarded with indifference, if you cherish or excuse sin, you are sealing your soul's destiny. You will be weighed in the balances and found wanting.

Grace, peace, and pardon will be forever withdrawn; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity.

God's Word to be Supreme

The adherents of truth are now called upon to choose whether to disregard a plain requirement of God's Word or to forfeit their liberty. If we yield the Word of God, and accept human customs and traditions, we may still be permitted to live among men, to buy and sell, and have our rights respected. But if we maintain our loyalty to God, it must be at the sacrifice of our rights among men. For the enemies of God's law have leagued together to crush out independent judgment in matters of religious faith, and to control the consciences of men. They are determined to put an end to the long continued controversy concerning the Sabbath, to prohibit all further spread of the truth upon this point; and to secure the exaltation of Sunday, in the very face of the injunction of the fourth commandment.

The people of God will recognize human government as an ordinance of divine appointment, and will by precept and example teach obedience to it as a sacred duty so long as its authority is exercised within its legitimate sphere. But when its claims conflict with the claims of God, we must choose to obey God rather than men.

The Word of God must be recognized and obeyed as an authority above that of all human legislation. "Thus saith the Lord," is not to be set aside for a Thus saith the church or the State. The crown of Christ is to be uplifted above all the diadems of earthly potentates.

The principle which we are called to uphold at this time is the same that was maintained by the adherents of the gospel in the days of the great Reformation. When the princes assembled at the Diet of Spires in 1529, it seemed that the hope of the world was about to be crushed out. To this assembly was presented the Emperor's decree restricting religious liberty, and prohibiting all further dissemination of the reformed doctrines. Would the princes representing the States of Germany accept the decree and consent that the blessed light of the gospel should be shut out from the multitudes that were still in darkness?

Mighty issues for the world depended upon the action of a few heroes of faith. Those who had accepted the truths of the Reformation met together, and their unanimous decision was, "Let us object to the decree. In matters of conscience the majority has no power." And they drew up their protest, and submitted it to the assembled states.

"We protest by these presents, (See Great Controversy, bottom of page 202, third line from foot, set as far as, "It shall fall before the face of God," page 203.)

The banner of truth and religious liberty which these reformers held aloft, God has in this last conflict committed to our hands. Those whom He has blessed with the knowledge of His Word are held

responsible for this great gift. We are to receive it as supreme authority. We must accept its truths for ourselves, as our own individual act. And we shall be able to appreciate these truths, only as we shall search them out for ourselves, by personal study of the Word of God. Then as we accept it as the guide of our lives, the prayer of Christ is answered for us. "Sanctify them through thy truth; thy word is truth." [John 17:17.] The acknowledgement of the truth both in word and by example is our confession of faith, and it is only as we thus acknowledge the truth that others can know that we believe the Bible.

God will hold men accountable who have the plain teachings of His Word, but disregard them and accept the sayings and customs of men. And yet how many are doing this! They reject the light in regard to the Sabbath, and trample upon God's holy day. Ministers and people, with the Bible open before them, show contempt for the Word of God in His holy precepts, while they exalt a spurious sabbath, which has not other foundation than the authority of the Roman church. The claims of this spurious sabbath are to be enforced upon the world. The Protestant churches, having received doctrines which the Word of God condemns, will bring these to the front and force them upon the consciences of men, just as the papal authorities urged their dogmas upon the advocates of truth in Luther's time. The same battle is again to be fought, and every soul will be called upon to decide upon which side of the controversy he will be found.

When men are not willing to see the truth and receive it, because it involves a cross, they are opening the door to Satan's temptations. He will lead them, as he led Eve in Eden, to believe a lie. The truth through which they might have been sanctified, is set aside for some pleasing delusion presented by the destroyer of souls.

It is often the case that the most precious truth appears to lie close by the side of fatal errors. The rest that Christ promised to all who should learn of Him, lies close beside indifference and carnal quietude, and multitudes overlook the fact that this rest is found only in wearing Christ's yoke and bearing His burden, in possessing His meekness and lowliness.

The great truth of our entire dependence upon Christ for salvation lies close to the error of presumption. Freedom in Christ is by thousands mistaken for lawlessness; and because Christ came to release us from the condemnation of the law, men declare that the law itself is done away, and that those who keep it are fallen from grace. And thus, as truth and error appear so near akin, minds that are not guided by the Holy Spirit will be led to accept the error, and in so doing place themselves under the power of Satan's deceptions. In thus leading men to receive error for truth, Satan is working to secure the homage of the Protestant world.

Every soul needs to be on guard against his devices. We must be Bible readers, and obedient to the Scriptures. However much it may inconvenience us, every question is to be settled by the law and the testimony.

The inquiry should rise from every heart, What is truth? If we would stand against the deceptive teaching that now meets us on every side, that is turning the truth of God into a lie, we must have the heavenly anointing. The Holy Spirit alone will enable us to distinguish truth from error, sin from righteousness. It is of the greatest consequence that we avail ourselves of every means and every facility

for learning what is truth. And if we do seek for the truth as for hidden treasure, we have the assurance that our light shall shine more and more, unto the perfect day.

Those early reformers, whose protests have given us the name of Protestant, felt that God has called them to give the light of the gospel to the world, and in doing this they were ready to sacrifice their possessions, their liberty, and their own lives. Are we, in this, the last conflict of the great controversy, as faithful to our trust as were the early reformers to theirs?

In face of persecution and death, the truth was spread far and near. The Word of God was carried to the people; all classes, high and low, rich and poor, learned and ignorant, studied it eagerly for themselves, and those who received the light became in their turn messengers to impart it.

In those days the truth was brought home to the people through the press. Luther's pen was a power, and his writing, scattered broadcast, stirred the world. The same agencies are at our command, with facilities multiplied a hundred-fold. Bibles [and] publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world. We are to give the last warning of God to men; and what should be our earnestness in studying the Bible, and our zeal in spreading the light!

Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. The preaching of the Word will have power in reaching a class who would not receive the truth through reading; but the ministers are few, and where the preached Word cannot come, the published truth can reach. Personal effort will accomplish far more than could be accomplished by preaching without it.

The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and those who know the truth should make mighty intercession for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others. We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources, and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed, "before many peoples and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you alway, even unto the end of the world." [Revelation 10:11; Matthew 28:20.]

Ms 101, 1893

Visit to New Zealand

Gisborne, New Zealand

November 1893

This is a beautiful place. There have been special pains taken to make it attractive and lovely. There has been much taste and skill evidenced in the laying out of streets and setting out of trees—the weeping willow and the beautiful pines, the poplar, the maple trees, (not so abundant as in America but fully as beautiful), and the natural growth of trees which is the gum or best known in America as the Australian gum trees. The rows of trees of willow and of pine and poplar are growing on either side of the road, and to look down through the roads presents a picture of loveliness that must be seen in order to be appreciated.

Brother Wade furnished me with a beautiful, safe horse and a light, two-wheeled carriage for our use while we remained in Gisborne. This was a great favor, which we appreciated. Nearly every pleasant day we had a safe horse and comfortable conveyance, and improved it in riding out.

We saw large tracts of land used only for grazing cattle and sheep. We were surprised to see these lands unimproved by cultivation. We thought of some of our American brethren who were industrious and economical (who understood agriculture). Had these lands [been] in their possession, with their knowledge of agriculture, what a change would be wrought in this place, Gisborne. There would be earnest work to uproot the sweetbriers which were growing so abundantly in these beautiful grounds, and in their place would be cultivated lands, orchards, and abundance of vegetables and small fruits.

Occasionally we would see an orchard. Fruit trees do well. The peach, the lemon trees, and apples, quinces, plums, and cherries, but the orchards are so few and small. When I considered what might be done in this place if some of the industry, tact, and wise planning of some in America could have the handling of this land, I wanted to speak to you over the broad Pacific and say to some who could come to this beautiful place, “Come and show what your agricultural knowledge and practice will reveal in this place.”

I tried to find strawberries, but they are rarely cultivated, and the price of strawberries was so high we felt almost guilty every time we purchased a box. But lemons are very nice and very cheap.

The five weeks’ stay in this place is about ended, and I have the explanation of why the land is largely left unimproved except for the grazing of cattle. It is the many holidays which following one upon another in rapid succession that is leaving the lands uncultivated. It is a strange infatuation that takes hold of men and women in observing these many holidays that are used in gratifying their love of pleasure, to foster a certain unprofitable ambition, to gratify the lower senses, to gratify carnal lust, rather than for the purpose of strengthening the higher powers of the mind. They are educating schools for the youth coming upon the stage of action. The future of society is indexed by the youth of today, and what a prospect!

It is no marvel that the colonies are in embarrassment and with the yoke of debt upon them, which is very galling. Idolatry in amusements that are not elevating or purifying and refining in their influence is in abundance—plenty of holidays. Horse racing, betting games, football, and hunting, card playing, theater shows, gambling, liquor drinking, smoking—and what does all this mean? The consumption of the money which is taken out of the Colonies, and making them poor for the industrious.

Ms 102, 1893

“Walk in the Spirit”

1893

“If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.” [Galatians 5:25, 26.]

Many deceiving their own souls because, while they assent to the truth, they fail to become sanctified through the truth. To have a right religious experience it is essential not only to have an intelligent idea as to what is the theory of truth, but the heart and mind must be trained, and the habits must be in harmony with the expressed will of God. The Word, the requirements of God, must be studied, for if we weave into our experience incorrect principles, we shall cherish false ideas as to what constitutes a Christian, and shall not be found obeying the voice of God. We cannot spiritually discern the character of God, or accept of Jesus Christ by faith, unless our life and character are marked by purity, by the casting down of imaginations, and of every high thing that exalts itself against the knowledge of God, and [by] bringing into captivity every thought to the obedience of Christ.

It is sin that has dragged down and degraded the faculties of the soul; but through faith in Jesus Christ as our Redeemer, we may be restored to holiness and truth. All who would learn of Christ must be emptied of human wisdom. The soul must be cleansed from all vanity and pride, and vacated by all that has held it in prepossession, and Christ must be enthroned in the heart. The constant strife in the soul that results from selfishness and self-sufficiency must be rebuked, and humility and meekness must take the place of our natural self-esteem. I am pained beyond measure when I see men and women professing the name of Christ, and yet manifesting not the spirit of Christ, for I know that they are dwelling in fatal delusion.

Many are satisfied with a mere semblance of religion, and they have no experimental knowledge of the virtues of Christ, not vital connection with Jesus. They listen to the most searching presentation of truth, but make no application of the truth to their own souls, because they are clothed with a garment of self-righteousness. Every salutary impression is warded off with the thought that they are Christians, and that the close, searching appeals are not meant for them. The most solemn message from the great Teacher through His delegated servants is lost upon them, because they do not see the need of any such warning or appeal. They have not come to the point of realizing that they are sick and in need of a physician. Christ said, “They that are whole need not a physician, but they that are sick.” [Luke 5:31.]

Solemn conviction of sin will lead individuals to tremble at the Word of God, and surrender their ways, their ideas and their will to God. I tremble when I see so many who feel perfectly contented. They will admit that they have little experience in religious things, and when given an opportunity to gain an experience, they do not advance, because they do not feel their need, and so the matter ends where it began, for they do not seek divine enlightenment with true contrition of soul.

It is only at the altar of God that we kindle the taper with holy fire. It is only the divine light that will reveal the littleness, the incompetence of the human ability, and give clear, distinct views of the perfection and purity of Jesus Christ. It is only as we behold Jesus that we desire to become like Him. It is only as we view His righteousness that we hunger and thirst to possess it, and ask in earnest prayer, in humility and simplicity, as a little child asks an earthly parent for some good thing, that God will grant unto us our heart's desire. Such prayer is heard and answered.

The Lord is more willing to give the Holy Spirit to them that earnestly desire it than are earthly parents to give good gifts to their children. Christ has promised the Holy Spirit to guide us into all truth and righteousness and holiness. The Holy Spirit is not given by measure to those who earnestly seek for it, who by faith stand upon the promises of God. They plead the pledged word of God, saying, "Thou hast said it. I take Thee at Thy word."

The Comforter is given that He may take of the things of Christ and show them unto us, that He may present in their rich assurance the words that fell from His lips, and convey them with living power to the soul who is obedient, who is emptied of self. It is then that the soul receives the image and superscription of the divine. Then Jesus Christ is formed within the hope of glory.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made thee overseers, to feed the church of God, which he hath purchased with his own blood." [Acts 20:28.] Those who are called to be shepherds of the flock of God are called to be laborers together with God. The Lord Jesus is the great Worker, and He prayed to His Father that His followers might be sanctified through the truth. [John 17:17.] If we are doers of the Word of God, we shall understand that we cannot retain any sinful habit, or indulge in any crooked or guileful way. His truth, His Word, must be brought with divine power into our human hearts, and we must purify our hearts by obeying the truth.

We must renounce all the hidden things of dishonesty, all craftiness and satanic wiles. We must be where we shall be enabled to discern the snares of him who lieth in wait to deceive. Sin must be sensed in its true, hateful character, and expelled from the soul. All who preach the Word in verity and truth can afford to be fair in its presentation. We are not to be deceitful in any way, not handling the Word of God deceitfully, we are to let the cross of Christ stand in prominence in all our teaching. We are not to hide the gospel, or cover the cross of Christ with ornamental roses, and thus make the preaching of it of no effect. Let no one shun the cross of self-denial.

Make the instruction plain as to what it means to be a Christian. "If any man will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." [John 6:56.] Food is the substance of which we partake, that our bodies may be strengthened and built up. In like manner we are to feed upon that which will build up our spiritual nature. Jesus said, "It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Verse 63.]

Our bodies are composed of that upon which we feed. So our spiritual life will be composed of that upon which we feed. If we feed on Christ by thinking of Him, by obeying His words, we are built up in Him, and grow in grace and in the knowledge of the truth unto the full stature of men and women in

Christ Jesus. "Receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." [Hebrews 12:28.]

As God works in us to will, we are to co-operate with God, manifesting a determination like that of Daniel to do the will of God, working in harmony with the divine Agent. Then we shall have rest in God. Teachers of the Word of God are not to keep back any part of the counsel of God, lest the people shall be ignorant of their duty, and not understand what is the will of God concerning them, and stumble and fall into perdition. But while the teacher of truth should be faithful in presenting the gospel, let him never pour out a mass of matter which the people cannot comprehend because it is new to them and hard to understand.

Take one point at a time, and make that one point plain, speaking slowly and in a distinct voice. Speak in such a way that the people shall see what is the relation of that one point to other truths of vital importance. Every man who becomes a teacher must also become a learner, and daily sit at the feet of Jesus. It is impossible for any one to rightly divide the word of truth unless he earnestly seeks wisdom from on high that he may understand what is taught in the Scriptures. The Holy Spirit must attend the word spoken to the heart. It will be difficult to create prejudice in the hearts of those who are seeking for truth as for hidden treasure if the speaker will hide himself in Christ, for he will then reveal Christ, not himself.

"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: will we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Ephesians 4:11-13.] But though God has set these different laborers in the church, there is to be no neglect on the part of one in the performance of duty. Let no one neglect to give faithful and plain instruction upon tithing.

Let there be instruction as to giving to the Lord that which He claims as His own; for the commendation of the Lord will not rest upon a people who rob Him in tithes and offerings. There will be need of often setting before the people their duty on this matter, that they may render unto God His own. Let the one who first presents the truth be faithful in presenting this matter, and let him also who follows up the interest, make plain the requirement of God in tithing, that the people may see that in all points the laborers are teaching the same truth, and are of one mind in urging them to yield obedience to all the requirements of God.

But let laborers have discretion, and not give strong meat to those who are as babes; feed them with the sincere milk of the Word. In no case mingle your own spirit and ideas with the truth and cover up the precepts of God by traditions or suppositions. Let the people have the truth as it is in Jesus and do not mingle it with concoctions of your own devising, for your presentation of truth will taste so strongly of self that it will disgust the hearers.

Be able to say with Paul, "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. ... I take you to record this day, that I am

pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.” [Acts 20:20, 21, 26, 27.] There is most earnest work to be done in order that you may so search the Scriptures that you may be able to declare, unto those with whom you meet, the whole counsel of God.

Ms 103, 1893

Bought With a Price

Wellington, New Zealand

December 1893

Last night I seemed to be in an assembly. The theme that was being presented was of an intensely interesting character. Counsel was given in regard to the education of our youth. The value of every human soul was emphasized. I was bidden to write out what I should hear.

The price our Saviour paid for human beings shows us the value that God places on them. Every soul should be regarded with interest, and treated with respect, because of the costly atonement that has been made for him.

Solemn responsibilities rest upon those who claim to be children of God. They are to look upon humanity as Christ's property. We have one common Father. When we see souls depraved and degraded, we are not to pass by on the other side, thinking that there is no hope for them.

“Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.” [1 Corinthians 6:20.] Those for whom so much has been done should appreciate the value that God has placed upon them. They should respond to His love by giving Him the strength of body, mind, and soul. They are to show to the world that a change has been wrought in them by the transforming power of Christ.

Iniquity has debased the form of human beings and has well nigh obliterated the image of God from their hearts. Christ came to restore that which was lost. Man had proved disloyal; but “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.] God is jealous of His honor, and He sent Christ to reshape the character of man, and to restore in him the divine image.

What a powerful incentive God offers to fallen human beings to lead them to arise from their low estate! He has given us a sin-pardoning Saviour. He whose name has been dishonored by man's disregard of the laws of His kingdom will uplift and restore those who have lost all power to help themselves.

He who co-operates with God, striving earnestly to separate himself from the world and its corrupt influences, becomes a partaker of the divine nature, “having escaped the corruption that is in the world through lust.” [2 Peter 1:4.] Can those who realize that they are members of the royal family, children to the heavenly King, heirs of God and joint-heirs with Christ, degrade a nature that, through the merits of

Christ, is related to angels, to Christ, yea, and to God Himself? Can those who realize the possibilities before them, who know that they are called to receive an immortal inheritance, to reign as kings and priests on the earth fail to use every power of their being in an effort to become one with Christ? Now is the time of probation. Shall those who have received the light be slothful, rebellious servants, unwilling to put forth diligent effort to become holy, pure, and undefiled?

An effort should be made to save every soul who by sin has lost the image of God. Those who have been redeemed from a life of sin know how to reach those who are as they once were—"having no hope, and without God in the world." [Ephesians 2:12.] Elevated and ennobled by the power they have received from Jesus Christ, these workers become like Christ and work in harmony with Him. The Lord gives them success as they study to show themselves approved unto God, workmen that need not to be ashamed.

But while we are to try to lift men and women out of degradation, we are not to show respect and reverence for the evil characters they have formed. We are not to place our children where they must associate with the depraved and degraded.

Sometimes God in His providence may bring our youth into association with those who are impure and intemperate. He will give them strength of purpose and power to resist temptation, even as He did Daniel and his associates in Babylon, if they will co-operate with Him. They must constantly commune with God. They must keep themselves pure, refusing to do anything that would dishonor God, living always with an eye single to His glory. They must watch for souls, laboring earnestly for those in whom the image of God has been defaced, seeking to reform, to elevate, and to ennoble them.

"Sons of God."

"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;" (in the glory of His perfected character) "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.] As God is pure and holy in His sphere, so fallen man, through faith in Jesus Christ, can be pure and holy in his sphere.

Let us not then, forgetting our royal birth, allow ourselves to be betrayed into sin. Let us keep ourselves pure, free from all defilement.

The fourteenth chapter of John contains important instruction given by Christ to His disciples as He was about to leave them. They were sorrowing because of what He had told them in regard to His sufferings and death in Jerusalem.

"And I will pray the Father," He said, "and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." [Verses 16-18.]

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye shall continue in the Son, and in the Father. And this is the

promise that he has promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of Him abideth in you, and ye need not that any man should teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." [1 John 2:24-29.]

Need of a Higher Education.

The standard of education for our youth has been too low. The education of a child should be begun in its infancy. The parents should work in harmony, with watchfulness and prayer, training aright the faculties of their child. The powers of body, mind, and soul should be so trained that the children will grow up strong to resist evil.

Parents, for your own sakes, for the sake of your children, and for the sake of the One who died that you might become sons of God, walk humble before Him. Keep your characters pure and elevated. Do not allow opportunities for service to pass by unappreciated and unimproved. Grow up into Christ, your living Head, that you may be "complete in him." [Colossians 2:10.] Do not allow your children to become careless and loose in their habits. As you educate them in harmony with God's will, you yourselves will learn valuable lessons. Will you not avail yourselves of the opportunity granted to make yourselves and your children physically, mentally, and morally what God designs you to be?

I beseech you so to work out your salvation in the home that both you and your children may be among the number embraced by Christ's prayer: "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 has 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 lovest 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 17:20-26.]

Christian Schools.

Some good things are taught in the public schools, but the truth is so mixed with error that minds are misled.

Much good would be accomplished were Christian schools established in every place where God has a people who are serving Him. I feel a burden for the education of our youth, especially in this country.

We have now reached an important time in the history of our school in Australia. We should find a more suitable location. As yet the providence of God has not opened the way for us to move from the city to a more favorable place. We are waiting, and watching, and working. The Householder expects His servants not to stand waiting in idle contemplation, but earnestly to work while it is day, realizing that the night is coming, in which no man can work.

Knowledge is needed in regard to the proper bestowal of the affections. Young men and women have been taught to regard early marriages as wise. Some who claim to believe in Jesus Christ and to be loyal to God's commandments are attracted by unbelievers. They seem to forget that God has said, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" [2 Corinthians 6:14.]

A World in Ignorance.

There is at the present time a great increase of knowledge in what is called science. But children are not properly trained. They are not brought up in the nurture and admonition of the Lord; the world is becoming filled with moral leprosy. Business cares, speculation, amusement, holidays, absorb the mind and affections. Men and women have no time for serious reflection. If they would take time to think seriously, the world would not today be so full of moral leprosy. The influence of a united individual effort would do much to keep back the tide of evil.

The religious world is sick and knows not that it needs a physician. Because iniquity abounds, the love of many is waxing cold. Men will never reach the spiritual or intellectual heights that God wishes them to attain until they become partakers of the divine nature. They may gain a measure of intellectual power, but of what use is intellectual strength without spiritual power? Man, in all his moral degradation, may be made pure and unselfish, and he may bear in his life the divine credentials.

The Lord God of heaven "turneth wise men backward, and maketh their knowledge foolish." He "confirmeth the word of his servant," and maketh the wrath of men to praise Him. There is to be a casting down of the high imaginations of men. [Isaiah 44:25, 26; Psalm 76:10; 2 Corinthians 10:5.]

"Yet a little while," Christ said before He left this earth, "and the world seeth me no more; but ye see me." [John 14:19.] There is a knowledge which is for every follower of Christ, which the world cannot receive. The nations of the earth do not know that they are lost, nor do they know the things that belong to their salvation.

"For what man knoweth the things of a man, save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the

Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” [1 Corinthians 2:11-14.]

The Scriptures speak plainly in regard to the spirit that prevails in the last days. All who have ears to hear and hearts to understand the language of Scripture can see that its prophecies are being fulfilled.

Of the world today God says, “Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till tomorrow. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

“The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame. I have cut off the nations: their towers are desolate, I have made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.” [Zephaniah 3:1-7.]

The corruption among the governments of earth reveals the character of its rulers, who have not the wisdom of God. Everywhere there is confusion and perplexity. The world is like a troubled sea, which cannot rest. The theories and speculations of men will not bring peace; they will bring only additional confusion and perplexity.

That voice alone which commanded the light to shine out of darkness, which said, “Let there be light; and there was light,” could speak peace to the troubled world today. [Genesis 1:3.] But God is left out of the councils of men.

“Thy kingdom come. They will be done on earth, as it is in heaven.” [Matthew 6:10.] For ages this prayer, taught by Jesus to His disciples, has been ascending to God from contrite hearts. It will surely be answered. “The kingdoms of this world” will “become the kingdoms of our Lord, and of His Christ.” [Revelation 11:15.]

Ms 104, 1893

Christ Our Strength by Mrs. E. G. White

Circa 1893

“If a man love me he will keep my words: and my Father will love him and we will come unto him, and make our abode with him. He that loveth me not keepeth my sayings: and the word which ye hear is not mine, but the Father's which sent me. These have I spoken unto you being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.” “If ye love Me, keep my commandments. And I will pray the Father and He shall give you another Comforter, that he may abide

with you forever; even the spirit of truth; who the world cannot receive because it seeth Him not, neither knoweth Him, but ye know Him, for he dwelleth with you and shall be in you.” [John 14:23-26, 15-17.]

The Spirit of God abides with the children of God. With Christ abiding in the heart we shall be enabled to do his will, — to watch, to pray, to act in harmony with the words of our Lord. In this way we shall cooperate with divine agencies; but if we lose our feeling of dependence upon Him, and cease to press our petitions to the throne of grace, satanic agencies will be ready to seize an opportunity to separate us from our Lord. They will set in operation a train of circumstances and devise snares to misdirect and mislead those who do not make God their trust and evil angels will cause those who are self-sufficient and self-righteous to become channels through which they may through which they may defile the minds of others and lead others into paths that are not cast up for the ransomed of the Lord to walk in.

When David cherished pride, ambition, and self-sufficiency Satan worked upon his mind and provoked him to number Israel. Joab was surprised and alarmed when he heard the command given to number the people of God; for this command was unlike anything David had before given, since he had always declared that God alone was their strength. Joab had had far less experience in the practical workings of the spirit of God than had David, yet on this occasion with clear discernment, he perceived that this request did not originate from God or spring from the right motives in David. Joab's answer to David unfolds to us the nature of the motive that prompted this request. “Joab said unto the king, now the Lord thy God add unto the people how many so ever they be, a hundred fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?” [2 Samuel 24:3.]

In the numbering of Israel, the people were taught to rely upon their own strength instead of depending in the Lord alone for their sufficiency and defense in every emergency. Joab did not thoroughly execute the king's requirement for “Levi and Benjamin counted he not among them: for the king's word was abominable to Joab. And God was displeased with this thing; therefore He smote Israel.” [1 Chronicles 21:6, 7.] The Lord had done remarkable things for his people in their deliverance from Egyptian bondage. For their sake, because of Pharaoh's stubborn resistance, with his mighty arm of power, he had nearly ruined Egypt. The Lord God proposed good in regard to His people. He was to preserve them as a theocracy, and they were to stand in the strength of God, to fear and love and serve Him, acknowledging Him as their ruler. Israel had been taught by Jesus Christ when he was enshrouded in the pillar of cloud and fire. The people had been instructed by signs and wonders, by precept upon precept, line upon line, and the burden of the instruction had been to teach them that they were to be separate from them rebellious nations of the earth to be the Lord's peculiar people, and they were to understand that their safety depended upon their obedience to him in all things. They were to cherish his fear in their hearts. “For thou art a holy people unto the Lord thy God; the Lord thy God hath chose 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; but because the Lord loved you and because he would keep his 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, the faithful God which

keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.” [Deuteronomy 7:6-9.]

But David did not maintain his rebellion, as some in responsible position have done, who have walked contrary to God and when rebuked are unwilling to humbly acknowledge that they were wrong. David said unto God, “I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done foolishly.” [2 Samuel 24:10.] But the Lord could not pass over David's sin; for all Israel were to see and to understand that the Lord God of Israel was not to be trifled with and that he was the invisible Leader of His people. They were to understand that he was a God of justice as well as mercy.

God graciously permitted David to choose one of three specified punishments. “And Gad came to David and told him, and said unto him, Shall seven years of famine come unto thee in thy land, or wilt thou flee three months before thine enemies, while they pursue thee, or that there be three days of pestilence in thy land? Now advise, and see what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait: let us now fall into the hand of the Lord; for his mercies are great: and let us not fall into the hand of man. So the Lord sent a pestilence upon Israel from the morning even unto the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.” [Verses 13-15.]

This history should be studied by all the children of God. We are not to be ignorant of Satan's devices, but we are to understand the working of the satanic powers by which if possible, the evil one may be able to take advantage of the people of God, and lead them to trust in their facilities and in the strength of their organizations and institutions, and not depend wholly upon the Lord God of Israel, who is their stronghold in every emergency. And now as Satan has come down in great power to work with his deceiving artifice and delusions to deceive if possible, the very elect, all the children of God must be armed with faith and prayer. “Finally my brethren, be strong in the Lord and 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. 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 gird about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; and 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 much prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” [Ephesians 6:10-18.]

The captain of the Lord's hosts has given you his command. Will you obey the orders of your captain? Will you study and plan in your own strength, and follow your own wisdom or will you be strong in the Lord and in the power of his might? Will the children of truth and righteousness look constantly to Jesus, the source of all their strength “Let him take hold of my strength and make peace with me, and he shall make peace with me.” [Isaiah 27:5.] While the unbelieving, the wicked are under the control of the

powers of darkness, subject to the spirit that now worketh in the children of disobedience, let us as children of God submit ourselves to the revealed word of God, to be guided by the divine Spirit, that we may work the works of God.

“And you hath he quickened who were dead in trespasses and sins; 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 had our conversation in times past in the lusts of the 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 ye are 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 2:1-6, 8.]

I see great comfort and hope and consolation in this expressed tenderness of God toward all who will appreciate his love, and his tenderness of God toward all who will appreciate his love and his tenderness and his holy requirement. There is a power that is moving the synagogue of Satan from beneath to disperse his confederacy of evil throughout all the earth that he may manage his mighty army who refuse allegiance to God and his holy law. Rulers of Kingdoms, presidents, nobles who are in high places, if they range under the banner of the prince of darkness, will learn their orders from him who created the rebellion in heaven, and who claims as his territory the fallen world. He does not bow in allegiance to the law of Jehovah, and all who are in rebellion are under his generalship, and will use their talent to maintain and strengthen the kingdoms of the prince of this world, and will practice evil according to the circumstances that will occur.

Instead of the Sabbath ordained of God for his honor, Satan has substituted Sunday, the first day of the week. God's memorial has been ignored and his sanctified, holy days has been made a common working day. The spurious Sabbath is one of Satan's own devising and the Christian world have united with those who are openly ungodly in making void the law of Jehovah. The church and the world are in perfect harmony. Many are willfully closing their eyes to light and knowledge claiming that custom must prevail. In Eden God claimed one tree as his own, and man was not to eat its fruit or treat it in any way as his own; but Satan came to Eve as an angel of light, and persuaded her that this particular prohibition was of arbitrary authority. “And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil.” [Genesis 3:1-5.]

Eve believed the serpent and fell, and she tempted her husband, and he fell and now the flood gates of woe are opened upon our world. The deceiving power that tempted Eve, tempts man today. Satan has set aside God's holy day, and created a Sabbath of his own for the world to observe that they may refuse to obey the commandment of God. He has succeeded in leading the world into marked rebellion; for the world has accepted this false Sabbath and have given it special honor and prominence in order

that the sign God instituted to distinguish his commandment keeping people from the rebellious may be obliterated. Has not God spoken definitely in regard to the fourth commandment?

“And the Lord spake unto Moses saying, speak thou also unto the children of Israel, saying verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. ... Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant.” And now the reason is given. “It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.” [Exodus 31:12-13, 15-17.] The Sabbath is then a sign between God and his children, and is to be a perpetual memorial of his creative power in making the world, in creating man in six days. “For in six days the Lord made the heaven and earth, the sea, and all that in them is and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.” [Exodus 20:11.]

Who spoke these words to Moses? No less personage than the Son of God. Did the son of God under the gospel dispensation give a lower standard than he gave to Adam in Eden?—No. What reason could he give to annul the Sabbath of the fourth commandment, and change it to the first day of the week, when the seventh day was to be the memorial of his creative power in creating the heavens and the earth, in making man who was to inhabit the earth he had made? He says, “It is a sign between me and you throughout your generations.” [Exodus 31:13.] Are we not the Israel of God through the process of being grafted into the olive tree? Then is not the very day God sanctified and blessed to be observed throughout your generations forever as a memorial of God’s creative works during six days and his rest upon the seventh?

The Sabbath was instituted in Eden when the foundation of the earth was laid when the morning stars sang together, and all the sons of God shouted for joy. The last days are upon us, and Satan’s masterpiece of deception will be seen. Antichrist will appear whose coming is after the working of Satan with all power and signs and lying wonders and with all deceitfulness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. Those who receive not the love of the truth, will unite with Satan and with antichrist through whom Satan has worked to make void the law of God to give to the world a spurious Sabbath, the child of the papacy that it might be worshipped as an idol. Of this power Paul writes, “Let no man deceive you by any means: for that day shall not come except their be falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” [2 Thessalonians 2:3, 4.] This is antichrist to whom the dragon shall give his power, his seat and great authority, and this power will be energized by the devil, and will have combined him human and superhuman power. The children of God will be endowed with power from on high and will be partakers of the divine nature, having escaped the corruptions that are in the world through lust.

Satan has carried his first great work of deception down through all the ages, and will until the close of time. In antichrist, he has a living agent. When the Christian world shall make void the law of God when

church and state are united, when Protestantism shall reach its hands across the gulf to unite with Romanism, allegiance to the law of God will be fully thrown off and the decree will go forth against the people of God. But when men trample on the plainest requirements of God's word, the prayer will go up to heaven, "It is time for thee, Lord to work; for they have made void thy law." [Psalm 119:126.] And God will work.

Satan will then inspire men, and even professedly Christian men who refused to receive the love of the truth, to accuse and slander those who keep the commandments of God and have the faith of Jesus. He will lead those who appear to be good men to accuse the servants of God who refuse to bow down to the image of Baal in observing the spurious Sabbath and will cause men to cast contempt upon the Sabbath which the Lord sanctified and blessed. Persecution has already begun upon some of those who are loyal and true to the commandments of God, who observe the Sabbath as a sign between them and their God. The Lord has a people who will be as true as steel to principle.

The Lord is giving Satan his last chance to develop his satanic principles before the heavenly principalities and powers, before the worlds in which God has made. But his power is soon to be taken away. The Lord permits persecutions to arise in order to purge all dross away from his people, but to those who persecute his children, he will render double for their cruelty and violence. "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 work. In her cup which she hath filled full to her double. How much she hath glorified herself and lived deliciously, so much sorrow and torment 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 18:5-8.]

The world and the church are married. The ruling powers of earth have taken it upon themselves to compel the conscience of God's people who keep the commandments of God and have the faith of Jesus. They will seek by force to make them yield obedience to and worship the image of the beast, in keeping the spurious Sabbath, the child of papacy. But this final act of apostasy will bring upon the world and the church of doom of which the prophet writes, "In one hour she is made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." [Verses 19, 20.]

With what pride Satan looks upon the world whom we number as his subjects. With the union of church and state, he is ruler as far as it is possible for him to be the world. The great rebel who originated rebellion in heaven, is worshipped and the church rules the state, and a corrupt harmony exists, satanic in its principles and workings, and superhuman power is manifested by the whole confederacy of evil. But his rebellion has an end; for the wicked are consumed by the brightness of his coming whose right it is to rule. "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse and against his army. And the beast

was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake burning with fire and brimstone. And the remnant were slain with the sword of him that sat upon the horse which sword proceeded out of his mouth; and all the fowls were filled with their flesh." [Revelation 19:17-21.]

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse but the throne of God and the Lamb shall be in it; and his servants shall serve him and they shall see his face and his name shall be in their foreheads. And there shall be no night there and they need no candle, neither light of the sun for the Lord God giveth them light and they shall reign forever and ever.

Ms 105, 1893

Limit to Evil Doer's Probation By Mrs. E. G. White

Circa 1893

"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom heaven against men; for ye neither go in yourselves neither suffer ye them that are entering to go in." [Matthew 23:13.] As Christ pronounced this woe, he was looking into the faces of those who were thirsting for life. He dared to lay bare the true condition of their hearts. Divinity flashed through humanity as he stood before them defenseless and despised, yet unmasking their hypocrisy with a power and eloquence that held the large assembly spellbound. No one ventured to interrupt him or sought to stop his words which he uttered with tremendous power. Every syllable of the pronounced woes reached the ears of all and seemed to be echoed from the temple walls. The scribes and Pharisees were charged with the most terrible guilt, inasmuch as they shut up the kingdom of heaven against men, refusing to enter themselves and hindering those who would venture in. The responsibility of Israel was fearfully great; for Jesus had come unto his own and his own received him not. He was the light of the world, and all were required not only to receive the light, but to practice the light; for the only hope for Israel was to believe and obey the truth.

How solemnly and diligently should we guard the sacred way that leads to the city of God. The nations of old were charged to keep the well spring in good condition along the public ways for the benefit of thirsty travelers. In the land of Palestine the roads to the cities of refuge were to be kept in perfect condition in order that he who was fleeing for his life might find nothing to obstruct his flight to the city of refuge. But the way of life and righteousness was not thus preserved by the religious teachers of the Jewish nation. Christ pronounced the most terrible woes upon those who would not receive the truth themselves nor permit those who were entering the kingdom of heaven to follow out their determination. They perverted the words of him who taught as never man taught, and who did in their cities and villages the works which no other man did. They misinterpreted, misconstrued, and misplaced every statement the great Teacher made which could in any way be perverted, thus turning the feet of

those who were entering the path of life into false paths. As a judge he pronounced these teachers false and poured upon them the most terrible denunciations. He read their hearts as the pages of an open book, and laid bare their deceptive course of action. Even when they said to the people, "Come, walk in safe paths," through subtlety as the serpent beguiled Eve in the Garden of Eden they made of none effect the word of God. The words addressed to Job were highly appropriate to the religious leaders of this time where it is said, "Who is this that darkeneth counsel by words without knowledge?" [Job 38:2.]

The controversy between the scribes and Pharisees and Christ was the old controversy that we find in the garden of Eden, where the Prince of life and the prince of darkness came into contact on the earth. Satan then construed the words of God, which threatened the transgressor with death, to mean that the sinner should not surely die, but should be as gods, knowing good and evil. How many at the present day are on Satan's side of the controversy. The whole Christian world have taken up with the interpretation which Satan has put upon the words of God addressed to the sinner and have declared that death was but the gate to life, or that death meant an eternally burning hell. Satan cast contempt upon the law of God and men have so followed his train of reasoning and have termed it a yoke of bondage. But Christ has said to the world as he said to the young man, "If thou wilt enter into life, keep the commandments." [Matthew 19:17.] "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." [1 John 5:11-13.]

It was Satan that was the moving agency to pervert the minds of the Jewish leaders and through them turn the people away from the Son of God. It was the purpose of the prince of darkness to make them satisfied with a religion of forms and ceremonies; but true spirituality, sincere worship of God was not cherished. They had separated from God by wicked works, and when Christ, the way, the truth, and the life came to the world, Satan declared in his counsels that every agency and power that was at the command of the powers of darkness, must be employed to keep man from accepting Jesus Christ. Satan was the destroyer and Christ was the restorer and the kingdom of darkness was brought into stern conflict; for Christ came to take the captives out of the hand of the destroyer. All who believed in Christ should have life, eternal life.

Since Satan's apostasy in heaven, his malice has lost nothing of its malignity. For thousands of years, he has been gaining in experience in devising methods whereby he might continue to keep the human race in the same deception by which he caused the fall of Adam—keep them from believing the words of God. The Lord Jesus came to our world and laid the foundation of his kingdom, but at every step he was opposed by the powers of darkness. Satan ruled in the hearts of men, and cause that his falsehoods should be accepted by the Jewish nation. The traditions, maxims, and falsehoods of men were placed in the framework of religion. The meaning of the clearest prophecies was subverted, the significance of truth was shadowed and the people that were blessed with great light and power were led to teach for doctrines the commandments of men, and thus exercise a baleful influence. The character, mission and works of Christ were so interpreted that prejudice blinded the eyes of the people and the shadow of unbelief became impenetrable. Satan is deep in cunning, and has a thousand resources by which he

seduces the people, leading those who profess to be the children of God to accept of errors and doctrines that have not the slightest foundation in the word of God.

There is as much need today to beware of the devices of Satan as in the days of Christ. The scriptures declare him to be a liar from the beginning of his apostasy. [John 8:44.] He is able to transform himself into an angel of light. He deceives the whole world. He hath blinded the eyes of them that believe not, lest the light of the glorious gospel of Christ who is the image of the invisible God should shine unto them. Satan knows that all who will believe in Christ will be lost from his kingdom and that men whom he hated because they were beloved of God, would have the eternal life which he lost through his apostasy. He is constantly planning to ruin human souls. He works upon the pride of heart and presents to the sinner the thought that much will be gained by exercising independent judgment by cutting away from dependence upon God, by not asking his guidance, strength, support, and protection. When he induces men to thus seek to walk in independence, he can take measures by which to bind them fast to his chariot, and lead them as slaves that are captive to his will. Those who are made free by Christ are the only freemen, and have the only freedom that human beings can exercise. Christ alone can make men free. By his delusive fictions, Satan has obscured the glory of the gospel to men's eyes, has made the power of Christianity weak to reach the soul in leading men to deny the divinity of Christ, the only source of eternal life. Satan has belittled the work that Christ came to do in man's behalf and is holding the minds of men in his overmastering deceptions.

The true character of the scribes and Pharisees, the deceitfulness of the Jewish nation, was all open to Christ, and in words of eloquent denunciations, he presented before the people the doom of those who perverted his words, and hindered those who were entering into the kingdom of God. He had been engaged in public ministry three years and a half, and he claimed that he had given abundant evidence for faith in the works which he had wrought; for they were a divine endorsement attesting the verity of his claims. He had exalted truth as above human reasoning; but he found that the minds of the people were loaded down with the exactions and traditions of men to so great a degree that it was almost impossible to reach them with divine oracles. Men exalted reason above truth, and clung to theories which they thought within their conception. Christ the source of all true wisdom, found truth darkened, its light almost extinguished by the perverted reasoning of human philosophy. But he clears away the rubbish and recovers the lost treasures and resets the jewels of truth, and surrounded by divine credentials, he presents a system of truth exalted in loveliness, and demanding the credence of the people. He spake as one having authority and although Satan opposed his influence through the cooperation's of his agents, yet the divine seed was sown and took root in the hearts of men who were clothed with humility and who having become acquainted with the will of God, purposed to walking in the light. They took accepted the sayings of Christ as they were—as spirit and life. His words revealed principles which are the foundation of the sacred science of salvation to all who believe. There was no uncertainty in his utterances, and he had a message for every soul. In solemn voice, full of pathos and melody he said, “Verily, verily, I say unto you.” Then a message would follow impressed with the stamp and seal of God. As he denounced the scribes and Pharisees, he felt solemnity and power of his condemnation; for was ever touched with human woe and was meek and lowly of heart. As he surveyed the hypocritical and guilty throng that surrounded him, and noted the cold, lowering brows and

stubborn faces that told their intention to resist him to the last, he clothed himself with zeal as with a garment and was filled with consuming indignation for the insulted honor of his Father, and pronounced judgments against the rejecters of his mercy. But the national guilt was not yet full. He bids the nation fill up the measure of their guilt was not yet full. He bids the nation fill up the measure of their guilt, and points them to the example of their fathers, saying "Fill ye up the measure of your fathers." [Matthew 23:32.] Their fathers had slain prophets and through their precepts and example had cast their influence in such a way as to produce at last the ripeness of iniquity which was to end in the withdrawal of the long suffering patience of an insulted, dishonored God. Instead of being softened by the patience of which they had so long been the objects they encouraged their hearts in persistent resistance; but Christ gave them to understand in his last discourse that there was a limit to the forbearance of God and that it was possible to pass the boundaries as did Judas.

God allows to all nations a certain period of probation, of grace, but if all his goodness mercy and compassion are trifled with they can expect nothing but an outbreak of indignation, a demonstration of judgments such as fell upon the Sodomites and came up the world in the time of Noah. The truth concerning the Jewish nation is depicted as Jesus gives his last message to a gain-saying and rebellious people. His denunciations are most awful because they came from lips that never reviled. He said, "Behold, I send unto you prophets and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues and persecute them from city to city; that upon you may come all the righteous bloodshed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." [Verses 34, 35.] He bids the rejecters of his mercy and love to fill up the measure of their hatred; for when their last murderous act should be done in putting him to death, the day of repentance would be ended. When the judgment fell it was seen that their past wickedness was not forgotten though the day of its visitation was long put off and they acknowledged that it was a terrible mistake in them that they continued in wickedness and obstinately opposed the truth that was presented to them by the Son of God.

God keeps a reckoning with nations, with churches, and with individuals and when a certain amount of guilt is reached, the sum is made up and retribution is visited upon the transgressors. Mercy steps down from the golden throne, and judgment is meted out without mercy; and the rejecters of God's love learn that there is a limit to the forbearance of heaven.

Ms 106, 1893

"Will a Man Rob God?" By Mrs. E. G. White

Circa 1893

The Lord has given to man six days in which to labor for his temporal good, but he has reserved one day, the seventh, for his own and called it by his name, the Sabbath of the Lord. He lays his hand upon it and says "it is mine; I have reserved the seventh day for my own honor, I have sanctified and blessed it. Keep it holy, do no secular work upon it." Those who appropriate to themselves the day that God has reserved to his own worship, who uses his holy time as a common working day, and present to him in its

stead a day he has not blessed are guilty of a great sin, even robbery of God. The Lord has told us plainly how he regards the offering to him of common in place of holy things.

“A son honoreth his father, and a servant his master; if I then be a Father, where is mine honor? And if I be a Master, where is my fear? Saith the Lord of Host unto you, O priests, that despise my name. And ye say, wherein have we despised thy name? You offer polluted bread upon mine altar; and ye say, wherein have polluted thee? In that ye say the table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick is it not evil? Offer it now unto thy governor; will he be pleased with them, or accept thy person? saith the Lord of Hosts.” [Malachi 1:6-8.]

Please read the entire book of Malachi in connection with the 58th chapter of Isaiah. Especially read the third chapter of Malachi; “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 to the Lord an offering in righteousness ... And I will come near to you to judgment; and I will be a swift witness against the sorrows and against the adulterers and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts ... Even from the days of your fathers ye have gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts. But ye said wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed me? Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation.” [Verses 1-3, 5, 7-9.]

Wherein can there be more marked robbery of God than in forsaking his ordinances and trampling upon his holy Sabbath? He who has bidden us to bring in our tithes and offerings to his cause in order to send the gospel to the world, who has told us to care for the poor, to minister to the widow and the fatherless, to deal justly with the hireling and the stranger, claims from us the Sabbath for himself. Rather he has set apart the Sabbath from the toils and cares of life, that he may give us a day of Holy Communion with him; he would lead us to contemplate the greatness of his power and his love in our creation, that we may understand how great is his power and love engaged for our redemption. Those who willfully disregard the Sabbath are robbing themselves of a rich blessing God desired to give them; they are cursed with a curse, for they are separating themselves from God the source of good.

Jesus, looking down upon the day in which we live, foretold that the time would be perilous. He compared it to the days of Noah and Lot, when the sins of the people brought the waters of the flood upon the antediluvian world and the fire from heaven on the cities of the plain. We see on every hand evidence of the truth of his word. Wickedness prevails in high places and in low, and our beautiful cities are fast becoming as corrupt as was Sodom. Why has sin reached such a pass? Because the law of God has been made void. Its claims have been lightly regarded by religious teaches. The Sabbath has been set aside, the power and love of God are lost sight of.

A greater activity than has before been witnessed is now manifest in the religious world. Men are teaching for doctrines the commandments of men; they are changing the ordinance breaking the everlasting covenant. Vain workers! "Forever, O God, thy word is settled in heaven." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." "Thy word is very sure, therefore, thy servant loveth it." [Psalm 119:89; 19:7; 119:140.]

There is great lack of the diligent searching of God's word which he has enjoined. If men were not so content with the surface truths of revelation; if they would make earnest investigations of God's word, giving no weight to human customs or traditions, thousands who are now in error would come to the knowledge of the truth. We are to take the Bible alone, and by earnest, prayerful study, seek for the truth as for hid treasures. As the miner finds rich veins of gold and silver hidden in the earth, so we shall discern the precious things of God if we will but sink the shaft deep in the mines of truth. And Jesus has promised us a guide in our research. The Disciples of Christ failed to understand many things that he desired to teach them, and before he went away he promised to send them the spirit of truth, which he said, "shall lead you into all truth." [John 16:13.] His promise to them is a promise to us also, and we are to pray for its fulfillment. Jesus says, "If ye, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit unto them that ask him?" [Luke 11:13.] And under the guidance of the Spirit of God, through the grace of our Saviour, we may understand our duty from his word.

But we must regard the word of God something beyond more respect. It is the voice of God addressed to us. As we are privileged to have the truth clearly presented, we are to treasure it up in our hearts, and apply the lessons of inspiration to our daily life. It is not left with us to decide as to what will or will not be pleasing to God. When he has sanctified the seventh day, and has bidden us to keep it holy, we have no right to conclude that the observance of another day in its stead will be acceptable to him. Our only safety is in living by every word that proceedeth from the mouth of God.

"Therefore shall ye lay up these my words in your hearts and in your soul and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates." "Ye shall diligently keep the commandments of the Lord your God, and his testimonies and his statutes which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord thy God that it may be well with thee." "Behold, I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God." [Deuteronomy 11:18-20; 6:17, 18; 11:26-28.]

Ms 107, 1893

Diary Fragment/Herod and Pilate

Circa 1893

Herod, who had [indulged] in a scene of revelry was entrapped by the captivating dance of Herodias' daughter to give her anything she may ask, and when his senses were debased with wine he gave an order for the death of John the Baptist. When the bleeding head was brought in before his guests, they felt a horror beholding the scene. This was more than Herod, who had heard the preaching of John, [could endure]. He could not close his vision to the painful sight. After one year had passed, and he had time to consider his own life and character, he was with his unlawful wife, Herodias, witnessing and going through the formal ceremonies as a Jew observing the annual Passover.

The Lord Jesus had been betrayed by Judas, one of His professed disciples, and a band of men and soldiers, with staves and spears, arrested Him after His long agony in the Garden of Gethsemane. The Sanhedrin had condemned Him to death, [but] He could not be executed without the confirmation of Pilate. Therefore He was brought before Pilate, that He might be legally condemned. After examining the accusers of the world's Redeemer, it was found their testimony contradicted each other and was valueless, and Pilate declared, "I find no fault in this man." [Luke 23:4.] This testimony, setting aside the contradictory testimony urged against Him, made the Jews almost frantic at the prospect that they might be baffled.

Ms 108, 1893

Diary/The Creative Power of God

Circa 1893

The greatness and majesty of God is not to be limited by human finite conceptions. We are to study His Word. Many know little of God. We need to know what is meant by the prayer Christ offered to His Father. [Read] John 17:1-3. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom Thou hast sent" (v. 3). May the Lord enable us [to] appreciate these words, [to] study to know the meaning of them. We are to obtain every ray of light shining upon our pathway that God has given us, and regulate our conduct toward Him by the infallible standard of His own plain and positive declarations.

God is the great master Artist. We are to honor God in all things. We may say, "Behold, heaven and heaven of heavens cannot contain thee" (1 Kings 8:27). A human artist can only fashion his work from materials from something already prepared for him and which he cannot make; but the Lord God is the Alpha and Omega. He was not at all dependent upon pre-existent matter in the creating of our world. "He spake, and it was done" (Psalm 33:9). "Things which are seen were not made of things which do appear" (Hebrews 11:3).

All His work is of a character that is not discernible; all things spiritual or material stood up before the Lord God at His word and were created at His pleasure, "the heavens ... and all the host of them by the breath of His mouth" (Psalm 33:6). "I," said the Lord, "have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all the host have I commanded" (Isaiah 45:12). God made the world; He was not dependent upon pre-existent matter. "I," saith the Lord, "have made the earth, and created man upon it." He is Himself the great and constant worker. He watereth the earth

and blesseth the increase on it; He “covereth the heaven with clouds,” and “prepareth rain for the earth. ... He giveth snow like wool: and scattereth the hoarfrost like ashes” (Psalm 147:8, 16). “He divideth the sea with his power” “and laith up the depths in storehouses” (Job 26:12; Psalm 33:7). Fire and hail, storm and tempest fulfill His word.

In their finite comprehension men do not understand God or His works. Those who do not have the Holy Spirit's guidance attribute the steady course of nature to the effect of necessity rather than the continual working of an omnipotent power. The Lord is keeping everything under His all-wise direction. It is God alone who makes the dayspring know its boundaries and who stretcheth out the shadows of the evening, who commands the sun to shine by day and the moon by night. He prepares a place for the rain and a way for the lightning and thunder that maketh the herbs to grow upon the earth. The hand of the Lord doeth all these things.

The Lord can, in a moment, blot out of existence the whole scene of nature. The houses built and supposed by the skill of man to be indestructible—fire-proof—He touches with His fire and they consume away. Nothing can stay the progress of His fire. He “removeth the mountains, and they know it not”: He “overturneth them in His anger.” He “commandeth the sun, and it riseth not; and sealeth up the stars.” He “shaketh the earth out of her place, and the pillars thereof tremble.” “The pillars of heaven tremble and are astonished at His reproof.” “The mountains quake at Him, and the hills melt, and the earth is burned at His presence.” “The ways of man are before the eyes of the Lord, and He pondereth all their goings.” “The eyes of the Lord are in every place.” “He looketh to the ends of the earth, and seeth unto the whole heaven.” “The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.” Job 9:5-7; 26:11; Nahum 1:5; Proverbs 5:21; 15:3; Job 28:24; 1 Chronicles 28:9. He knoweth the things that come into our minds every one of them. There is not “any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do” (Hebrews 4:13).

Ms 109, 1893

Diary/Change in Leadership Positions

1893

The Lord works in a mysterious way His wonders to perform. The Lord does not design that one man shall be president of our conferences more than two years in succession. [One] year would be better; [and] then let him not be placed in some conference to take charge, but let him act in a common capacity, as a minister, to preach the Word. It is dangerous to the spiritual experience to have one man year [after] year as president of the General Conference or even of State conferences.

In the case of men who are having a wrestling [work] in responsible positions, the Lord will have that man have repose [from] large cares and responsibilities. In the case of our ministers, wrong methods are pursued. The Lord tests and tries everyone who is placed in responsible position. He permits them [to carry] the weight of responsibilities, of important interests for a time, then He changes their position to that of less responsibility, [to come] apart and rest a while in doing other work. Reformation must be

accomplished in this way. To be called on [to] make decisions, to give counsel, to be referred to as superior, endangers [the] simplicity of his experience, and the Lord prepares more [fruitful] paths, yet fully as useful as [when] the man had been used by God as leader.

At the time of his most brilliant success, Luther suddenly disappeared from his life of strain and struggles to seclusion where he would not have the active position of aggressive warfare [or the need to] carry so heavy responsibilities, [and] where he could not [be exalted]. He must disappear for a time and his individuality be hidden for a period of time, that the reformatory [work] in religious lines should not bear the stamp of one individual mind. For the most healthful cause of the Reformation, it was necessary that man should be secluded, [and] God might remain, that men should look to God alone [and He] move by His Holy Spirit upon human minds; for Martin Luther had not been converted from some errors that the people were not to receive. God would say, "Let light shine forth, increased light."

It is not the Lord's plan to have one man to [serve] as president of the General Conference or of the State conferences more than a couple of years. The Lord would have the moulding of the minds and character after the divine Master's pattern. The very errors of one in position of trust will by some be viewed as virtues. The Lord would have us move guardedly, wisely. In serving, there will be a need for close thinking. In certain lines of work, which make their decisions of force, when their decisions are not the mind and will of God but the habit and customs of the man who presides, they need to lift their heads and see afar off. A change would be for the good of the work and decidedly for the benefit of the one who has served.

Ms 110, 1893

Discourse by Mrs. E. G. White on the Sabbath

Ormondville, New Zealand

September 9, 1893

The words of God are valid. Exodus 20:8-11: "Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God," etc. Verse 11: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." [See also] Exodus 20; 31:12-18.

It is the work of Satan who has used the papal power to exalt himself as supreme, above God, and institute a rival sabbath, to make of none effect the day God has sanctified and blessed. God gave the seventh day. The papacy has given to the world a spurious sabbath, ignoring entirely the Lord's Sabbath on which He rested. [He] placed His sanctity upon that day and set up the Sabbath as His memorial to be sacredly observed as His holy, sanctified day, because He made the world in six days and rested upon the seventh day, and sanctified the day when He rested as the memorial of His creation and set it apart—sanctifying that day—making it holy.

The power who did this sacrilegious work is named of God "the man of sin." [2 Thessalonians 2:3.] 1 John 3:4: "Whosoever commiteth 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. ... Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed (the words of God) remaineth in him: and he cannot sin, because he is born of God."

We are never to forget the Lord, whose character was proclaimed to Moses.

Exodus 34:5: "And the Lord descended in the cloud, and stood with him there (in the Mount), and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." [Verses 5-7.]

Adam was created full of light and knowledge of purity and perfection of character. The signature of God was upon him. He loved his Creator. He was permitted to hold personal communion with God. He was made only a little lower than the angels, the heavenly family who shouted for joy at the display of God's power, His goodness and His glory. But Adam and Eve revolted from their Maker. [Last line on page is missing.]

Adam and Eve lost their beautiful Eden home because they believed the lie of Satan [rather than] the instruction of the word of God, and Satan has been carrying on his same temptations ever since his fall. His word is received through human agencies and against a plain "thus saith the Lord." He has a motive and object constantly before him to make of no consequence the law of Jehovah. He is working his wicked devices through human agencies to bring in every species of deception [so] that God's great moral standard of righteousness, His memorial of creation—the Sabbath day—shall not be respected by the people.

The world and the church are taken captive, and a rival, spurious sabbath is instituted by the papacy. This false sabbath has led to contention and controversy and when this heresy of a false sabbath shall not be able [to] show the claims of sanctity from the Bible, to vindicate the world in worshiping on that day, they declare the law of God is not binding, but abolished. There is reiterated throughout our world [and] in the pulpits in our land that the whole law is done away. The children are taught this falsehood and for generations the youth coming upon the stage of action in their lax, loose morals indicate the future of society. Thus it has been from generation to generation. Parents have not made it a practice to teach their children the statutes and commandments of God. Deuteronomy 6:2-9, 17-25.

When the Lord speaks, telling parents that which He requires of them, He means that they shall be obedient. It is because there has been disregard for the laws of God, a despising of His Sabbath, that the world is today in the state of rebellion against God, and therefore in controversy with God. "They provoked him to jealousy with strange gods with abominations provoked him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that come newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed

thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters.” Deuteronomy 32:15-35, 46, 47; 30:11-20; 29:19, 20; 31:9-13.

God has given His law to all the world to govern human intelligences, but many rebel against the Lord and trample underfoot His commandments. From generation to generation parents have transgressed the law of Jehovah, and His wrath is kindled against the earth's teachers because they make sin and iniquity to abound. If parents had obeyed the Word of the Lord and instructed their children diligently to love and fear God, and to be obedient to all the commandments of God, the world would not be in its present terrible state. If parents had done as the Lord commanded them to do, [and] trained their children to become acquainted with the law and obey it, the world would [not] be as is today—as it was in the days of Noah.

The law of God is not a code of merciless exactions, but it is a transcript of the character of God, never one jot or tittle of it is to lose its significance. The welfare of parents and children depend upon their observance of the ten precepts of Jehovah, for then their habits and their practices would be the sowing of the seed in wise counsel, in decided effort, [and] would yield a rich harvest in this present life; for as righteousness goes before us in pure, correct actions, according to the standard of the law of God, the glory of the Lord will be our rearward.

We need individually to understand our duties and our privileges. The things suffered and enjoyed are full of meaning, and if we will take heed to God's holy precepts, we shall prove in our character that we have known the things which make for our peace. “The entrance of thy word giveth light, it giveth understanding to the simple.” [Psalm 119:130.] This expression, “simple,” does not mean those deficient in intellect, but those who have the simplicity of a child willing to learn of its parents, teachable and obedient. They will discern the requisitions of divine truth, and their prayer will be, “O, Lord, do Thou teach us how to learn of Thee, that we may be wise in Thy wisdom and happy in doing Thy will in obedience and love.”

The end of all things is at hand and iniquity abounds, because men have transgressed the law and broken the everlasting covenant given on condition of obedience, and because of continual transgression. Isaiah 59; Ezekiel 20:12, 18; Amos 5:11-20; Micah 6:6-15; Haggai 1:5, 6; Hosea 6:1-11; 8:12, 13; Joel 1:2-7, 11-20. There we have the prophecies of the state of our world just prior to the second coming of the Lord thy God. The world will become more and [more] under the sway of seducing spirits as they turn away from God and His righteous government. Men professing godliness will indulge their own traits of character. Unless they are conscientiously under the control of God, they will become self-indulgent and self-centered.

Ms 111, 1893

“Are Ye Not Then Partial To Yourselves?”

Circa 1893

In every Institution among us there is great need of elevating the standard of Christianity. Unless a decided reformation is brought about in the management, those who hold responsible positions will be removed, and the Lord will commit his sacred work to others who will have a better realization of what the responsibilities of the work involve. If having a position of prominence makes men self-sufficient, if it encourages them to yield to temptation, if they become self-serving, and look out for their own advantage, ready to be bought or sold for gain, they will not long be entrusted with the work of God. Those who are covetous will defile the work of God by avarice. They will manifest the disposition that made the Lord abhor his people anciently. God bears long with men, giving them an opportunity for test and trial, that the character may be developed, and it is made manifest whether or not they will do justice and judgment.

The commandment is given, "Thou shalt love thy neighbor as thyself." [Leviticus 19:18.] Every hand employed in our Institutions is to be treated as the purchase of Christ's blood. One may not say to the rich or favored, "Sit thou here in a good place; and say to the poor, Stand thou there, or sit thou under my footstool." James says, "Are ye not then partial in your selves, and are become judges of evil thoughts? Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor." [James 2:3-6.] The temptations that come to those who have been unjustly treated, will be charged to those who dealt partially with them.

God sees when confederacy is formed for the bestowal of favors upon a select number, and yet these chosen ones may not be more highly regarded by the Lord than those who are neglected and set aside, who are assigned to hard places to carry with their burdens a grieved and wounded spirit.

"If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors. ... for he shall have judgment without mercy, that hath showed no mercy." [Verses 8, 9, 13.] <May the Lord pity the deceived souls.> If it were known that the Lord would visit with immediate punishment the wrongs committed against Jesus in the person of his saints, many would fear to work the injuries that now are so common. From selfish motives, to avoid punishment, many would exercise great care in keeping the letter of the law, who now seem unmoved by entreaties, exhortations, warnings and prayers; for they do not make permanent reformation. But although punishment is delayed for a time, yet it will come, for the Lord has declared, "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked." [Ecclesiastes 8:12, 13.]

God is not like man, quick, decisive, condemnatory, visiting the guilty according to their deserts with immediate retribution. He displays long-suffering and kindness; but he is not unmindful of the prayers of the injured. In the courts of heaven their plea is recorded, and justice and equity will be done. It is natural for men to love those who love them, to worship those who worship them; but God is not a man that can be moved by bribed or flattery to countenance fraud and robbery, to pass by the indulgence of selfishness, and wink at dishonesty and injustice. He will by no means clear the guilty.

There is eternal justice in the principles of God's dealings. A register is kept of the transactions of men with their fellows. Not only are their deeds recorded, but their harsh words are written down, for words of condemnation and reproach often hurt the soul worse than blows hurt the body. Injustice and oppression practiced by men in high position makes a deeper wound on the soul than does the same injustice from a source where less responsibility rests, where godliness is not professed. God sees the evil that those do who claim to be his children as well as that which is practiced by unbelievers. Every wrong committed in the land is registered with unerring accuracy, and unless the unfaithful stewards repent and make reformation, their deeds of evil will stand against them in the judgment.

God bears long with men. He sends them message after message, entreating them with calls to repentance that he may forgive, and write pardon against their names; but when his appeals are unheeded, his overtures of mercy ignored, and there is no repentance, no falling upon the Rock and being broken, but utter rejection of his mercy, he turns away, the limit of his forbearance is reached.

The spell of Satan must be broken ere it be too late; for terrible will be the results of failing to do unto others as you would that they should do unto you.

We raise a voice of warning. Idolatry must be put away. The command of God is, "Thou shalt worship the Lord thy God, and him only shalt thou serve." [Matthew 4:10.] If you serve self, you make self an idol, and sacrifice at its unworthy shrine all that is worth your keeping. If you grasp for money, taking as high wages as you can obtain, while others who work harder than you do, are made to feel that they must be content with low wages, you are robbing the laborer of his hire through the practice of injustice.

Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. ... Thou shalt love thy neighbor as thyself." [Matthew 22:37, 39.] "This do," said Christ, "and thou shalt live." [Luke 10:28.] I call upon all who are managers in our Institutions to awake, and reason from high principles, and determine what shall be your future course. Will you break the spell that Satan has put upon you? Will you seek to be cleansed from the guilty record that is registered against you? God has honored you by giving you a connection with his work; but if this connection with sacred responsibilities does not increase your piety in practical life, does not aid you in the cultivation of mercy, long-suffering and goodness, does not make you tender-hearted, pitiful, courteous, Christlike, then your condemnation will be in proportion to the responsibility of the position you have accepted. It will be in proportion as your example in transgression as a responsible man is of influence to work injury in representing the attributes of Satan instead of those of the Father in heaven. Great light has come to this people and the work of wrath is a strange work for God, but when it is necessary he will vindicate his name, bringing forth his judgment as the light and his righteousness as the noonday.

